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B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

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Taft Describes the World Struggle of the Jews to Gain Civil Equality

Race is Unique; Retains Its Unity Despite 1800 Years of Adversity.

AT the suggestion of the Executive Committee of the B'nai B'rith, Colonel I. M. Ullman, of New Haven, called on former President Taft several months ago and appealed to him to write an article descriptive of the struggle of Jews for civil equality.

Later, Brother Samuel Fleischman, of New York City, visited Mr. Taft at New Haven, and there was shown a draft of an address, which Mr. Taft said he intended to send to the National Geographic Society at Washington for publication in the National Geographic Magazine.

Mr. Taft informed Mr. Fleischman further that he had prepared the address with the understanding that the B'nai B'rith News might use it subsequent to its appearance in the other production, The National Geographic Magazine in its July issue.

By W. H. TAFT

WITHIN the limits of this article one can hope to give only the merest sketch of the history which the subject of the Jews involves.

I need not pause to emphasize the remarkable character of the Jewish people. They are unique in that for eighteen hundred years they have had no country, have been dispersed to the four quarters of the globe, and yet have retained their religion, their cohesion, their intellectual capacity, their loyalty to their race, and have, whenever there was any pretense of equality of opportunity for them, forged their way ahead into positions of prominence, influence, and power in business, professions, in philosophy, in art, in literature, and in government.

They have at the same time made loyal subjects or citizens of the countries in which they have lived whenever they have been accorded any reasonable protection of civil rights. No other people has ever been subjected to such continuous persecution in denial of opportunity to make a living and pursuit of happiness, in humiliating restriction upon their liberty, in exclusion from education, and indeed in actual physical cruelty and massacre.

Dispersion of the Jews.

During the three hundred years beforefore Christ, the Jews were under Greek control and influence. Jerusalem was attacked many times and sacked, with the consequent dispersion into other countries of many of its people. They migrated into Syria, into Arabia, into Egypt, and became numerous and prominent in Alexandria. Indeed, there were, it is said, as many as a million Jews in Egypt before the Christian era.

When the Roman and the Parthian empires constituted the world, Jews were to be found in every commercial center, and in each there was a Jewish community and synagogue and a relationship maintained with Jerusalem.

The Jews flocked to Rome. Tiberius issued an order excluding them, but it was only enforced for a short time and they returned in great numbers. Although the Emperor Claudius announced his intention of banishing them again, they were so many that he gave it up.

In the first and second centuries after Christ, Nero, Vespasian, Titus, Trajan, and Hadrian found the Jews of Palestine unruly and undisposed to yield to their authority and campaigns were waged against them. Jerusalem was taken in the year 70 by Titus and the Temple destroyed. In the year 135 it was taken again by Hadrian's generals and the city destroyed.

TOILERS TOWARD LIBERTY'S BRIGHT GOAL
Jewish children photographed last winter by Dr. H. I. Davis of the American Red Cross on the streets of Warsaw. The little girl (lower left) is in the last stage of starvation

Ex-President Says Wor League Will Guard the Victories at Paris.

Hadrian rebuilt the city and substituted a temple to Jupiter in the place of the temple to Jehovah. The Jews were expelled from the city and forbidden to come within sight of its walls. This brought about the great "diaspora," or second dispersion, which sent the people of Israel to the uttermost parts of the earth, some going voluntarily and others taken as prisoners. It is said that 80,000 prisoners were sent to Spain where they found the Jewish communities which had moved on from Rome.

After the expulsion from Jerusalem, the scribes and Pharisees established a school and Sanhedrin at Jamnia, in Palestine, and somewhat later the center of church authority became Tiberias, on the Sea of Galilee, and for two hundred years an autonomous patriarchate under the Roman Empire flourished there. Here were institutions of learning in which the rabbis codified the traditions called the Oral Law into the Palestinian Talmud.

The seat of Jewish ecclesiastical authority then passed from Tiberias, in Palestine, to Babylonia, where great schools were established at Nehardea and Sura. In Babylonia three institutions of learning were conducted by the rabbis, who in the course of two hundred years framed the Babylonion Talmud.

The written law was the law of Moses, contained in the Pentateuch and known as the "Torah." The remainder of the Old Testament was divided into the "Prophets" and the "Writings," so called.

Without Home or Country

In the laws of Moses and the Talmud was to be found a collection of rules of conduct—physical, social, political, religious, moral, and philosophical—a strict and literal compliance with which become the life of the Jews. They offered a field for his study and mental occupation and discussion with his brethren which never ended. His duties thus prescribed were to be performed in the

Charlemagne, Friend of Je[illegible] Granted Religious Tolerance

ome and in the synagogue and in the ademy, and these centers supplied to m what the fatherland was to others ore fortunately situated.

The Torah and the Talmud estab- hed a direct relation to God on the rt of each individual and an ac- untability for every minute of his aking hours that absorbed his atten- on and his interest. With no home, country, no kindly sympathy from y one but his own kind, he found his ppiness within his own circle and in e refuge from sorrow which his life ithin the law gave him.

Their great historian says of the ws:

''In the vicissitudes of their fate [illegible] pure [illegible] of [illegible] mption' from utter demoralization and despair.''

FROM Pumbeditha and Sura, in Babylonia, in the eleventh century, the seat of Jewish ecclesiastical authority seems to have passed to Spain, where, under the Saracens in Cordova and Toledo and Granada, the Jews were given full freedom and scope for their activities and for the practice of their religion, and for the further discussion of the Jewish faith and philosophy.

The two Talmuds are very voluminous, and in the centuries after their issue their legal contents were digested and condensed into more usable form for daily consultation and use. From time to time philosophers and leaders of Jewish thought appeared.

Philo of Alexandria, Maimonides of Spain, and Moses Mendelssohn were the three great lights, the first in the beginning of the Christian era, the second in the Middle Ages, and the third in the eighteenth century and late enough to furnish the type to Lessing for that wonderful character of Nathan der Weise.

False Messiahs appeared and misled many to their sorrow. Mysticism played its part and books promoting it were written, causing protest and controversy. Commentaries were published by some Jewish leaders of thought which were pronounced heretical by others. Spinoza, the great philosopher, was excommunicated by the Dutch rabbis.

But in spite of these differences, constantly during the seventeen centuries of gloom and woe, somewhere in the world was a religious center of Jewish authority to which Israel turned for hope and inspiration.

The strictly orthodox Jews have always adhered closely to the rabinical law of the Talmud, but under the influence of Mendelssohn and the leadership of other liberals among his successors, a division occurred, and there arose a liberal and reformed school among them, which grew in number as the conditions for their assimilation with the local enviroament became more favorable and they were relieved from the forced exclusiveness and misery of the Ghetto.

The Two Jewish Tongues.

The speech of the Jews has had an interesting history. Hebrew, Aramaic, Greek, Arabic, and all European languages were from time to time spoken by them. Finally, in their wanderings, there grew up two hybrid mediums—one the Yiddish, or Jargon, and the other the Ladino.

The former, which has an extensive literature, is based on the medieval German, but is written in the Hebrew character and is mixed with Hebrew and influenced by the vernacular. It is used by the Ashkenazim, or German Jews of northern and eastern Europe.

The latter, the Ladino, or Spaniol, is Spanish in its base and mixed with Hebrew and Turkish. It is used by the Sephardim, or the Spanish Jews, and has been carried by them to Africa, Turkey, Bulgaria, Serbia, and Greece.

Recurring now to the history of the race after the second dispersion: In Rome, after the Christian era, Jews and Christians flocked in great numbers. In the chaos of skepticism, religions, and philosophies, there was a cult among some of the Romans that led them to embrace Judaism; but generally the Jews were exclusive, unexpansive, and contemptuous of other religions. They were especially hostile to the Christians, whom they regarded as traitors to their race for failing them in the wars of Vespasian and Titus, and whom they did not hesitate to accuse of many shortcomings in order to stir up Roman [illegible] against them.

The Long, Dark Night.

The Christians differed from the Jews in that they were most active missionaries, and they thus brought down on their heads persecutions which were directed nominally against both Jews and Christians, but the severities of which the Jews were able to escape.

The result of this situation in Rome and elsewhere placed the Jews at a great disadvantage when the Roman Empire became Christian under Constantine, and from that time on, in one form or another, we find constant Christian persecution of the Jews.

In the long, dark Jewish night, after Christianity became the creed of the Roman emperors, down to the nineteenth century, there were only two or three countries and comparatively short periods in which the Jews enjoyed tolerance, prosperity, and power and were able to develop the genius of their race.

In the eighth century Charlemagne, correctly estimating their value as subjects of his empire, granted them tolerance in religion and encouraged them in the development of a trade which greatly helped his empire and made many of them rich merchants. The fact that there were Jewish communities in every great commercial center, even of the most distant parts, gave them a marked facility in conducting international trade. Charlemagne's son and successor, Louis the Pious, continued his father's wise and kindly treatment of them.

Jews Flourished in Spain.

A little earlier than Charlemagne the Moslem invasion of Spain in 711 established the Crescent in the Peninsula Arabian and African Jews, who, after the persecution of them by Mahomet and Omar, had ingratiated themselves with their successors and had been given opportunity for education and development, accompanied the Saracens into Spain and there met their brethren, who had been greatly abused by the Visigoths and who were only too glad to unite in aiding the following of the Prophet to establish a kingdom.

There they developed trade, poetry, philosophy, science, and literature and art. They became ministers of the government and its representatives abroad. The kindly Saracenic soil for their growth gave a full development to the race, and the Spanish, or Sephardic, Jews were fine specimens of physical and intellectual manhood. They became in a way the aristocracy of the house of Israel.

This favorable condition continued until the reconquest of Spain by the Christians began, and lasted in lessening degree to the expulsion of the Moors from Granada, in the fifteenth century.

Meantime every great upheaval seemed to increase Jewish persecution and Jewish misery.

The First Crusade, in 1096, which developed such wonderful religious spirit in the middle and upper classes, led the scum and the rabble to a persecution of the Jews. This recurred in the Second Crusade, in 1146.

Massacres of the Jews.

A cruel massacre of the Jews occurred in 1189 in England, at the time of the coronation of Richard I, although the king favored them and they had acquired a hold in England to such an extent that there had been established a Jewish exchequer, where Jews had to register all their transactions and through which the financial troubles of the Plantagenets were greatly remedied by Jewish gold. They were, however, expelled in 1290 from England by Edward I, it is said at the instance of the Queen Mother Eleanor, whose religious intolerance could not brook their presence.

The Fourth Lateran Council, under Innocent III, among many anti-Jewish measures, required Jews to wear a dress or badge indicating their race. Soon after in all the cities of Europe they were compelled to live in a particular quarter surrounded by walls and were locked in at night. Hemmed in and congested in these ghettos, the Jewry of Europe lived out their painful lives until the middle of the eighteenth century.

St. Louis of France expelled the Jews in 1254, treated them badly, and then invited them back. Philip IV expelled them, and nine years afterwards, in 1315, his successor, Louis X, recalled them. They were finally expelled by Charles VI in 1394.

Accused of Black-Death Sorcery.

In 1348 and 1349 there came the plague of the ''black death'' all over Europe. Probably because of the hygienic effect of the Mosaic and Talmudic law, to which the Jews conformed with rigidity, they escaped the ravages of the epidemic.

This was noted among the people, and at once the report spread that the plague had come from wells poisoned by the Jews, and another series of massacres of these poor people followed everywhere. During the plague, Pope Clement VI issued two bulls in an attempt to protect the Jews.

The Popes in the course of the centuries, however, issued many bulls against the Jews. The bulls were enforced with much greater severity in other countries than by the Popes themselves, who in actual administration often exhibited much leniency toward this unfortunate race. Canon law had forbidden the taking of interest or usury by Christians; but this did not apply to the Jews. and as the Jews had the money, they [illegible] the lending.

They thus b[illegible]ects of interest to the kings [illegible] various countries who had t[illegible] money, and they were mad[illegible] servants of the monarchs, ser[illegible] ue, a position of apparent [illegible] which, however, in the end [illegible]ted the Jews to greater per[illegible]

AN uncertain tolerance was the only relief from constant persecution which was their usual condition after the crusades and the black plague. Every excuse for attacking them was seized. Huss in Bohemia proclaimed his adherence to the teachings of Wycliffe in 1420. He was persecuted by the church—but so, too, were the Jews—for his agitation among Christians, with which they had naught to do.

In 1481 the Inquisition was set on foot in Spain, and in 1492, after Granada fell, the Jews were expelled. They were driven into northern Africa, into Turkey, and into Italy.

Whenever bitterness or prejudice or private motive prompted hostility to the Jews, a common form of accusation was that of murder, and offering of a sacrifice of a Gentile child in their religious ceremonies was charged. A trial was had and, whether conviction followed or not, persecutions ran riot.

This method of attack has, as we know, continued down to the present generation in some countries. Lecky, in his ''History of Morals in Europe,'' points out that this form of charge was made against a great many different sects in pagan Rome—against the Christians as well as others. It has survived only against the Jews.

Poland Once a Refuge.

The effect of the crusades, the black plague, the Inquisition in Spain, the Huss persecutions in Bohemia, and the annual massacres in Austria in the time of Rudolph of Hapsburg, was to drive the Jews to seek refuge in a country where life was possible. The country toward which they turned their eyes was Poland.

Poland was consolidated under Cassimir III, the Great, in the fourteenth century, and was made still greater by the marriage of his grand-niece and heiress to Yaguello, the Grand Duke of Lithuania, who thereupon become the King of Poland and the founder of a dynasty which ruled from the latter part of the fourteenth to the latter part of the sixteenth century.

At the height of its expansion the Polish monarchy reached from the Baltic to the Black Sea and covered an area which down to this day harbors the great bulk of the Jewish population of Europe. If we leave out Prussian Poland and Austrian Galicia, the Russian present Jewish pale of settlement nearly coincides with the boundaries of this ancient Poland.

IN 1334 Cassimir the Great of Poland confirmed a charter of general p ileges to the Jews which had origin been given by a predecessor in 1 The charter insured the economic pr ress of the Jews and gave guaran of their personal and religious security.

They were exempted from the jurisdiction of the ecclesiastical as well as the municipal law courts and a ''Jewish judge,'' so called, was appointed to act in their cases, significant of the abuses to which they had been subjected.

Cassimir's liberality attracted Jews from every quarter of Europe and greatly increased their number in Poland.

After the Yaguello dynasty the power passed from the kings to the Polish nobility, or Shlakta, and the protection to the Jews grew less and less. The burghers were hostile to them because of their competition, and the nobility, while using them as agents to conduct their estates, were arbitrary, cruel, and tyrannical.

Chaos ensued and the condition of the Jews grew worse. They were forbidden to hold land. The nobility manufactured the liquor, and they were willing and anxious to have the Jews sell it, who thus, for lack of other occupation, became the innkeepers, the purveyors in the demoralizing liquor business.

The reduction and elimination of the Polish Kingdom during the seventeenth and eighteenth centuries transferred the bulk of the Jews of the world to the jurisdiction of Russia, Germany, and Austria. Poland lost many of its provinces to Russia before the three formal partitions in the eighteenth century.

Except in the part of her Empire which Russia acquired from Poland, Russia never had and has not now but a very few Jews. Her eager acquisition of her large share of Poland, however, placed nearly half of the Jews of the world within her jurisdiction. They had not sought it.

The Flight to Holland.

The adoption of the Inquisition by Spain in the fourteenth and fifteenth

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Napoleon Fostered Jewish Rights, Won in the Revolution

centuries led many of the Spanish Jews to become baptized into the Catholic Church and to go through the form of Christian worship, retaining secret allegiance to Judaism and observing its law as far as possible. They were called Maranos. This was a notable exception to the usual tenacity of the Jews in not only retaining their faith, but in avowing it under the most terrible ordeals.

The Maranos did not escape persecution by the Inquisition, however, and they fled, many of them, to Holland, where they engaged in trade and where, after a time, they resumed their relations to the synagogue.

Their skill in international trade and familiarity with colonial matters soon gave them wealth and standing among the Dutch. Charles II while in exile dealt with these Jews. At the same time, one of them visited Cromwell in 1655 and pressed upon him the wisdom of allowing the Jews to return to England, whence they had long before been expelled.

Cromwell made no formal agreement, but intimated that he would tolerate their return, and they went back.

Charles found them there when he was restored, and while they were not politically emancipated in England completely until 1850, they suffered no oppression and were able to develop their faculties for business and finance and were well treated and became a strong and loyal supporting element of the British crown.

Find Safety in America.

When the Constitution of the United States was adopted, Jews, of course, were treated on a full political equality. Some of them were of the greatest aid to this country in the Revolution. While there were religious qualifications for suffrage in several of the States, they rapidly disappeared, and in this country, at least since the adoption of the Constitution, in 1789, Jews have had complete emancipation and perfect legal equality of opportunity.

When the French Revolution came on, in 1789, Mirabeau and Abbe Gregoire led the movement for the emancipation of the Jews; and while they met resistance, they were successful.

Napoleon did not disturb this condition. On the contrary, he extended it and gave equality of civil rights to the Jews in many countries over which he exercised power, though he was the author of at least one restrictive ordinance affecting them. France may, therefore, be counted as the next nation after the United States to give the Jews complete legal equality.

Louis XVIII, who succeeded Napoleon, continued this freedom for them, though in actual administration, under the influence of ecclesiastics, there was some discrimination against the Jews. When Louis Philippe succeeded, in 1830, his minister of education proposed a bill which became a law, providing for the same payment of rabbis and for synagogues out of the public treasury as in the case of the Christian clergymen and churches.

In Holland the Jews were given political and civil equality in 1796. In the British colonies they enjoyed it from 1740, much earlier than they did in the mother country.

After the Fall of Napoleon.

In Prussia the Jews had been given greater civil and political rights in 1812, and in Mecklenburg and in Baden. When Prussia united with England, Austria, and Russia to put down Napoleon, the young Jews of Germany played their part with vigor and effect and made a valuable addition to the Prussian and German forces.

After Napoleon was beaten, in 1814, the Holy Alliance, with Hardenberg and Metternich as leaders, met at Vienna, and the Jewish communities from the Hanse towns and Frankfort appealed for relief from their governments. So bitter, however, was the resistance of the free towns and of Frankfort that only a friendly resolution was passed and inserted in the German constitution, but it had no moral binding effect. The Rothschilds were nearly driven from Frankfort because of the bitterness of the Frankfort Senate and their desire not to grant equal rights to the Jews, although the Jews had paid half a million dollars as a consideration for such a grant.

CITIZENS OF PALESTINE
Jewish worker in Bezalel School of Arts and Crafts (above) and a rabbi of Jerusalem

About this time a professor named Ruhs, of the University of Berlin, began propaganda against the Jews and aroused a bitter feeling. The truth is, that Protestant Germany has never been liberal in this regard.

Equality is Virtually Granted

The popular movements all over Europe in 1848, however, on the Continent brought not only equality of opportunity and religious freedom to the Jews, but brought into the various parliaments a number of the leading Jews, and from that time on they have had little real trouble with the law in Austria, Germany, France, Holland, and England.

In Spain the Inquisition was revoked in 1834, and the Jews have since been invited back. By the Congress of Berlin, in 1878, to which I shall refer more in detail later, the Jews secured political and civil equality in Bulgaria and Serbia. Turkey had already granted it to them.

On the whole, then, at the present time, the sons of Israel have little to complain of in statutory law except in Rumania and Russia. This is not to say that they do not encounter social prejudice in all countries, which in some countries has grown into bitter Anti-Semitism and popular agitation against them.

Prejudice cannot be banished by law. It can only fade out as conditions producing it change. It of course affects the happiness and comfort of them against whom it is directed; but it does not limit their useful activities nor the achievements of great success.

Why Are the Jews Persecuted?

What are the reasons for this almost constant persecution of the Jews from the fourth century to the nineteenth? I regret to say that it must be mainly attributed to the religious intolerance of the Christians. Other causes may be pointed out in the characteristics of the race which mistreatment and self-protection either developed or increased and hardened. But, in the last analysis, the initial cause was in religious prejudice.

We find this prejudice in the hostility of Constantine after his conversion; we find it in the bulls of the Popes, beginning in the fourth century and continuing through the Middle Ages to the Council of Trent, in 1563; we find it in the course of St. Louis of France; we find it in the religious frenzy of Queen Eleanor of England, of Elizabeth of Russia, and Maria Theresa of Austria; we find it in the Inquisition in Spain; we find it in the words of Martin Luther against them.

Luther said: "Why should the Jews complain of their captivity among us? We Christians suffered persecution and criticism at their hands for nearly three hundred years, so that we might complain that they took us captives and killed us, and to this very day we know not what devil brought them into our land. We did not bring them from Jerusalem. Besides that, no one keeps them. The country and the roads are open to them. Let them return to their own land. We will gladly give them presents if we can be rid of them, for they are a heavy burdent upon us, a plague, a pestilence, a sore trial."

Forced to Their Exclusiveness.

We find the same spirit of religious persecution in the reintroduction by Pius VII of the Inquisition against the Jews and his ordinance that the Jews should forfeit the freedom enjoyed under the first Napoleon's rule in Rome and forsake their beautiful houses and return to the Ghetto; and we find it today in the attitude of the Russian Greek Church and the severe methods adopted to secure the baptism of the Jews.

The persecutions which this religious prejudice has engendered have stimulated the Jews in self-protection to maintain their exclusiveness, to continue their religious life and rigid adherence to their ceremonials, and to avoid assimilation with such an uncomfortable and hostile environment.

It increased their intense activity, their cunning in business, in order that they might live at all against such opposition, and it produced in them the traits that are now made the basis for denouncing them.

In 1877, Russia declared war against Turkey because of the atrocities committed by the Turks against the Christian peoples in the Balkans, and ultimately won the war. She made the treaty of San Stephano with Turkey, and then the great Powers insisted that there must be a congress to revise that treaty.

Religious and Civil Liberty Urged.

The congress was called at Berlin in 1878 and under it were established the separate governments of Serbia, Bulgaria, and Rumania, who thus really owed their freedom to Russia.

France, England, and Germany insisted that the new governments to be constituted should embody in their constitutions a declaration in favor of religious and civil equality for all domiciled within their jurisdiction.

This was not favored by Russia and was very bitterly opposed by Rumanians. Nevertheless, on the approval of Prince Bismarck, who presided in the congress, the treaty required that, as a condition of recognition by European governments, the constitution of Rumania should contain declarations and guaranties of civil and religious liberty and equality for the Jews, and Russia signed the treaty.

The Rumanian authorities deliberately framed a plan by which to evade the requirement of the treaty. They provided in their constitution, Article VII:

"The difference of religious creeds and conditions does not constitute in Rumania an obstacle to the acquirement of civil and political rights and their exercise."

Evading the Treaty in Rumania.

They then provided for naturalization and enacted that naturalization could only be granted by a law and individually. It was held by their government that Jews were aliens, although they had been living in Rumania for hundreds of years and had been subject to draft into the Rumanian army and had served as soldiers. In this way they avoided the effect of the constitution upon Jews, and their statesmen openly prided themselves on their acuteness.

By adopting the constitution to which I have referred, the Rumanians procured the recognition of European

(Continued on page 15)

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The Peace Treaty and the Jews

Text of Covenant with Poland Provides Full Religious Liberty and Primary School Instruction Must be Given in Hebrew in Larger Towns

THE Treaty with Poland under Article 93 of the Treaty of Peace with Germany has now been published, with a covering letter addressed to M. Paderewski, signed on behalf of the Supreme Council of the Principal Allied and Associated Powers by M. Clemenceau. The clauses of the Treaty, which especially safeguard Religious Liberty in general in the new State, and particularly refer to Jews, are as follows:

[illegible]

[illegible] State shall ipso facto become Polish nationals.

"Article 7.

"All Polish nationals shall be equal before the law and shall enjoy the same civil and political rights without distinction as to race, language or religion.

"Differences of religion, creed or confession shall not prejudice any Polish national in matters relating to the enjoyment of civil or political rights, as for instance, admission to public employments, functions and honors, or the exercise of professions and industries.

"No restriction shall be imposed on the free use by any Polish national of any language in private intercourse, in commerce, in religion, in the press or in publications of any kind, or at public meetings.

"Notwithstanding any establishment by the Polish Government of an official language, adequate facilities shall be given to Polish nationals of non-Polish speech for the use of their language, either orally or in writing, before the courts.

"Article 8.

"Polish nationals who belong to racial, religious or linguistic minorities shall enjoy the same treatment and security in law and in fact as other Polish nationals. In particular they shall have an equal right to establish, manage and control at their own expense charitable, religious and social institutions, schools and other educational establishments, with the right to use their own language and to exercise their religion freely therein.

"Article 9.

"Poland will provide in the public educational system in towns and districts in which a considerable proportion of Polish nationals of other than Polish speech are residents adequate facilities for ensuring that in the primary schools the instruction shall be given to the children of such Polish nationals through the medium of their own language. This provision shall not prevent the Polish Government from making the teaching of the Polish language obligatory in the said schools.

"In towns and districts where there is a considerable proportion of Polish nationals belonging to racial, religious or linguistic minorities, these minorities shall be assured an equitable share in the enjoyment and application of the sums which may be provided out of public funds under the State, municipal [illegible]r budget, for educational, relig[illegible] charitable purposes.

"The provisions of this Article shall apply to Polish citizens of German speech only in that part of Poland which was German territory in August, 1914.

"Article 10.

"Educational Committees appointed locally by the Jewish Communities of Poland will, subject to the general control of the State, provide for the distribution of the proportional share of public funds allocated to Jewish schools in accordance with Article 9, and for the organization and management of these schools.

"The provisions of Article 9 concerning the use of languages in schools shall apply to these schools.

"Article 11.

"Jews shall not be compelled to perform any act which constitutes a violation of their Sabbath, nor shall they be placed under any disability by reason of their refusal to attend courts of law or to perform any legal business on their Sabbath. This provision, however, shall not exempt Jews from such obligations as shall be imposed upon all other Polish citizens for the necessary purposes of military service, national defence or the preservation of public order.

"Poland declares her intention to refrain from ordering or permitting elections, whether general or local, to be held on a Saturday, nor will registration for electoral or other purposes be compelled to be performed on a Saturday.

"Article 12.

"Poland agrees that the stipulations in the foregoing Articles, so far as they affect persons belonging to racial, religious or linguistic minorities, constitute obligations of international concern and shall be placed under the guarantee of the League of Nations. They shall not be modified without the assent of a majority of the Council of the League of Nations. The United States, the British Empire, France, Italy and Japan, hereby agree not to withhold their assent from any modification in these Articles which is in due form assented to by a majority of the Council of the League of Nations.

"Poland agrees that any member of the Council of the League of Nations shall have the right to bring to the attention of the Council any infraction, or any danger of infraction, of any of these obligations, and that the Council may thereupon take such action and give such direction as it may deem proper and effective in the circumstances.

"Poland further agrees that any difference of opinion as to questions of law or fact arising out of these Articles between the Polish Government and any one of the Principal Allied and Associated Powers or any other Power, a member of the Council of the League of Nations, shall be held to be a dispute of an international character under Article 14 of the Covenant. of the League of Nations. The Polish Government hereby consents that any such dispute shall, if the other party thereto demands, be referred to the Permanent Court of International Justice. The decision of the Permanent Court shall be final and shall have the same force and effect as an award under Article 13 of the Covenant."

The Covering Letter.

In the course of the Covering Letter which M. Clemenceau addressed to M. Paderewski the French Premier wrote:

"I would point out that this Treaty does not constitute any fresh departure. It has for long been the established procedure of the public law of Europe that when a State is created, or even when large accessions of territory are made to an established State, the joint and formal recognition by the Great Powers should be accompanied by the requirement that such State should, in the form of a binding international convention, undertake to comply with certain principles of government.

"This principle, for which there are numerous other precedents, received the most explicit sanction when, at the last great assembly of European Powers—the Congress of Berlin—the sovereignty and independence of Serbia, Montenegro and Rumania were recognized.

"The Principal Allied and Associated Powers are of opinion that they would be false to the responsibility which rests upon them if on this occasion they departed from what has become an established tradition. In this connection I must also recall to your consideration the fact that it is to the endeavors and sacrifices of the Powers in whose name I am addressing you that the Polish nation owes the recovery of its independence.

"It is by their decision that Polish sovereignty is being re-established over the territories in question and that the inhabitants of these territories are being incorporated in the Polish nation. It is on the support which the resources of these Powers will afford to the League of Nations that for the future Poland will to a large extent depend for the secure possession of these territories.

"There rests, therefore, upon these Powers an obligation, which they cannot evade, to secure in the most permanent and solemn form guarantees for certain essential rights which will afford to the inhabitants the necessary protection whatever changes may take place in the internal constitution of the Polish State.

Protection for the Jews.

"Clauses 10 and 12 (sic) deal specifically with the Jewish citizens of Poland. The information at the disposal of the Principal Allied and Associated Powers as to the existing relations between the Jews and the other Polish citizens has led them to the conclusion that, in view of the historical development of the Jewish question and the great animosity aroused by it, special protection is necessary for the Jews in Poland.

"These clauses have been limited to the minimum which seem[illegible] der the circumstances [illegible] day, viz., the mainten[illegible] schools and the protect[illegible] in the religious obser[illegible] their Sabbath. It is believed that [illegible]ulations will not create any obstacle to the political unity of Poland. They do not constitute any recognition of the Jews as a separate political community within the Polish State.

"The educational provisions contain nothing beyond what is in fact provided in the educational institutions of many highly organized modern States. There is nothing inconsistent with the sovereignty of the State in recognizing and supporting schools in which children shall be brought up in the religious influences to which they are accustomed in their home. Ample safeguards against any use of non-Polish languages to encourage a spirit of national separation have been provided in the express acknowledgment that the provisions of this Treaty do not prevent the Polish State from making the Polish language obligatory in all its schools and educational institutions."

Congressman Kahn Clears a Misunderstanding of His Activities

THE following letter, transmitted to the executives of the order by Congressman Julius Kahn, through Brother Simon Wolf, is self-explanatory:

June 19, 1919.

Hon. Simon Wolf,
Washington, D. C.

My Dear Friend:

I have your several letters and also the letter from Brother Kraus. Have carefully noted same. I must apologize for not having answered sooner, but the fact is, that I have simply been overwhelmed with work since my return and I am just now able to give my personal correspondence a little attention.

I regret that there has been any misunderstanding about my activities in Europe. You know me well enough to realize that I never would assume to act in a representative capacity for any organization beyond the scope of my authority. As a matter of fact, I never mentioned the Independent Order of B'nai B'rith in Paris to those persons with whom I spoke. Brother Kraus could easily have found out that so far as speaking for the B'nai B'rith in Zionist matter the Order was never mentioned by mo at any time.

I recognize the fact that we have many members who believe in the principles which the order represents who are Zionists and Anti-Zionists. Each man reserves to himself the right to maintain his own opinions upon that question and there should be no reference to it in connection with a fraternal organization like the Independent Order of B'nai B'rith.

I learned soon after reaching Paris that the matter of a Jewish state was not being considered by the members of the Peace Council. I was so busy during my stay in Europe in studying conditions in which the American people are interested that my stay in Paris was exceedingly limited. Indeod I was moving about practically all of the time while in Europe.

Whilo there I had opportunities to speak with American soldiers of the Jewish Faith and found that they were serving their government in a most creditable manner. I found them in all branches of the service working for American ideals and American rights. I made some inquiries as to the condition of our co-religionists in various parts of Europe. So far as I could gather they were not being discriminated against. Indeed I heard of no complaint whatever in the various sections which I visited.

I regret that Brother Kraus and Mr. Seelenfreund should have had any annoyance over tho credentials sent me, and I assure you that they will have no further trouble on my account at any time.

I have been a member of the Order for upwards of thirty years and hope to continue a member as long as I live. But I am not seeking honors of any kind with the Order and do not want to bring any additional burdens to those who are trying to pilot the organization through safe waters and in the interest of our less fortunate co-religionists.

Believe me,

Very sincerely yours,

JULIUS KAHN.

P. S.—The letter of Brother Kraus is herewith returned.

The B'nai B'rith at the Paris Parley

Herbert Bentwich, Special Delegate of Order to Conference, Reports His Activities; Brought Jewish Factions Together; Analyzes the Proposed Treaty in Detail

JEWS WHO FOUGHT FOR THE ENTENTE IN PALESTINE
Company B of the Thirty-eighth Battalion, Royal Fusiliers, photographed at Rafa. January 25, 1919. Above at right the men are shown at religious services. In the group below the Zionist flag is displayed.

By HERBERT BENTWICH

WHEN the Order decided to be represented among the Jewish delegations to the Peace conference in order to secure equal rights and adequate protection to our co-religionists in lands where these were denied to them I readily accepted the invitation to me, on the nomination of the First Lodge of England, to act as delegate of the Order in conjunction with Dr. Adolph Stern of Bucharest, president of the Union of Rumanian Jews.

Onr mandate was fully defined in the resolutions adopted by the American Jewish Congress held at Philadelphia. The situation had been complicated by the irregular presentation by Mr. Lucien Wolf, purporting to act on behalf of the joint committee of the Board of Deputies of British Jews and the Anglo-Jewish Association of memorials submitting drafts of articles to be inserted in the treaty.

These proposals differed in material particulars from the demands of the American Jewish Congress and they fell far short of the requirements of the Jewish delegations already constituted at Paris, who had never been consulted and who objected strongly, also, to the methods adopted for presenting the demand.

Protests against the memorials had been promptly made by the representatives of the East European States, particularly of Rumania, the provision for whose special requirements in the proposed treaty article was entirely inadequate.

Finds Discord at Paris.

On my arrival in Paris on March 27 I found the relations between the delegations and the joint committee (represented by Mr. Wolf) and the Alliance Israelite, with whom they were acting in concert, very embittered by these incidents, and there was a general determination on the part of the delegations to act independently of the joint committee and the Alliance, and to repudiate openly the proposals which had been put forward as satisfying the Jewish claim on the powers.

My co-delegate for the Order, Dr. Adolph Stern, had not been able to get through from Rome (where he was held up during the whole of the subsequent proceedings) but I felt that it would be in accord with the general principle and policy of the Order to make an endeavor to bring about peace between the contending parties, with a view to the presentation of a united front before the conference. I devoted all my efforts to this end, in debates and conferences with the delegations and with the representatives of the joint committee and the Alliance, which extended over several days.

Joint Parley Arranged.

Co-operating in this with Mr. Louis Marshall and Judge Mack, and with the constant support of the whole of the American delegation, we finally sucsucceeded in arranging a joint conference of the two sides where the different points of view on the general Jewish question might be discussed and the ground laid for the presentation of new memorials which might more adequately express the Jewish demands.

At this conference, which was held in the council chamber of the Consistoire on the fifth of April and continued on the following day under the chairmanship of Mr. Marshall, all the delegates in Paris (some fifty or sixty) attended, and there was a full and frank exchange of views in which the following leaders and members of the different delegations and committees took part:

Mack, Marshall, Cutler, Barondess, Syrkin and Cyrus Adler for America; N. Sokoloff, Dr. Thon for Poland; Ussischkin for Ukraine; Dr. Reich, Dr. Ringel, for Galicia; Dr. Schechter, Dr. Braunstein for Rumania; Prof. Colombo for Italy; Yellin for Eretz Israel; Dr. Bergman for Tchecoslovachia; Dr. Haffkine, Tchernoff for the Paris committee of Eastern Jews; Motzkin for the Zionist Organization; Claude Montefiore, J. Prag, Lucien Wolf for the Anglo-Jewish Association; Sir Stuart Samuel for the Board of Deputies; Eugene See, Reinach, Bigart for the Alliance Israelite, and Bentwich for the B'nai B'rith. Prof, Blondhein acted as interpreter throughout the conference.

Committee is Agreed On.

In this discussion the point was clearly made out that the claim for minority rights, or group representation, on a national basis, was essential for the protection of the Jewish populations in the new states, and the safeguarding of any cultural, religious or other privileges which might be granted to them; and although the representatives of the joint committee and the Alliance did not share this view, it was finally resolved that a committee of three from each side should be appointed to settle a basis for a new formula covering the general Jewish demands for submission to the Peace Conference. The work of hammering out the formula was promptly taken up, and on Thursday, the tenth of April, it was announced at a full meeting of the delegations that the following formula had been arrived at:

''Toutes les memorites *nationales* et religeuse de l'Etat de . . . joueront sur une pied d'egalite, de l'autonomie dans l'administration de leurs institutions *nationales,* religeuses, educatives et charitables, *comme de toutes leurs autres institutions sociales.* La langue de l'Etat de . . . fera obligationement partie de 'enseignement dans toutes les ecoles.''

(The words in italics were the adopted variations from the language of the original memorials, and the following additional article was submitted for consideration):

''Pour avoir la jouissance des droits ci-dessus des minorites, les Juifs de . . . qui en ent deja exprime le, desir, ou qui l'experimeront ulterieurement, auront le faculte d'etre traite comme minorite nationale.''

Differences Are Reconciled.

The ground of division between the two sections was thus bridged over, and there appeared to be no further obstacle to the working out of a complete program on this basis, it being agreed also that the Wolf memorials should at the same time be withdrawn from the conference secretariat, through which they had not yet been submitted to the delegates of the powers.

Further steps were temporarily suspended for the Passover; and at this hopeful stage, in common with many other delegates, I felt myself at liberty to return to my home for the Festival, arranging, however, to proceed again to Paris should any difficulty arise in which I could be of assistance.

During my stay in Paris I had visited the British delegation to the Peace Conference and had received the assurance of a sympathetic reception for the proposals of the Jewish delegations, coupled with a strong endorsement of the claim for proportional representation, which had been already recognized in various parts of the British Dominions; and as this was the central feature of the proposals for securing minority rights the success of the Jewish delegations' proposals seemed to be assured.

Peace Pact Broken.

Before leaving Paris I asked to be kept informed of the course of the negotiations, but the communications were defective, and it was not until a month later that I heard that the agreement arrived at during our conferences had been repudiated, first by the Alliance and afterwards by the joint committee, and that relations between these bodies having been completely severed, the delegations were proceeding with the preparation of their own memorials for presentation to the conference.

At the beginning of June I did receive a fresh call from Paris, and at the same time a report appeared in the *Jewish Chronicle* (June 6) that at a meeting of the council of the Anglo-Jewish Association held on the previous Sunday, the president, Mr. Claude Montefiore, had made an official statement as to the steps taken to safeguard the rights of Jews in the treaties dealing with new territories in Eastern Europe, which he said had already been submitted to the countries concerned.

From this statement it appeared that not only had the claim ror ''national rights'' been given up, but that it had been decided not to press for any special electoral rights to safeguard the representation of the Jews in the legislatures and local governments, and that the question of Sunday trading was still unsettled, though Mr. Montefiore admitted this was ''enormously important to the Jews'', and another of the delegates said they laid great stress on it ''as its prohibition might easily be employed as an instrument in the economic boycot of the Jews.''

Returns to Paris.

It appeared that the only privilege which had been secured for the Jewish population was the control of their own social, religious and charitable institutions, with the right to use their own language in the schools; but this was claimed as ''charter of liberty for Jews'', and this success was attributed to the efforts of Mr. Lucien Wolf, who, it was stated, ''had been very worthily seconded by Mr. Louis Marshall of America . . . whose legal knowledge had stood them in very good stead''.

I traveled to Paris again without any delay, arriving on June 9 and I called at once on Mr. Marshall and informed him of the report made to the Anglo-Jewish Association, which he treated very lightly, stating that whatever had been done would not interfere with the prosecution of the [illegible] of the delegations, which had been formally handed [illegible] to the secretariat of the [illegible] Conference.

He [illegible] to the secretary of the delegation for a copy of the proposals as an authentic statement of the Jewish case to the conference; and on a perusal of this I found that it set out the full Jewish demand, and was accompanied by an ''Expose des Motifs (or Reasons for for the Proposals) which justified in detail the several claims, following in this the memorial which had been previously (March 2) submitted to President Wilson on behalf of the representatives of the American Jewish Congress attending the Peace Conference.

A Discrepancy Revealed.

The memorandum (which was accompanied by a separate memorandum containing a claim for reparation for the victims of the Pogroms in Poland and other states) was put forward as representing the demand of the nine million Jews represented by the delegations (including the B'nai B'rith).

This memorandum varied so entirely from the so-called ''Charter of Liberty'' which Mr. Montefiore had claimed to have been put forward with Mr. Marshall's assistance, for consideration by the countries concerned in the proposed treaties that, failing to see him on a further visit to his hotel, I though it right to call Mr. Marshall's attention more formally to the discrepancy, so that prompt action might be taken to put the matter right. I accordingly wrote to him on the same night (June 10) as follows:

''Dear Mr. Marshall: I came over after dinner to see you as arranged and have stayed on till now (11 p. m.) because I was really anxious to have a talk with you about the situation created by the presentation of the proposals of the delegations, which I have now had the opportunity of reading.

''I should like to congratulate you on them, but am rather deterred by the inconsistency between these proposals and the grounds so strongly urged for their acceptance, which bear your imprimatur, and your alleged attitude towards the main claim of the delegations. The report in the *Jewish Chronicle* of Mr. Claude Montefiore's statement to his Association, which I brought to show you, evidently does you injustice, and I thought you might like to repudiate the action attributed to you, even telegraphically, so that the libel on your activities for, and at the same time against the proposals of the delegations, should not get too long a start.

''What is happening makes it all the more necessary to consider the question of securing a hearing before the Peace Conference, and I hope you will arrange a meeting of the full committee this week when the matter may be discussed.''

Responds in Person.

No written reply was received to this communication, but Mr. Marshall called on me and stated that he did not propose to correct Mr. Montefiore's statement himself, and that he should deprecate action by anyone else. He resented any interference with his own liberty of action, and he stated that the negotiations which he was still carrying on on some outstanding points in conjunction with Mr. Lucien Wolf would be imperiled by any attempt to take other steps. The proposals of the delegations, he said, had been duly handed in to the secretariat, but he considered them to be only of ''historical interest'', and he had given up all hope, or intention, of pressing them on the conference.

I pressed for a meeting of the delegations to consider the situation which had thus been created, and he promised to attend if a meeting could be arranged, but he warned me of dangers to the Order itself if opposition to his action was seriously pressed.

A meeting of the delegations was accordingly convened and held on Friday, June 13, but there were only fifteen members present, most of the others (including all the American delegates except Dr. Syrkin) having already returned to their homes.

Formula Kept Secret.

Mr. Marshall, who had succeeded Judge Mack as president of the delegates, was in the chair and he reported that he was in communication with the American delegation to the conference on the right of appeal to the League of Nations proposed to be reserved by the treaties, and that two different formulas had been submitted for consideration by the Council of Four, and a separate formula had been submitted for Rumania, which was also under consideration; but, he added, the terms of these formulas could not be disclosed to the delegations and were therefore not open to discussion.

No attempt was made to question this autocratic ruling by any of the other delegates, and it was left to me to raise the issue whether the proposals of the delegations still stood, or whether they had been displaced by other proposals of which the undisclosed formulas formed part; and I referred to the report of Mr. Montefiore's statement which seemed to indicate that a radical change in the situation had taken place.

Gives Pledge to Fight.

Mr. Marshall thereupon declared explicitly that none of the demands of the delegations had been given up, and that he would continue to fight for them, but he objected to any counter statement being issued, even in the Delegations' Weekly Bulletin, repudiating Mr. Montefiore's report of what had taken place. One member, Dr. Motzkin, declared that, whatever might be the result of the negotiations referred to by the chairman, the delegations would continue to work for their full program, but the members generally were unwilling to continue the discussion after the chairman's declaration, and it was resolved to proceed to other business on the agenda.

The result is shown in the treaty arrived at between the Allies and Poland (suggested as the norm for the other Eastern European States) which was signed at Versailles a fortnight later (June 28) and issued with a covering letter from M. Clemenceau, as president of the Peace Conference.

A ''Minimum'' Victory

It is sufficient here to quote the statement in this letter of M. Clemenceau referring to clauses 10 and 11 of the treaty dealing specifically with the Jewish citizens of Poland:

''These clauses have been limited to the *minimum* which seems necessary under the circumstances of the present day, viz., the maintenance of Jewish schools, and the protection of the Jews in the religious observance of the Sabbath''.

That is the understanding of the president of the Peace Conference of this so-called ''Charter of Jewish Liberties''; and it will without doubt be the understanding on which the treaty will be accepted by the Polish Nationalists who will have to translate the Jewish clauses into practice.

It is to be noted too that the treaty itself provides (Art. 1) that the stipulations contained in Arts. 2 to 8 only are to be recognized as ''fundamental laws of the state'', and that the Jewish clauses (10 and 11) do not come within that category and fail therefore to possess the character originally claimed for them of a ''Bill of Rights''.

The Omissions in Detail.

I refrain from commenting here on these results. It is sufficient to set out shortly the claims made by the joint committee itself, by the American Jewish Congress and by the Jewish delegations which are either ignored or over-ridden by the treaty to appreciate them at their true value and significance:

''I. *The Memorial of the Joint Committee*:

Par. 5. Subjects and citizens of all the powers ''traders or others'' to be treated on a footing of perfect equality without distinction of creed or race . . . *Omitted.*

Par. 6. ''Any persons or communities'' who may suffer from non-observance of treaty provisions to have the right to submit complaints to the executive committee of the League of Nations; . . . Right of complaint confined to ''*members of the Council*''.

''II. *Resolutions of the American Jewish Congress*:

Par 3. Enjoyment of ''national'' (as well as civil, political and religious) rights . . . *Over-ridden.*

Par. 4. Provision by law for minority representation . . . *Omitted*

Par. 7. Prohibition of legislation against Sunday trading . . . *Omitted.*

''III. *Proposals of the Jewish Delegations:*

Par. 5. Recognition of the Jews as a national minority; . . . *Over-ridden.*

Par. 7. Right of proportional representation for Jews in all public bodies . . . *No provision.*

Par. 9. Prohibition of any legislation against Sunday Trading . . . *Omitted.*

Par. 11. Right of minorities to bring complaints before the League of Nations . . . *Confined to members of the council*

Pogrom Victims Ignored.

What the rejection of all these claims means is that there are no effective safeguards even for the rights which are nominally conceded—the internal, or domestic ones are struck out, and the external safeguard (the appeal to the League of Nations) is confined to members of the council. The claim for reparation for sufferers from the Pogroms is also ignored.

It is important to note these results because there is already evident danger of M. Clemenceau's *minimum* of concessions for the Jews being regarded as a real ''Charter of Jewish Liberties'', and the efforts to secure a full measure of rights, with proper safeguards suitable to the surrounding conditions in the East European States, being relaxed. A victory is being claimed; we all know that there is failure.

If it is permissible to construe Mr. Marshall's declaration at the June meeting of the delegations in that sense, the demands of the delegations have not been abandoned and will continue to be pressed by all the organizations, including those of America.

In any case it is practically certain that whatever other bodies may decide about this the Jewish populations of the East European States will and must continue to fight until these rights have been properly secured. The B'nai B'rith will have to decide for itself whether it will be satisfied with the formal concession of the *minimum*, or will assist the Jews of Eastern Europe in their further endeavors to secure a genuine charter for their liberties.

London, July 31, 1919.

$35,000,000 is Sought for Relief of War Sufferers; Other News

THIRTY-FIVE MILLIONS is the aim of the latest drive for the relief of the victims of the war. Judging by the miracles accomplished it seems almost certain that it will be realized.

With all the stress of the war the mere handful of Swiss Jews established a Jewish tuberculosis sanitarium in Davos; an unnamed giver handed to the Jewish congregation of Stuttgart one million of marks for a Jewish hospital, and the estate owner, Friedmann of Breslau, bequeathed 3,000,000 marks for moderate priced dwelling houses. The activity of Nathan Straus in Jerusalem is brought home to our readers by a photograph on the following page, and no one can doubt that if he should actually become mayor of the Holy City, it will become, as Isaiah announced, a city of righteousness.

The war will result in a great shifting of the Jewish population, and this brings home the losses that we suffered. The island of Brabados, in the seventeenth century a promising colony, houses at present no more than two Jews. The synagog and the cemetery will pass into the trusteeship of the Portuguese Congregation of London. The Rev. J. H. Blackstone appeals in Israel's Messenger of Shanghai for the remnant of Israel in Kaifeng-Fu.

From two opposite ends of Europe, from Czecho-Slavakia, probably the section formerly belonging to Hungary, and from Holland, come protests against woman's suffrage in congregational boards. It is the spirit of Moses Sofer, who declared: Every innovation is prohibited by the Torah.

France has a new grandrabbin, Israel Levi, inaugurated July 4. He is the son-in law of the late Zadoc Kahn, and the ninth to hold this office since its creation by Napoleon, but the first representative of Jewish scholarship in the modern sense in his seat.

Death has claimed many prominent Jews. The United States Navy lost July 11 Admiral Adolph Marix, well known through the important part which he took in the investigation of the Maine catastrophe, which brought about the Spanish-American war. The rank of a vice-admiral was held by Isaac Molcho, surgeon of the Turkish Navy, who died in Constantinople at the age of 80.

The world's medical science lost July 10 a celebrity in Abraham Jacobi, one of the last surviving forty-eighters. Herman Oppenheim, a famous neurologist, died in Berlin at the age of sixty-two. Ernest Levy, retired professor of hygiene in the University of Strasburg, died in Frankfort.

Richard Wolfenstein, architect, builder of various monuments, synagogues, succumbed in Berlin. Charles K. Lipman, prominent in mining interests, died in New York July 3.

Elias Greenebaum, a notable in the banking world, and also a pioneer of Chicago's congregational life, died July 25 at the age of ninety-seven. Oscar Hammerstein, the typically American theatrical manager, succumbed in New York Aug. 1.

Special Jewish activities lost the dean of Jewish authors, Albert Harkavy of Petrograd. Joseph Arych Werbelowski, head of the Hebrew Publishing Company, who developed the Hebrew publishing business in America, died in New York June 11. Nathan Bamberger, rabbi of Wuerzburg, the son and successor of the truly noble Seligman Baer Bamberger, died April 28, in his seventy-ninth year.

Liberty—with Unofficial Reservations

Concerning Poles, Pogroms and Other Political Events in Old Nations and New; Mr. Marshall, an Optimist, Thinks Dr. Deutsch, Doubts Jews Security

By Dr. GOTTHARD DEUTSCH

THE Polish legion, fighting under Napoleon in Italy in 1796 is said to have drawn inspiration from the song, ''Poland is not yet lost''; which was an answer to Kosciuszko's famous, by him disavowed, ''Finish Poloniae.''

NATHAN STRAUS
RELIEF STATION

''FIRST AID'' TO A NEW STATE
Relief station, established in Jerusalem by Nathan Straus

The battle hymn of the legionaries of 1796 has become a reality, and to the Jews it is ''Jeszce Polska,'' the same old Poland of the sixteenth century, when the students of the Jesuit colleges celebrated their holidays by murderous attacks on the Jewish quarters, when the nobles amused themselves by setting their hounds on poor Moszko, and when the mobs revenged the outrageous treatment which they suffered at the hand of the nobles by killing and looting their Jewish fellow sufferers.

Jacob Billikopf, who returned from Poland where he superintended the relief work; Shalom Asch, the poet, and Herman Bernstein, the publicist, who investigated conditions on the spot, relate the same story of famine, of economic disorganization, of pogroms and —what is the worst—of constant fear of new attacks, a literal fulfillment of the curse (Deut. 28, 66); ''Thy life shall hang in doubt before thee, and thou shalt fear night and day, and shalt have no assurance of thy life.''

Even the officials of the Polish government abandoned their former policy of declaring the pogroms an invention of Poland's enemies, and The London ''Morning Post,'' whose antisemitic tendency makes it the safest publicity organ for Paderewski's government, admits that the riots in Cracow are a fact.

Members of the American commission in Warsaw had an opportunity to be eye witnesses of assaults on the Jewish population, and the Lithuanian commission in Paris, though a prejudiced source, laid before the Peace Commission facts which are so detailed that they can hardly be doubted.

Sermon on the Mount

It is impossible to enumerate all the facts reported which show how the Poles, who are about to establish a state which will recognize Christianity as the official religion, are enacting the commandment to love their enemies, conceding that Jews are their enemies, which, of course, we are by no means ready to admit.

Karl Kurz, a railroad official, who fled to Vienna from Stanislau where conditions are an actual hell, reports that Jews were requisitioned on the Shabuot festival to work all night at the most repulsive occupations as cleaning sewers, and how Polish soldiers under the direction of a colonel amused themselves by holding up Jews on the street and pulling out their ''Peot'' hair by hair.

An act of incredible brutality which was made the subject of an interpellation in the House of Commons is reported from Kolm, the disputed district of the government of Lublin, where a mob invaded the ritual bath and flogged the women found there. In Bendzin six girls were raped, afterwards killed and their horribly mutilated bodies thrown into the river.

Another case which was the subject of an interpellation in the House of Commons is reported from Slobodka Lesna near Kolomea, where the Baron de Hirsch fund maintains an agricultural school. Polish uhlans entered and without any reason shot at the students, killing two outright and wounding two others who were shot again, while being bandaged, and killed. The case concerns the British government directly, because the Jewish Colonization Association which maintains the school is a British corporation.

So far the reply to the interpellation is that the foreign office possesses no information. In Warsaw, a mob attacked the municipal abattoir on the pretext of punishing profiteers, and killed the Shohet Berish Gruenblatt, a man of 74 years, and hardly responsible for the high price of pork.

In Posen, Rabbi Philip Bloch, a man of 78, a scholar of great merit on Polish Jewish history, who held his office for nearly half a century and was never known to engage in politics, was arrested, and Rabbi Perlmutter of Warsaw, member of the Polish Seym, was attacked in the depot by ruffians who attempted to cut his beard. He was saved at the last moment by the police who probably feared that his appearance in the diet would be too strong evidence against the plea of German inventions.

Paradisus Judaeorum

A papal delegate, visiting Poland in the beginning of the sixteenth century, calls it the hell of the peasants, the heaven of the landed nobility and the paradise of the Jews. If his eminence was not prejudiced, matters have changed considerably. The names of the places which were the seats of pogroms during the last three months would make a long and dreary list. Names, like Kielce, Zyradow, Nowydwor, Rzeszow, Brzeznica and so forth, impose a tough task on English speaking people, and unless we have complete and reliable statistics, the enumeration of the individual facts would serve no purpose.

The pogrom of Wilna in the Passover week still occupies the center of interest. The list of victims in the latest reports has mounted to seventy killed, the number of wounded and the list of the looted houses and shops has not

40,000 Jews in Warsaw Ask For Passports to United States

been ascertained. Among the killed are men past seventy, boys and girls below fifteen; 400 were exiled, and the population of the Jewish community was reduced by one-half through a death rate of more than 10 per cent, through flight and all forms of persecution.

The handiest excuse for all manners of persecution, unfortunately not restricted to backward countries, is the charge of Bolshevism. Unlikely as it is that one Mordecai Levinson at the age of 77 was a dangerous revolutionary, we are in no position to bring proof against it. We even have to admit that we do not know his exact age nor even that he ever existed, but we have one interesting proof of the method of gathering evidence.

The Polish publicity bureau which has its central seat in London and enjoys the unlimited confidence of the Associated Press, reported that members of the Danish legation to Russia, who were quoted by name, testified they had seen Jews shooting at Polish soldiers in Wilna. Here the patriotic Popolskis proved too much. An inquiry made by Professor Simonsen of Copenhagen at the foreign office established the fact that the Danish legation had been withdrawn from Russia in December, 1918, while the pogrom in Wilna took place in April, 1919, and the names of the supposed members of the legation were entirely unknown at the foreign office in Copenhagen.

Another amusing instance of finding evidence of Bolshevism in Jewish houses is furnished from Cracow where a pogrom took place June 7 and 8, a proof of the earnest desire of Pan Padereswki's government to stop this disgrace. The police searched the house of Adolph Goldberg, a former inspector of the Austrian railroad service, where they found a Hebrew certificate of membership in the Bolshevik organization, executed in elegant penmanship and surmounted by two interlocked hands—the symbol of the brotherhood—a revolver with five cartridges and a German document corroborating the well-known fact that the Bolsheviki are working for Pan-Germanism.

The latter incriminating document proved to be his identification card issued by the railroad department, the revolver was part of his equipment which he had to carry when on duty, and the Hebrew diploma was his marriage certificate (Ketubah).

Another reason for the pogroms is usually given by the claim that the Jews, insisting on group rights are provoking the national Polish sentiment. To this charge a story though probably folklore, gives a very clever answer. A group of Hasidim making their regular pilgrimage to their saint in Gura Kalwarya (the Gerer Zaddik) were asked why they, who are opposed to Jewish autonomy, did not send a delegation to Paris. They replied: "As we have no airship, we would have to travel by train, and then our beards would have been pulled out by the root which is not only against the law but somewhat painful."

Healing the Hurt of My People

The force of democratic institutions was clearly demonstrated by our latest experience. After the indignation and protest meetings held in the United States, England woke up. The old fashioned shtadlan leadership objected to anything which might cause unpleasantness in Downing street. Sir Philip Magnus went so far as to suggest that the meeting be prohibited, and he found sympathy, just as in 1914, the production of Zangwill's "Melting Pot" in the movies was withdrawn on the suggestion of the foreign office that it might cause irritation to an allied nation.

The meeting was held June 26, and had a tremendous effect. A resolution condemning the atrocities, passed by the American Federation of Labor, and similar actions taken by labor organizations in neutral countries, made official Poland feel that the policy of denial, or the Bolsheviki stunt, would not do under the conditions.

The treaty by which the Big Five recognized the independence of Poland, published June 30, stipulates in article 8 that "Polish nationals who belong to racial, religious or linguistic minorities shall enjoy the same treatment and security in law and in fact as the Polish nationals." Articles 10 and 11 mention especially the Jews and secure for them freedom in the management of their educational, charitable and religious institutions with special guarantee of legal recognition of their Sabbath. Article 13 provides that these rights be placed under the guarantee of the League of Nations.

The Devil Crossing Himself

I cannot claim to be a Shakespearian scholar, and—to be candid—the exegesis of a passage in the Responsa of Joseph Ibn Migash is for the present of more interest to me than the meaning of an obscure epigram in "Timon of Athens," but perhaps because of the habit of homiletical explanation of old texts, I would venture to give the following explanation of Shakespeare's lines: "The devil knew not what he did when he made man politic, he crossed himself by't." Shakespeare wishes to say that the devil when creating a politician in his image crosses himself, feeling, there are others.

The Poles signed the treaty, and the Polish parliament passed a resolution condeming pogroms. The provisional government of Poland has given the American legation at Warsaw positive assurance that it will not tolerate persecution of the Jews. This statement was made public by the department of state in Washington, June 3, and on the same day the Lithuanian delegation in Paris presented to the Peace Conference the above mentioned memorandum in which they declared that Polish armies "have committed wholesale pogroms against the Jewish population whose dead and injured already count up an imposing number."

The "Christian Science Monitor," which seems to cater occasionally to its Jewish clientele, published on July 8, an order of the Polish minister of war, against pogroms; while to judge by the assurance of Mr. Porter, chairman of the Foreign Affairs Committee of the House of Representatives, and the report of the United States minister to Poland, Mr. Gibson, pogroms are a mere invention of a German owned newspaper in Copenhagen. This is the substance of Mr. Porter's remarks to representatives of both Jews and Poles who were to have a hearing before his committee.

ANSHEL and Berl were partners in junk peddling. As it is a bad policy to let the seller know that the buyer is anxious to close the deal, it was decided that only one should do the buying, while the other as a sign of consent would step on the spokesman's toe.

One time Berl represented the firm, closed a bargain and Anshel, while all the time protesting against a deal which was bound to result in a loss, stepped on the firm's acting toe. The deal, however, actually resulted in a loss, and Anshel refused to bear his part of the loss. Berl indignantly asked: "Did you not step on my toe?" "Did I?" asked Anshel. "Well, if I did, 'sei mer's mochel.'"

Mr. Gibson speaks of "violent agitation abroad" that "cannot help the Jews" and advises to "moderate the tone" of the Jewish and of the Polish Press. He pleads for "the lack of experience and power" of the Polish government, and advises patience.

We have had some of it in the days of Chmelnicki and Gontha; we had it in 1659 when two rabbis were beheaded in Rossiery on Rosh Hashanah; when in 1664 the prayerbook on the pulpit of the Lemberg synagog was pierced by a lance, the marks still being visible, and incidentally a few dozen worshippers were pierced too; when in the same city in 1726 two rabbis, on the charge that they had criminally aided and abetted a converted Jew to return to his ancestral faith, were killed with tortures that would make an Indian of King Philip's time green with envy.

We had patience when Rabbi Joseph Darshan of Posen, the predecessor of Philip Bloch, was tortured in prison and only discharged to die at home. Posen was then not under the tyrannical rule of the Prussians, against whom the Poles rebelled in 1848 also stepping on some Jewish toes, just as they did in celebrated Lemberg on Nov. 23, 1918.

But, of course, this is stepping on our toes which can't always be avoided. We shall take Mr. Gibson's advice, moderate our tone, and say: "Sei mer's mochel."

The Christian Virtues on the Other Side.

Paderewski admitted to the "Morning Post," which supports him as faithfully as it supported, up to three years ago, the democratic government of Czar Nicholas II, that the pogroms are due to the undisciplined army, a status which will readily be admitted, and declared the government is making all possible efforts to remedy these conditions. In the Seym, however, he expressed regret that Poland, confronted by the power of the British labor element and the Jewish bankers had to sign a treaty which places minorities under the protection of the League of Nations.

The printed records omitted this passage, but unfortunately the papers, even of the Polish side, had published it. Prince Sapieha, Polish minister to England, assured a committee of Polish Jews of Great Britain that his government is animated by the well known desires, etc.; John F. Smulski, president of the Polish American Society, is also sorry, indeed as sorry as President Pilsudski at home, who told the press representatives that the whole trouble was due to Russian maladministration which made of Poland a world ghetto. Pan Pilsudski got a little mixed up in his history. Russia, in annexing Poland, annexed the Jews also, but did not allow them to settle in Russia proper with the exception of a not inconsiderable number of favored individuals; so that, if anything, Russia relieved somewhat the congestion of Poland.

Mojaszewski, the military commander, coincides so accurately with Mr. Gibson's views that the source of the latter's information can easily be guessed. He adds the old story that the source of the trouble is economic and social. We only wonder why this animosity does not stop at the poor Jews, who are the vast majority of the population. We also wonder how the dead buried in the cemetery of Lodz, where the Polish soldiers are pasturing their horses, could be guilty of profiteering.

Pan Korfanty, until lately member of the German Reichstag, as Prince Sapieha was of the Austrian Herrenhaus, did not explain this fact in his address in the Seym where he accused the Jews of pro-Germanism. The same Korfanty is quoted by the Warsaw correspondent of the "London Morning Post" as authority for the authenticity of a circular asking for funds in order to keep Germany in possession of Upper Silesia because Germany is the friend of the Jews, as she has shown by her support of the Zionist movement, which has its strongest advocates in Ira D. Nelson, U. S. minister to Copenhagen (sic) and in Louis D. Brandeis, Wilson's best friend.

Behind the Scenes.

The idea that statesmen are puppets in the hands of a secret Jewish organization is not new. The enumeration of all the achievements of this conveniently omnipresent Jew, governing the universe by his wiles, might fill volumes. Infidel prelates of the sixteenth century, disturbed in their comfort by the Reformation which confiscated their livings, were sure that the whole trouble was due to the Jews, and Jesuits in the nineteenth century held the Jews responsible for Old Catholicism.

One of the most common allegations is the Jewish mistress, the Esterka who bewitched Casimir the Great until he flooded the country with Jews and her reincarnation, who hypnotized Prince Hardenberg until he issued the edict of 1812, granting to the Jews of Prussia full civic equality. The latest sequel to the story is a Polish Jewess who dictated to Mr. Lloyd George article 12 of the treaty with Poland. At least this is what Pan Dmowski tells us. The estimable lady was not quite successful, and ought to economize her caresses for a while.

Poland is not yet the Paradisus Judaeorum. Hirsch Koslowski, a carpenter in Bialystok, obtained a job on a municipal building through the city engineer, but was discharged on the next day because the foreman threatened a walkout if a Jew were employed on a city job. The head of the department of justice in Posen proposed a per cent limit for Jewish lawyers, and a Jewish clerk in the postoffice, employed for 15 years, was discharged by the Polish administration upon the demand of the new employes.

These are things which no section 12 will remedy, nor will it be easy to prevent pogroms when, as was the case recently in Kalisch, after a pogrom in which one was killed and eight wounded, only one man was sentenced to a term of 20 months in prison. Two items prove conclusively how the Jews view the future. The congregation of Posen established a parochial school. They know that their children will suffer in a Polish school. Kurjer Warszawski, the organ of the National Democrats, announces already that the Poles propose to solve the Jewish problem after the Russian fashion. Forty thousand Jews in Warsaw applied for passports to America.

A solution of the problem is impossible unless the Poles are made to understand that czarism will do them no more good than it has done to the Romanoffs.

K. A. KOWALSKI, the delegate of the Russian government in Omsk, who recently arrived from Siberia, issues an appeal in which all the kingdoms on earth are promised to the kinsfolks of Christ, though, like in that classic instance, they are only showing them from a considerable altitude. Premier Wologodski of the same government, issues a similar statement in London. There is no such thing as a pogrom in Siberia. It is done by the other fellow, the Pole and the Ukrainian, and above all the unspeakable Bolshevik.

Archbishop Platon of Odessa, who had the honor of being received by President Wilson, came to this country to plead for the protection of the priests of the Russian church from the murderous fury of the Bolsheviki, who, he said, kill the popes but spare the rabbis. He modified his statement subsequently.

Two weeks later the news came that a resolution was presented to the Holy Synod of Kiev, of which the Most Reverend Platon is a member, condemning all acts of violence against the Jews.

(Continued on page 12)

Workers for the Jewish Welfare Board in France. Rabbi Levinger, the author of this article, stands seventh from the left.

Holy Days Along the Battle Front

How the Festivals of 1918, Conducted in Improvised Synagogues and in Intimate Contact with Death, Stirred a New Fervor in Soldier's Hearts

THE author of the following articles, Rabbi Lee J. Levinger, has just returned to the United States, after ten months' service as a chaplain of the American Expeditionary Force in France.

By LEE J. LEVINGER

THE approaching holy days remind us very forcibly by contrast of the festival season a year ago and of the last Passover as well. And the contrast is all the stronger to one who spent both New York and Passover in France as a member of the A. E. F.; who served there as rabbi among the soldiers, and who had the great privilege of leading soldier congregations in the observance of the faith of their fathers.

Religion had a special meaning then to men in the army, in pressing and imminent danger, living and fighting in a foreign land. The soldier longed for home and the things of home. Naturally religion was one of these, one of the chief comforters and strengtheners of the spirit.

Imagine the contrast between my services in France and those to which I had been accustomed in our rather tame and formal civilian congregations. My congregation there was composed almost entirely of men, and those men all very young.

We were meeting in a strange land, amid an ancient but alien civilization, which some of us liked and some disliked, but which none of us could quite understand. We had no Torah, no Shofar, even no complete Machzor. We had no synagogue, and the places we used were lent us by people of another faith, friends and co-workers, indeed, but with little interest in our festival or our religious needs.

But, with it all, we had a spirit which one cannot excel except, perhaps, amid the persecutions of Russia or Poland. These boys wanted to go to Schul. At home they had seldom gone, had never had a great desire for religious observance. In the army in France they were eager, not only for the two days' leave on each festival, but also for the services, to remind them of home, to hearten them for the terrible work ahead, to make them feel happier and more at home in the world.

Rosh ha Shana at Nevers.

I spent Rosh ha Shana and Yom Kippur at the historic city of Nevers, in central France, then headquarters of the Intermediate Section, Service of Supply. Over five hundred soldiers came in for the services from the entire surrounding country, as this was one of the designated points for Jewish services.

The entire American area in France had been charted out for the purpose, and the central cities pointed out, either those which had French synagogues to receive our men, or, like Nevers, those points where Americans were to be found and arrangements had to be provided for them.

Nevers is a quaint, old-world town of 30,000 people, on a hill by the River Loire, with a cathedral (like most French cities) not great, but charming, with crooked streets and comfortable hotels, and—at that time—a surplus of American soldiers. Two barracks in the city were occupied by Americans, as well as a number of camps in the vicinity and many training areas and hospital centers further away.

So the members of my congregation were convalescents from the hospitals, engineers from the camp near the city, troops in training fifty miles away, who were soon to enter the fighting of the Argonne, mechanics from the motor repair shops at Verneuil, medical corps men from the great hospital center at Vichy—a mixed but congenial crowd.

They came pouring into the city in such numbers that they soon overflowed the hotels, and it required a night's work of several worried officers to find blankets and floor space for them all in barracks at the edge of town. Some, direct from hospitals, had had no pay for months and had to have the smallest accommodations provided for them. But all were happy to be together on Rosh ha Shana.

Y. M. C. A. Hut a Synagogue.

Our synagogue was the large Y. M. C. A. at the barracks. Our arrangements were made under the approval of my commanding officer, the senior chaplain of the post, and few features of our service were more appreciated than the address of Chaplain Stull at our services on the second day of the festival.

I had hesitated to invite him, and was therefore doubly surprised when he assured me that this was the third successive year that he had preached at a Jewish New Year service. The things we consider impossible, or at least sensational in civil life, fast became matter of fact in the army.

Our chazan for most of the services was a New York boy, Corporal Cohen, and we found other willing volunteers to assist from time to time. Our head usher was Sergeant Stern, who was as efficient in this task as sergeants traditionally are at everything.

The Y. M. C. A. canteen closed down during the hours announced for services, and the workers attended with the rest of us. And at one of our evening services we offered to be done fifteen minutes earlier than usual so that Christian patrons of the hut need not be disappointed in their semi-weekly picture show.

The service was read out of the little prayer book of the Jewish Welfare Board, which gave a shortened but excellent service; unfortunately, however, less than a fourth of the boys happened to have books—which they had brought from the States—and I had been unable to bring any supplies with me. I read about half the service in English, besides having it all chanted in Hebrew, and gave a sermon in English as well.

Of course we wore our hats, partly as a willing concession of the reform men to the orthodox and partly because a soldier naturally wears his tiny overseas cap at all times, and has to be specially reminded to take if off anywhere.

In the Shadow of Death.

With all its unusual externals, the service was deeply affecting to us all.

The war was going on hotter than ever; between the holy days the St. Mihiel drive took place; no man present knew how soon he would be at the front, how soon he might give up his life. No man knew how long he was destined to stay in France, when or whether he would see his loved ones again. Many had special thanks to render for their own recovery from wounds received at Chateau Thierry or Champigny. All lived in uncertainty of the morrow; brothers met by chance who had not seen each other for a year, and parted at the end of the two days not knowing whether they would ever meet again.

The three Jewish families of the city added a pathetic touch, for they were glad indeed to attend a service, and appreciated the Hebrew, whether or not they understood our English addition. Rosh ha Shana and Yom Kippur in France were days of profound emotion, of uncertainty, of mingled sorrow and hope.

Far otherwise was Passover, which I spent in the American Embarkation Center, at the larger and better known city of Le Mans. In the interval I had been at the front with the Twenty-seventh Division, had served with that unit until it left for home, and now was post chaplain at Le Mans.

The war had been won and the armistice signed. The tide was no longer flowing, in eagerness but dread, toward the battle fields; the men were now going in a steady stream toward the land of their desire—America.

Death was no longer about us, nor fresh woundings, nor the expectation of more. Our worst uncertainty was whether we were to be the first or the last to embark for home. And in the meantime the Jewish Welfare Board had established itself as part of the organization of the A. E. F. Arrangements for Pesach were made in connection with its active workers.

A Mixed Congregation.

At Le Mans we had fully a thousand men, from the Twenty-eighth and Eightieth Divisions and the troops of the area. Two men came in from an isolated post of Military Police at St. Calais, fifty miles to the east, and five from the students at the University of Rennes, a hundred miles west. Five French families, several French Jewish soldiers and two Jews in the Russian uniform worshipped with us.

But the first men I saw when they started to assemble were a group of engineers whom I had not seen since Atonement Day, seven months before. They were on the way home now and emphasized more strongly than anything else could the change that had come to the soldiers and the world in the intervening months.

Again, there were the meetings of friends and brothers, but without the pang of parting afterward. One of the most touching features of the Seder was the number who asked me to inquire whether Sergeant Levi or Private Isaacs was there, and how the whole gathering would be electrified when a voice would cry out, ''Here,'' and cousins or comrades who had not known even of each other's safety were able to exchange festal greetings and rejoice together.

For the two and a half days' leave the Jewish Welfare Board and I tried to keep the men busy with something for every taste. The full program included a Seder, four services, a literary program, a vaudeville show, a boxing exhibition, two dances and a movie.

(Continued on page 14, column 4)

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

5679-1919.

Rosch-Chodesch Ve-Adar	Mon., Mar. 3
Purim (Feast of Esther)	Sun., Mar. 16
Rosch-Chodesch Nissan	Tues., Apr. 1
Passover (Pesach)	Tues., Apr. 15
Passover (Seventh Day)	Mon., Apr. 21
Rosch-Chodesch Iyar	Thurs., May 1
Lag b 'Omar	Sun., May 18
Rosch-Chodesch Sivan	Fri., May 30
Shadouth (Confirmation Day)	Wed., June 4
Rosch-Chotesch Tammuz	Sun., June 29
Fast of Tammuz	Tues., July 15
Rosch-Chodesch Ab	Mon., July 28
Fast of Ab	Tues., Aug. 5
Rosch-Chodesch Ellul	Wed., Aug. 27
5680-1919.	
New Year's Eve	Wed., Sept. 24

WHAT HAS BEEN ACCOMPLISHED

WHEN the peace treaty with Germany was signed at Versailles in the closing days of June, in the judgment of the allied statesmen the major part of the business that was to be settled was done. Our President, with a none too friendly Congress in session at home, could no longer defer his departure, and he was soon followed by his Secretary of State. What remains to be accomplished, the treaties with Austria and Bulgaria and Turkey, has been committed to the care of their associates.

The treaty with Germany, embodying it does the League of Nations articles, is now before the Senate and the nation. It probably will be ratified, possibly with certain reservations or interpretations''. The opponents of the League will have had their say, but in the long run the recognition must force itself upon them that, where there were so many clashing interests and each nation was bent upon obtaining what it cherished most, probably the best that could be done was accomplished.

Cavilling is easy; but the test is the thing done. It is quite likely that this or the other senator or plain citizen thinks that had he been there a better treaty would have been the result. They are entitled to their opinion. But they were not there; and with best grace they should accept the good even if the better might have been achieved.

The supreme question is how far American interests have been safeguarded. We have been told that America had no particular objects of its own and that its chief desire was to pacify the world and to see to it that justice was accorded to all and everyone. It is quite true that America had not and could not have territorial designs; but we entered the war for a definite purpose, and that was to keep the terror away from our own doors.

If that has been realized and if the treaty and the League formation precludes any and every menace from whatever quarter, then the treaty is actually the very best. But even from this point of view we must bear in mind that which was realizable. It were preposterous to expect this or any other treaty to bring on the millenium.

Example for the Jews.

The attitude of the nation towards that which our President and his associates have accomplished should be copied in the attitude which we Jews must take towards that which has been done by our representatives. Theirs was an infinitely more difficult task. They were not of the Conference. The Jewish people had no claim to any such status.

Our formidable opponents met their peers on an equal footing and were privy to all that went on within, our spokesmen were forced to pick up information as best they might. Moreover, our adversaries had something to offer.

Poland was re-created as a buffer state, against the terror on the west which the victors had laid low and the red spectre on the east which casts its lurid glare westward. Another such state is right now being handled with gloves; half mistrusted they are needed for the moment to do a certain job.

Politics is the game of give and take. What had we Jews to give? All talk about Jewish domination and Jewish influence is a downright lie. We wield no power commensurate with the political influences which our enemies were able to throw into the scale. Israel's cause had to be presented with consummate skill. Ultimately our weapon was not one of force, it simply could not be that, but one of moral suasion, of appeal to the sense of justice, to the fundamentals of the new order evolving and having for its aim ridding the world of all the vexatious problems which constitute at present an element of discord and strife.

We may therefore be well satisfied with what our representatives at home and abroad have accomplished. In the newly formed and newly defined states there have been won for our brethren minority rights, and they have been won not for the Jews alone, but for all racial, linguistic and religious minorities, for the millions of Germans lodged in Polish territory and for the Poles themselves outside Poland.

Dawn of a New Era.

A new formula is created for new and unwonted times and conditions. The Jewish people as a body comes into the right to live its corporate life, free from all hindrance and chicanery, the right to Jewish education for the Jewish child, the right to organize for religious and cultural purposes, in short the right to continue the Jewish people alive. The state must not be a Moloch to swallow up all individuality. State interests there must be, aye, national interests, in which Jew and Christian must share alike, for the greater glory of their common country. But the state should not intrude into the innermost soul of any group of its citizens.

In England, in America this is so obvious that no legal safeguards, no legal definition is required. We have here all the autonomy we may legitimately desire. Our congregations may form a united body, our educational and philanthropic and social agencies may work singly or be federated. But over there the Jew was at every step interfered with, hampered, harrassed, thwarted and persecuted, because forsooth he clings to his ancient heritage.

Hope of Complete Victory.

Will the guarantees written into the very treaties and constitutions and notably the provision that minorities will have redress at the high court of the nations under the League remain a dead letter? We hope not. Notice has been served by the guiding statesmen, by such men as President Wilson and Premier Clemenceau, that the Jewish question cannot be sidetracked.

So much has been accomplished. The healing hand of time will do much to unite in amity not only the nations which yesterday dealt death to each other, but also the variegated elements within each and every nation.

Let the Christian respect the rights and feelings of his next door Jewish neighbor, if not from principles of humanity, then from the certain knowledge that the blessing of a perfect understanding and of mutual helpfulness will tend to strengthen the common fatherland which both cherish and love.

The Lord's Day

On Atonement, Let the Cord be Strengthened That Knits All Jewry Together

By DR. MAX L. MARGOLIS

WHEN the days were fashioned ere there was man on earth, the Lord, so the Midrash evolves out of the textual reading of the sixteenth verse of the hundred and thirty-ninth psalm, reserved one day for Himself. That day is the Day of Atonement.

You would not think so sometimes when you witness the behavior of congregrants towards the close of the day. There is an impatience to leave the house of worship, to steal a minute or two from the day which is not ours at all, not so much because every heart is faint and every head sick, but in order to hasten back to the little shop and to carry on business before darkness settles down.

The big store keeper ought not to be in haste, for his store was not closed at all. The shame of it that under whatsoever pretext and with whatsoever recreance to duty, as the years go by, the fewer are the large establishments that shut down on the one day of the year. They will close out of respect to a decased partner in the business. But not on the Day of Atonement.

Business Before Worship.

The Sabbath, alas, is desecrated with impunity by manufacturer and pushcart peddler alike. Such is the exigency of the hard struggle for existence. Shall the one day in the year, which the Lord set aside for His own, be likewise desecrated?

And for what reason has it been set aside? The Lord's are all the days and all the time. What need has the Lord of a day in the week or in the year when a thousand years are to Him like a day? Measurements of time are for man. Even the beast observes the divisions of day and night. Only beasts of prey go forth in the darkness to lurk for their prey. The night is meant for rest. But in the artificial life of supercivilized metropolitan man night is turned into day for pleasure and for show.

And yet man requires rest not only for his weary limbs and shattered nerves. He needs mental, spiritual rest likewise. To restore the spiritual equilibrium in man's estate such days as the Day of Atonement were appointed, days of spiritual stock taking, of casting up the spiritual balance. We go about our daily pursuits recklessly. We spend our strength, our bodies, our souls. We deaden all sense of propriety. We ride roughshod over duty. We rob and oppress. We profiteer in life's commodities. We hoard and waste. We show neither respect nor pity.

Questions for Conscience.

The long list of the confessional does not begin to exhaust our misdeeds. Have we done our full duty as parents, as children? As citizens of the state, have we voted righteously or even voted at all? As men in public trust, have we heeded the weal of the city or of the commonwealth? Has our nation dealt squarely and fairly with all the elements that constitute our citizenry and with all other nations near and far?

We have passed through a long and bloody war. Who will say whose was the guilt? Shall we in self-complacency hold ourselves guiltless? War is a calamity, a punishment for sin. And if the sin is our neighbor's, have we eliminated from our hearts ignoble revenge? And when peace was patched up, have we stretched out our hands to the vanquished foe? Has there been a reconcilation?

All these questions are pertinent when we meet the Searcher of hearts. Long ago the great prophet from our midst announced the true fast day, the true day of the Lord. Fasting is a means to an end. So is religion. Ceremonies have a place in the scheme. Judaism is Unitarian in doctrine and Catholic or High Church in ritual. But the end and aim of religion is not the long service, not even with the vapid sermon thrown in. It is not the rabbi's day; it is the Lord's day.

The service and the fasting is the outward symbol of an inward act of regeneration, of spiritual cleansing, that the heart of stone may melt away and make room for the heart of flesh. And out of it is born sympathy with our flesh and blood, sympathy for the disinherited and downtrodden. ''To the end that we may cease from the oppression in our hands.''

When we leave the house of worship we must be ready not to fly to our gain, to our business, but to take a hand in all that tends to the betterment of intolerable conditions. And for one thing, as Jews it behooves us to remember that under the stress of conditions which are not of our own making we are emptied out pretty much of all Jewish consciousness for the greater part of the year.

The synagogue is the Jewish island in the midst of an un-Jewish sea. We do not betake ourselves to it as we should on all days of the year. We are casual callers on the Almighty. But there are still alive certain impulses that grip us on the Lord's day. Let us not return empty-handed. Let on this day of days the Jewish word be heard. Let us renew our allegiance to the Jewish cause. If orthodox, we mourn the past glories which departed long ago all too mechanically. If reformers, we rehearse the story as a finished chapter.

Time of Reconciliation.

God has His own scheme. He is working salvation right before our very eyes. Let our hearts be thrilled with His mighty operations. Let us rejoice in the surcease which may have come to the harassed brother in distant lands. Let us rejoice in the rehabilitation of the land of the fathers. Above all let us strengthen the cord that knits Jewry together. Let there be a true reconciliation within Jewry. Let the voice of strife be heard no more. Let us not profane the Name by denouncing the other Jew.

Those who honor us by aloofness and withdrawal from all Jewish activities are the least entitled to meddle with Jewish affairs. Let them sulk and stay behind and it matters not whether they enter the church or not. ''The informers shall have no share in the future order of things.'' You will not find these worthies in the house of God on the Lord's day. For on this great day, as in the future day of judgment, it becomes known who is for us or against us.

On the Lord's day Jewish solidarity is cemented, and the worshippers of Baal are segregated from those who own allegiance to the Lord only and subscribe themselves with the honored name of the Jew.

Omission

Because of the heavy demands made on space in this issue, the September installment of Dr. Gotthard Deutsch's ''Sketches of Modern Jewish History'' has been omitted. It will be published in the October number of the B'nai B'rith News.—THE EDITOR.

A Little Too Much Efficiency

The Story of an Ill-advised Industrial Engineer, and of Other Activities of the Anti-Defamation League in Combating Slander

JOHN B. LYON, industrial engineer for the Corticelli Silk Mills of Florence, Mass., advised employers in the June issue of ‘‘100 percent, the Efficiency Magazine,’’ to hire ‘‘no Negroes, Jews or Turks.’’ In full, the article read:

‘‘The employment problem has so many angles that in writing about it the question arises which to take first.

‘‘The angle that gives employment managers the most trouble is the human factor. A small business in a country town has very little employment trouble at first, but it grows to a point where it uses all the help in the town and needs more. In this case the new help specifications usually are ‘hire anyone from as young as the law allows to as old as they can lift a hand.’

‘‘The other extreme is the big business located in a city. They have transportation lines from all directions passing their door. They are up to date and know:

‘‘1. The lowest-priced help is far from the cheapest.

‘‘2. Helping celebrate too many holidays interferes with production.

‘‘3. Help not personally agreeable to their neighbors is a poor asset.

‘‘Knowing this, their new help specifications are quite apt to read:

‘‘Hire only those between the ages of 18 and 35.

‘‘No Negroes, Jews or Turks.

‘‘No cripples, consumptives or weak hearts.

‘‘No women who paint or dress flashily.

‘‘No men who drink or swagger.’’

He Did as the Arabs.

It chances that Mr. Lyon is no longer identified with the Corticelli Silk Mills, for the reason that following a meeting of the administrative committee of the Anti-Defamation League with the editor in chief of ‘‘100 per cent’’ and its general manager, the objectionable character of this article was brought to the attention of Mr. Lyon’s employers.

In the July issue the magazine printed the following:

‘‘An Apology.

‘‘Last month a short contribution from a mature engineer of long experience was passed for printing by the editor, in spite of a deprecating remark about several groups of Americans. When reading it the editor failed to note the unfairness and injustice of the statement.

‘‘In making ‘100 per cent’ an idea exchange, a great deal of latitude is allowed contributors in expressing opinions, but our aim is to prevent the appearance of anything unfair, unjust or un-American in its columns.

‘‘We take this occasion to publicly apologize to the groups mentioned in the article, to the company the author represented and to our readers for our failure to hold to the demonstrated policy of fairness with which these and all other groups of Americans have been treated in every number of our twelve volumes.’’—The Editor.

An Inconsistent Editor.

‘‘On April 25 the Easton Labor Journal of Easton, Pa., accepted and published an advertisement from a man named Shullman offering to buy Liberty Bonds. On the same page A. S. Eckert, the editor, permitted to be printed comment as follows:

‘‘It strikes us funny how the sleek conniving Jew is now trying his utmost to buy Liberty Bonds of holders who think they need the money. Now, reader, just watch how these Shylocks will buy of the new issue. Before we would sell them one, we would tear it up.’’

On May 7 the article, having been brought to the attention of the Administration Committee, the secretary wrote Mr. Eckert in part as follows:

‘‘If you intend to express opposition to those who make it their business to buy Liberty Bonds for less than par, then we wish you good luck in your undertaking, for we are of the opinion that no citizen of the United States ought to pe permitted to buy or sell Government Bonds for less than par. But if that is your view, why did you accept Shullman’s advertisement?

‘‘Is Shullman a Jew? If so, why do you attack him as a Jew and by the manner of your attack help to create prejudice and hatred against the Jews who do not engage in this practice? We take it for granted you know that on the New York Stock Exchange Liberty Bonds to the amount of millions are purchased below par, and that more than 90 per cent of the bonds so purchased are purchased by non-Jews.

‘‘We are writing this letter on the theory that we are addressing a citizen who wants to be fair, and if so, we are sure that he will make amends. Should, however, it be the case (which we hope not) that we are addressing one whose aim is to create hatred against a minority of American citizens regardless of whether they deserve it or not, the writing of this letter is, of course, a waste of time.’’

All Is Not Well With Him.

It appeared that Mr. Eckert experienced some little travail at the hands of his local readers, because he complained in a letter of June 5 as follows:

‘‘In reply to your letter pertaining to article published in my Journal, and which was referred to your society by some of the Jewish gentlemen of Easton, would say, as I have already explained to several of them, that at the time the article was published I was busily engaged at court on a civil case, and my assistant, who wrote the article, and has always been reliable, on this occasion, for the first time I allowed his matter to go through without reading it, and it seems this was the unfortunate occasion in which he expressed himself in a manner which did not meet with my approval.

‘‘The above can be easily verified, and is the truth as to how the article happened to be published. The broad minded Jews of this city immediately accepted my explanation, and continued their friedly relations with my publication, but a few of the narrow minded ones, who may have been waiting for an opportunity to start something, would not accept my explanation, but withdrew their support from my publication.

‘‘I have made friends among the Jewish people of this city and elsewhere, and have no reason for singling them out any more so than any other denomination or class of people.

‘‘Thanking you for your letter and your interest in the matter, assuring you that the article passed through on the day previous to publication while I was at court, but from the treatment accorded me by these men, who are so sensitive, I feel that in the future I will be at liberty to so transact my business as not reflect upon them, but at the same time enjoy the privilege to exercise my own good judgment as to the articles published.’’

A Few Words of Advice.

The Administrative Committee discussed the case at length and on July 1, wrote:

‘‘We noted carefully your statements, and, speaking frankly, we were of the opinion that your letter was written in a spirit of accusation and criticism rather than in explanation and retraction.

‘‘Emphatically, we wish to state that any action taken by any of the Jewish people of your city was of their own volition and without prompting on our part.

‘‘We are ready to accept your explanation as to your not being personally responsible for the article, but we cannot understand why you did not, at once, publish a retraction and an explanation, instead of first having advices as to whether such retraction and explanation were acceptable. To our minds that should have been your first thought and action.

‘‘In taking up this matter with you it was not and is not our intention to in any way harm or lessen the material welfare or influence of your paper, but is merely an endeavor to carry out the principles of our organization, among which is to prevent the publication of unjust articles which, in their very nature, would tend to create and foster prejudice toward one class of citizens of our country.

‘‘We hope, as a result of our correspondence, and future action by you with reference to the article complained of, that you will demonstrate your belief in the justice and fairness of our viewpoint.’’

Concerning Bolshevik Agitators.

The Courier of Toronto, Canada, early in June, published an article in which Jews were attacked as the principal exponents of Bolshevism in Canada. The secretary of the League, on behalf of the Administrative Committee, called the injustice of the slander to the attention of Augustus Bridle, the editor, under date of June 14 in the following manner:

‘‘You publish on page seven of the May 4th issue of your paper, a picture of the homecoming of the Fourteenth Battalion. Have you forgotten the record of the Lost Battalion and of the men who served with such signal distinction under General Allenby in Palestine?

‘‘We regret very much that we cannot quote statistics relative to the percentage of Jews from Canada who have enlisted in the world war. In the States, however, more than 200,000 Jews were in the service—about 5 per cent of the Jews of this country; while the Jews total less than 3 per cent of the population.

‘‘The United States Investigating Committee, after interviewing a number of people, found that the charges of Bolshevism made against the Jews were the result of the activities of a few individuals who were interested in spreading Anti-Semitic propaganda throughout the world. A number of the leading newspapers and magazines of this country carried editorials refuting the charges that Jews were responsible for Bolshevism.

‘‘You say that most of the Jews live in cities because they hate the land. By what authority do you make that statement? The Jews in Palestine were an agricultural people.

‘‘Jews are everywhere in the minority. It seems easy to attack a small minority. From past experience we are not astonished when the doctrine of race hatred is preached in Russia and Rumania, but we surely did not look for it in Canada.

‘‘Your paper seems to be otherwise well conducted. Don’t you think that its influence should be used to lessen instead of to increase the prejudice against a people who have suffered for centuries for conscience’s sake?’’

No Malice Was Intended.

Two days later Mr. Bridle replied as follows:

‘‘In answer to your very welcome letter I have pleasure in sending you a copy of the Canadian Courier in which we made an answer to several letters of protest received on the subject. From this you will infer that there was no intention in the editor of this paper to accuse Jews in general of being Bolshevists.

‘‘As a matter of fact this paper has never undertaken any campaign against any race in this country and does not intend so to do.

‘‘There are a great many diverse opinions about the Jews in the present order of civilization and we are interested in getting the truth of the matter more than in spreading prejudice and bigotry. There are still things to be said about Canadian citizenship which may involve criticism of some of the Jewish policies, but whatever we publish on this subject will not be done in malice.’’

The copy of the Courier referred to contained the following editorial:

‘‘Based Upon a Misunderstanding.

‘‘The fact that we publish the letters of complaint on the editorial page should be proof that we endorse the sentiments which they contain. We could not publish and endorse them if in a previous issue we had taken a contrary course.

‘‘The inscription referred to was properly resented by a number of Jewish gentlemen because it gave a totally wrong impression of what was in the mind of the writer. The inscription said plainly, ‘New York Jews organized Trotzkyism in Russia. The same Jews would hoist the red flag in Canada.’

‘‘By ‘the same Jews’ we meant Jews who have become apostates and are no longer in a religious sense real Jews.

‘‘If it is proven that non-Canadian apostate Jews had no part in this attempt at anarchy the accusation falls flat. In saying this the editor makes no apology to honorable gentlemen of any calling who are real Jews in this or any country, except to regret that his comment was so carelessly constructed as to be misunderstood.

‘‘If we should attempt to apologize for an intentional affront to the Jewish race we should have to make the apology to ourselves. An insult to the Jewish race in Canada would be an affront to Canadian citizenship in business, professional life, art, education, municipal government, politics and patriotic service.’’

Personal Notes

In the Peace Conference two full blooded Jews, M. Klotz for France, and Mr. Edwin S. Montagu for India, signed the peace treaty, besides two half-Jews, Sonnino for Italy, and Hymans for Belgium. In prominent position were: Mantoux as translater from English into French, and the Zionist Schauer as legal adviser and interpreter for the German delegation. Some of them went to the synagog on Sabbath, and one girl attached to the commission was guest at the rabbi’s table because she insisted on kosher food.

The ministry of Signor Mitti has a Jewish member in Ludovico Mortara, son of the late Marco Mortara for fifty-four years rabbi of Mantua. He was president of the supreme court and member of the senate.

"LIBERTY"

(Continued from page 8)

It did not receive a second. When the devil feels at home . . . he is well, and when the devil is well. . . .

The holy Synod of Omsk is said to have sent out circulars charging the Jews with responsibility for Russia's collapse, but Admiral Kolchak telegraphs to Sazonoff, who is representative of his government in Paris, that in Kolchak's Russia the Jews are so happy that they would not even think of spending the winter in California. There are also reports to the contrary.

Who can know the truth from such a distance? The only trouble is that we remember M. Sazonoff's record too well. When he was the Czar's minister of foreign affairs and as such had important business to transact in London, the joint committee sought an interview with him which was denied; and when he, with the minister of finance, M. Bark, was in London, conferring with a group of Anglo-American bankers in September, 1915, the committee "could not see its way clear to inform the public what, if any, promises were made for the improvement of the condition of the Jews."

But on Feb. 9, 1915, M. Sazonoff made a declaration in the duma denying the atrocious expulsion of the Jews from the war zone and the brutalities committed by the Russian troops in Galicia, to which Heinrich Reizes replied in the "Neue Freie Presse" of Feb. 20, quoting the facts and saying that Sazonoff's statement was merely intended "to calm the public opinion of America, the true home of liberty."

The intention at present is still the same. The devil is anxious to get well.

Russia's Wayward Children

The real Russia, judging by Kolchak's [illegible]ilure in spite of the allied [illegible]eems to be satisfied with the [illegible]ernment, while the Ukraini[illegible]racticing League of Nations [illegible]ble-headed fight against the Bolsheviki and the Poles. Not being persona grata, their leader, General Grigorieff, was abandoned to his fate by Mr. Harmsworth, under secretary of foreign affairs, who declared in answer to an interpellation in the House of Commons that, while the British foreign office had no definite information on the alleged atrocities committed against the Jews by Grigorieff's army, the leader was known to be strongly antisemitic.

A terrible pogrom was reported from Odessa, which later reports again denied. Members of the relief commission operating in Warsaw, who visited Southern Russia, report that the country is one half hospital and the other half cemetery. The loss of life is estimated at 100,000 which is a suspiciously round sum, though about suffering in a country hemmed in from all sides, infested by a marauding soldiery, and impoverished by centuries of Russian misrule, there can be no doubt.

The grim humor similar to that of the French Reign of Terror days, if not literally true, undoubtedly pictures the situation correctly. People meet on the streets. "What are you going to do tomorrow?" is the question. "Die," is the answer.

Julian Batchinski, the head of the Ukrainian mission to the United States, claims for Petlura, the head of his government, all the credit which the other rival nations claim for themselves. Like the others he declares that there is no religious prejudice among his people, and he has as witness various Jews holding prominent offices, among them Arnold Margolin, one of Beilis' attorneys.

The Little Brother

They are coming from all sides with Esau's question: "Hast thou not saved me a blessing, father?"

Lithuania was for centuries a vague term. It was for centuries a part of Poland incorporated into Russia upon the partition of Poland with a slice within East Prussia. Now they come before the world with their plea for recognition on the basis of self-determination.

About their position to the Jews absolutely nothing is known. Way back in the fifteenth century Moses, "the exile" (Ha-Goleh) fled from some pogrom in Lithuania to Kiev where he gave us a special ritual, the Minhag Kaffa. This was before the annexation of Lituania to Poland. Since that time it seems the Poles representing the ruling element have reduced the Lituanians to helotry. They are strict Roman Catholics with a few remnants of Protestants from the time antidating the Jesuit counter-Reformation, and so divided from the Russians. Linguistically they are a people quite apart from their Slavic neighbors.

Though their cities had a very dense population with Wilna, the "Lithuanian Jerusalem" as center, they have never played an active role in Jewish history, perhaps because the large landholders were Poles. In a mass meeting held in Kovno they condemned the Polish pogroms and promised to the Jews not only just treatment but autonomy. As evidence of their good will they have created the post of a minister of Jewish affairs, have appointed M. Rosenbaum as minister of foreign affairs and M. Rachmilewitch as minister of commerce.

The Odor of the Cave

When the lion was sick and consequently in bad humor, he asked the donkey how the cave smelled. The donkey in the simplicity of his heart said, it stank. He was sentenced to death for lese majesty. But the wolf thought he would be wiser, and he declared that the cave was filled with a perfume of roses. He was executed as a hypocrite. The fox excused himself. He had a terrible cold and could not smell anything. This seems to be the only policy to be pursued by the Jews in many countries, but it does not always work well.

A most impressive specimen of this experience is furnished by the conditions in Hungary. The monarchy was followed by a republic built upon the usual democratic principles. This was overthrown by a soviet government; the latter by a semi-monarchy on the lines of the one established by Napoleon III in 1848, but disturbed by the Rumanian invasion; and the latest development, just reported at the moment of this writing, is an abdication of Archduke Joseph with no indication what is to follow.

Similarly complicated is the national problem. Since 1867 the Magyars, though barely 50 per cent of the population, were in the possession of the power. Since last November a regular witches' caldron is boiling over.

The Czecho-Slovaks have lately occupied Pressburg. In northern and western Hungary a soviet republic of the same nationality has been proclaimed with the slogan: no nobles and no Jews, a repetition of conditions of 1848 when murderous attacks were made on the Jews. Galician refugees were expelled from Budapest because they are supposed to have plotted with the Polish consul.

So we see in Hungary the Jews hunted as pro-Polish, in Poland as pro-German or as pro-Russian. Besides they are threatened with pogroms because they are supposed to be Bolshevists, because Bela Kun, the fugitive dictator, and Tibor Szamuely, his assistant, were Jews.

A probably exaggerated report says that 60,000 Jews were converted to Christianity to save their lives. Yet with Count Andrassy, the former minister of justice, William Vaszeny, the first Jew to hold a place in the cabinet, returned from Switzerland, a clear evidence that not all Jews can be Bolshevists.

Rising Nationalities.

Professor Masaryk, known as a true champion of Jewish rights when such a course was in no way a political advantage, is the popular president of the republic of Czecho-Slovakia. He attended a Jewish convention and indorsed Jewish autonomy and Zionism. At the same time murderous attacks on the Jews of Carolinenthal, a suburb of Prague, are reported.

The Greeks, not waiting for an award by the Peace Conference entered Smyrna. An official statement in the British Parliament confirmed the rumor that many Turks were massacred on this occasion. Nothing was said about the fate of the numerous, and incredibly miserable, Jewish population of this city, except that in the vicinity of Smyrna in a place occupied by Italian troops two Jews were murdered.

Judging by the general attitude of the Greeks to the Jews their fate is decidedly perilous. We heard of a ritual murder charge from Chorlu, near Adrianople, which fortunately passed over because the boy supposed to have been murdered was found alive. We know from the affair of Corfu in 1891 what such charges may mean even in normal times.

Israel, Trouble Maker.

Winnipeg had a taste of the possibilities of syndicalism. A strike of all workingmen paralyzed the whole life of the city. The strike began with the metal trade and building unions, in which the Jews, who cannot be so very numerous in Winnipeg, are surely, if represented at all, only an insignificant minority. One of the principal strike leaders was the Rev. William Ivens, a Methodist minister of British birth, and yet even there the outcry against the Jewish bolshevists was raised. Robert Minor, an American journalist, was arrested for similar propaganda among the American troops in Coblenz.

With all this the charges are constantly made against the Jews without considering that for the Trotzkys, Kuns, etc., there are ten times the number of representatives of the capitalist, individualist and imperialist classes among the Jews, not a few in leading positions, as Lord Reading, Herbert Samuel—in fact, all Jewish members of the British Parliament—M. Klotz, Reinach, all Jewish members of both houses of the Italian Parliament, probably twenty in number, not to mention the Rathenaus, Balins, Simons, etc.

Yet the British Detective Bureau in Scotland Yard publishes the picture of Angelica Balabanowa, said to be the head of a Jewish conspiracy to swamp England with Bolshevist literature. The influential Northcliffe papers take the hint very eagerly. They make of all Polish pogroms a defense against Bolshevism, and the foreign office, usually represented in the House of Commons by Sir Cecil Harmsworth, Lord Northcliffe's brother, as a rule, has no information on Polish atrocities when an interpellation, which in no single case was introduced by a Jewish member, is presented in the House of Commons.

In the Latin Countries.

Algeria is a hotbed of antisemitism, and its leaders are not the natives, though the Jews are strongly inclined to European culture, but the Frenchmen with their followers composed of all nationalities—and not the highest class of them either—from the Mediterranean countries of Europe.

The new grandrabbin of France, Israel Levi, made the statement upon his inauguration that antisemitism in France is now a thing of the past, as we have heard frequently since 1791, and in an amusing instance by Ernest Renan in 1886, eight years before the Dreyfus affair. Quite lately the mayor of Algiers, speaking at the grave of a Jewish soldier, expressed the same optimism, "La guerre a mis fin a des malentendus qui divisaient less enfants de la France," he said.

The test soon was to come. At the election of freshmen to a students' society of the university of Algiers all non-Jews were elected, while thirty Jewish applicants, most of them war veterans, one the son of a colonel, were blackballed. Protests were met by the "recteur" with the claim that it was a political affair; by the prefet that it was an academic affair, and by the governor general that it was social and entirely out of the range of administrative authority. The matter was finally adjusted.

The Yiddish press of Warsaw reports that the French soldiers aid the Polish allies in the sport of pulling Jewish beards. Russian Jews—the details are not reported—are expelled from France, and thus delivered to Kolchak's hangmen on the ground of Bolshevism. Jean Drault, an antisemitic author, dissatisfied with the award made to France at the Peace Conference, made the typically Drumontesque statement that the Peace Conference was in the hands of the "Youtres".

Politicians, on the other hand, evidently envious of Great Britain's success in the much coveted Syrian question, addressed a letter to M. Pichon, asking why France did not take the lead in securing for the Jews of Poland the rights guaranteed under the treaty, and M. Pichon replied that France is not fond of anything spectacular—a rather comical claim when we remember the popularity of the libertine Boulanger—but worked more effectively in chamber.

Italy, which has kept itself remarkably clear of antisemitism, is not absolutely immune, as shall be stated without overestimating the incident. A contributor to the socialist paper, Popolo d'Italia, calls the deputy, Claudio Treves, "ebreo sudicione" (dirty Jew) because he contributed only 100 lire to the fund of a party organ.

The Divided House.

The first mail after an interruption of more than three years has arrived from Germany and Austria, but so far no Jewish paper has reached us. While that which reaches us comes from a hostile source, it is only too credible that a people, exasperated by years of starvation, by the humiliation of their national pride and by a dire outlook, would turn against the Jews, and that the Junkers would try to utilize these sentiments for their own political ends. It is reported that posters appeared all over Berlin asking for volunteers of "Deutsch-Germanische" birth with the exclusion of Jews, half-Jews and "Judengenossen", and that Jewish stores were looted in Berlin, Hamburg, and Dortmund, but also that the government took strong measures to suppress all disorders. The agitation is said to be very strong in Bavaria, where the leader of the radicals was the Jew, Kurt Eisner.

Morgenthau, the Shtadlan.

In olden times, when, as Zunz brilliantly puts it, the Jews had to fight for rights because they had no right, the most crying cases of injustice were put into the hands of an official called "shtadlau" (endeavorer) because it was his business to endeavor to improve conditions.

Isaiah Horowitz (c.1550-1630), the celebrated author of the popular "Sheloh", who was rabbi of Prague in the critical days when the war of thirty years began, admonishes the shtadlan to follow the examples of Esther, Nehemiah and Eliezer ben Hyrcanus and place his confidence in God (Sheloh, p. 242a). If we modernize this mystic of the seventeenth century, he would say that impressing Israel's enemies with the sense of justice will be more effective than political power.

We have a shtadlan in Mr. Henry Morgenthau, who has a very delicate task to perform. How he succeeded, we will not know until his report of the Polish atrocities will be made public.

The Associated Press on June 1 reported that Paderewski had asked President Wilson to appoint a commission to investigate the Jewish sit-

(Continued on page 13, columns 3 and 4)

Grand Lodge No. 6 Holds Conclave

Dr. Harry A. Kraus is Elected President; Per Capita Tax is increased to $2.60; Dr. Davis Tells of Distress in Russia and Poland

THE fifty-first annual meeting of District Grand Lodge No. 6 was held at St. Paul, Minn., on July 5, 6, 7 and 8 with ninety-two delegates and Past Presidents attending.

The convention was called to order by the President, Brother Hiram D. Frankel. Invocation was offered by Dr. Chas. S. Levi, of Milwaukee, Wis. Brother Gustavus Loevinger, on behalf of the local entertainment committee, and Brother Moses W. Skorish, President of Minnesota Lodge, on behalf of the lodge, extended a hearty welcome to the representatives, for whom President H. D. Frankel responded.

Communications were read from the Governor of Minnesota and the Mayor of St. Paul, expressing regrets of their inability to attend and conveying greetings to the visiting delegates.

President Frankel's message was listened to with marked attention and at its conclusion was heartily applauded. He urged the larger cities of the district to organize clubs similar to those established in Chicago, Detroit and Flint. The Chicago Central Council was especially commended for the excellent results achieved at the boys' camp. The convention delegates were urged to render every assistance to those who were raising funds for the relief of the Jewish war sufferers in Europe.

Closer Bonds Urged.

The co-operation of rabbis was asked and the suggestion was made for a closer relationship between District No. 6 and the officers and members of adjoining districts. President Frankel paid tribute to the excellent work of Gustavus Loevinger, chairman of the Propaganda committee, to Secretary Seelenfreund and to Treasurer Ben Braun.

Upon conclusion of the message, Secretary Seelenfreund, on behalf of the delegates, presented to Brother and Mrs. Frankel a chest of silver in appreciation of the services rendered by Brother Frankel to the Grand Lodge.

This was followed by the presentation of a purse of gold by Brother Gustavus Loevinger, on behalf of Minnesota Lodge No. 157, of St. Paul, Minn.

Brother Philip Stein reported on the state of the Order in his usual thorough and detailed manner and announced the institution of many new lodges throughout the country, resulting in an increase of membership despite the great loss caused by enlistment in the United States military and naval forces. He also recalled the celebration of the diamond jubilee of the Order in Chicago last September and reviewed the Order's welfare work for soldiers and sailors in service.

New Lodges Founded.

The Director of Propaganda work announced the institution of new lodges at Rock Island, Ill., and Minot, N. D., reporting a gain of nine hundred and ninety-four members during the year, a remarkable showing in view of the condition of the country.

The Convention approved the Orphan Asylum building program as adopted by the Cleveland Orphan Asylum Board, and appointed a special committee to be known as the Committee on Orphan Asylum Matters, to which all orphan asylum affairs are to be referred.

The recommendation of the budget committee calling for an increase in the per capita tax to $2.60 was adopted.

The Convention was addressed by Brother Adolf Kraus, President of the Order, who reviewed some of its achievements; by Mr. Henry Rathburne, of Chicago, who delivered a short talk on ''Patriotism and Philanthropy'', and by Dr. H. I. Davis, who described in a most interesting manner his observations and experiences while abroad as an officer of the American Red Cross. Dr. Davis depicted the sad condition of Jews in Russia, Poland and Galicia and closed his address with a strong appeal for liberal contributions to the fund being raised in this country for the relief of Jewish war sufferers abroad. L. Edw. Lashman, Secretary of the Anti-Defamation League, spoke on the Boys' Summer camp at Crystal Lake, near Chicago, and Sig. Livingston told of the interesting and effective work of the Anti-Defamation League.

HEADS GRAND LODGE

Dr. Harry A. Kraus elected president of District No. 6 at fifty-first annual meeting

Funds Are Allotted.

The following appropriations were made:

B. B. Free Employment Bureau..	$1,250
B. B. Library, Urbana, Ill......	100
Hot Springs Hospital...........	250
National Jewish Hospital, Denver	100
Educational League, Cleveland..	100
B. B. Summer Camp, Chicago...	2,000
B'nai B'rith Councils...........	1,000
Social Service & Americanization work	1,500
Propaganda and Intellectual Advancement	3,000

A special degree team, composed of Brothers Gus Loevinger, Julian J. Gusfield, Albert F. Mecklenburger, Henry Monsky and Chas. D. Oreckovsky, exemplified for the first time in an impressive and beautiful manner the memorial service ritual adopted at the last convention of the District Grand Lodge. The prayer for the dead was chanted by Brother Rabbi I. Diamond, and Brother Sigmond Livingston delivered an inspiring address. At the conclusion of the services, all rose and recited the ''Kaddish''.

New Executives Chosen.

The following officers were elected: President, Dr. Harry A. Kraus; First Vice-President, Rabbi Eugene Mannheimer; Second Vice-President, Henry Monsky; Secretary, A. B. Seelenfreund; Treasurer, Benjamin Braun; Sergeant at Arms, Solomon Levitan; members of the General Committee, Albert F. Mecklenburger, Julian J. Gusfield, Alex P. Greenthal, Benj. Samuels, Chas. D. Oreckovsky, Simon D. Rosenzweig and Gus Loevinger.

Delegates to the Constitution Grand Lodge:

Chas. L. Aarons, Samuel Alschuler, Benj. J. Braun, Israel Cowen, Dr. Haim I. Davis, Hiram D. Frankel, Adolph Freund, Alex P. Greenthal, Julien J. Gusfield, Sylvan E. Hess, Adolf Kraus, Dr. Harry A. Kraus, Bernhard A. Lange, Sig. Livingston, Maurice Lefkovits, Gustavus Loevenger, Sidney Lyons, Eugene Mannheimer, Albert F. Mecklenburger, Benjamin Samuels, Benjamin J. Samuels, A. B. Seelenfreund, Henry M. Seligman, Edward Sonnenschein, Philip Stein, Jonas Weil, A. D. Weiner, William Wilhartz, Arnold Wolff.

"Liberty"

(Continued from page 12)

uation in Poland. Shortly afterwards we heard that Mr. Morgenthau was to head this commission.

The antisemites in Poland greeted this news with a howl of fury. Andrew Niemojewski declared this commission an insult to Poland's national honor and Woodrow Wilson a follower of the Shulhan Aruk. Prawda Robotnicza, a reactionary paper, was equally furious. Woodrow Wilson sent one of his Moszkos, to whom the Poles will have to kowtow, Morgenthau was Borech Schaje's (perhaps a proverbial Jewish name in Polish journalism) Marshalek (buffoon), and Polish civilization was doomed, if such an insult was tolerated.

The official circles were more prudent. Among the delegates of the Seym appointed to assist Mr. Morgenthau was Noah Prilucki, a member of the parliament, recently unseated for his advocacy of the Jewish cause. So it was at least announced from one side; while another report stated that only outspoken antisemites were admitted to the advisory committee, and the Copenhagen bureau reproduced an advertisement in a Polish paper inviting applications from persons, familiar with the English languages who are not Jews.

On July 28 the Associated Press published a telegram quoting Mr. Morgenthau as saying that the reports of pogroms were greatly exaggerated, and that Polish Jews will have to follow the example of their American brethren and resign all national aspirations. The Yiddish press of Warsaw attacked the American commissioner as having entered upon his mission with a ready opinion, but another press report stated that Morgenthau had not made the statement ascribed to him.

Uncertainty of Information.

Louis Marshall, returning from his mission to Paris, was exceedingly optimistic in the address which he delivered at the well-earned, enthusiastic reception tendered to him on July 28. He believes that ''civilization has made a tremendous stride forward'' and ''the Jews who have heretofore walked in darkness of oppression are the beneficiaries'' of a true ''Magna Charta''.

He expressed his ''confidence that henceforth the Jews of Poland, of Rumania, of Czecho-Slovakia, of Jugo-Slavia, etc., will vie with their fellow citizens in the effort to establish but one standard of citizenship.'' . . . He appeals to the Jews to ''forget the nightmare of the past''. This optimism does honor to Mr. Marshall's heart. It is not shared by everybody who has a claim on being listened to.

Henry N. Brailsford, a very prominent British publicist, who was a member of the Carnegie commission, sent to the Balkans in 1913, and knows the east of Europe, declares that the Poles laugh in their sleeves. They are confident that the allies need Poland as a buffer state against Germany and against Bolshevist Russia, and will exercise a charity which cloaks a multitude of sins.

The present writer may without boast claim to know something of Czecho-Slovakia, where he spent more than twenty years of his life. He is certain that the ''one standard of citizenship'' is not so easily applicable to a country with nearly one-third of different nationals and with the desire of either of the two nationalities to make gains at the expense of the other.

In Poland we have seen the difficulty in the borderland between the Poles and the Ukrainians, and instead of going into details and making the reader weary with statistical figures, I shall quote one telling fact.

Dr. Nebenzahl, a leading lawyer of Stanislau, reigned as president of the Jewish congregation. In the published statement made on this occasion he says: ''I was for years the advocate of nationalizing the Jews as Poles''. Mr. Marshall's recipe, ''but the brutality of the recent assaults have made me see the error of my ways. The hatred of the Poles for the Jews is ineradicable''.

How right he is, is shown by a Polish paper, which pleads for the relief of the Jews from the public relief funds from which they have been excluded—not out of sympathy with the Jews but because their position is so desperate that the typhus raging among them is becoming a menace to the Poles.

Things look different in Stanislau, u Reichenberg and in Pilsen than at a dinner table in the Waldorf-Astoria or at a mass meeting in Cooper Union.

Whence Shall Come My Help

The relief commission in Poland shares with Mr. Morgenthau the fate of being unappreciated. The Yiddish press of Warsaw is unmerciful in its attacks on Dr. Bogen, the American agent for the distribution of relief. One can easily understand the insufficiency of all these actions, and the temper of a desperately suffering population.

Jacob Billikopf, who recently returned, admitted the futility of all operations and reported the clamor of the population, whom a free meal today or a suit of clothes does not protect from starvation tomorrow and from freezing in two months. The often alluded to uncertainty of all reports makes it a duty of justice to avoid taking sides until authenticated reports are before us.

In order to close with some achievements whch, if not true, are at least exhilarating, the latest pseudo-Jews shall be mentioned: they are Eamon de Valera, the president of the Irish republic, and King Nikita of Montenegro. Unfortunately neither has a very safe job.

Minneapolis, Minn.

Minneapolis Lodge No. 271 gave a banquet in honor of 300 returned Jewish soldiers on the evening of June 26, in which about 100 members and all the officers participated.

The affair was well arranged and included a program of entertainment. The addresses were of a patriotic nature, except that of Mr. Hiram D. Frankel, of St. Paul, President of the District Grand Lodge, who confined his remarks to the work of the Order.

Back to Nature at Camp Covenant

275 Boys Enjoy Two Weeks' Outing on Lake at Expense of Central Chicago Council; 100 More to be Invited in 1920

AT CRYSTAL LAKE CAMP
A few of the 260 boys who enjoyed the outing provided by the Central Council of Chicago

FROM the opening, on July 1 to the taking of the "movie" on the last day, the 1919 season of Camp Covenant, at Crystal Lake, Ill., was a pronounced success.

Two hundred and seventy-five boys, some of whom had attended the camp last season but the majority of whom had never enjoyed an outing in the country, were given an opportunity to participate in the camp activities, which included swimming, military drills, boating, fishing, hikes, nature study and physical exercises of every sort.

At 6:15 a. m. daily first reveille was sounded. Boys who wished to take a morning dip got out of bed, put on bathing suits and took to the lake for a refreshing bath. At 6:30 second reveille sounded, which called everybody into line in front of the tents. Setting up exercises continued thereafter for about ten minutes, following which the boys helped roll up the sides of tents, hung their bedding out on the line, dressed, washed and got ready for breakfast call.

At 7 o'clock the bugle called assembly; each boy took his place in line and the whole camp participated in flag raising, followed at once by breakfast. After breakfast a few minutes were given for freedom. At 7:40 each boy took part in some definite form of camp community service lasting thirty minutes.

Strict Cleanliness Observed.

During this time the camp grounds were put into shape, floors scrubbed and appearances generally improved.

At 8:10 the camp prepared for inspection. The camp director inspected each boy's bed, clothing, personal cleanliness and orderly arrangement of tents. At 8:50 the whole camp met for morning consultation and announcements. At that time the day's plans were announced; the director or some visitor addressed the boys on an especially interesting topic.

Each tent elected one of its members to meet with the director in planning games, hikes, and other features of the two weeks' activities that filled the hours with enjoyment.

After the council meeting at 9:30 one-half hour military drill was conducted by the athletic instructor. This was followed by an hour of play, boating, fishing, hikes or other planned amusements.

Everyone Takes a Dip.

Eleven fifteen marked the swimming hour, which lasted until noon. All boys were expected to be in the water, playing, swimming or diving. Those who had not passed the swimming test were not permitted to use the boats. Rowing was under control of the patrol boat that continually guarded against any possible accidents.

At 12:30 dinner was served, followed by an hour of quiet, when the boys spent their time on the grass, reading in tents, or under the trees, writing letters or sleeping.

At 2 o'clock scheduled games and other planned activities were enjoyed. The afternoon swim lasted from 4:30 to 5:30. Supper was at 6 o'clock.

Evening play extended from 7 until 8:15, which was followed by camp fire songs, stories, marshmallow roasts and numerous other amusements until 9 o'clock, when all went to bed. At 9:15 taps sounded, lights were put out and the camp became quiet in sleep.

Unfortunately the camp could not accommodate all who applied, so more than 300 boys had to be denied the facilities. It is hoped that in 1920 accommodations will be provided for at least 100 boys more by the Central B'nai B'rith Council of Chicago, under whose auspices the camp was conducted.

Tribute is Paid to Mr. Feuchtwanger

More than three hundred members of the I. O. B. B. assembled in the Lincoln Club, Pittsburgh, at a dinner in honor of the President of the District, Marcus Feuchtwanger. The occasion was made notable by the initiation into the Abraham Lippman Lodge of 100 members. Messages of an unusually high order were delivered by Judge Cohen, Rabbi Goldenson and others. The principle that the Jew must remain true to his mission as a religionist if he would hope to establish his proper position in the world was reaffirmed.

Every mention of Judge Cohen's name evoked an ovation and when he rose to speak he was cheered.

Simon Davis, president of Abraham Lippman Lodge, who has done yeoman service in the interest of the Order, was introduced as toastmaster by Mr. Mark Alexander. Mr. Davis made an ideal toastmaster and his first duty was to direct the initiation of the new members which was conducted in an impressive manner by Past President of the District A. L. Solomon.. At the conclusion of the ceremonies Past Grand President O. H. Rosenbaum eloquently described to the members the great underlying principles for which the Order was established. President Feuchtwanger then delivered brief remarks in which he thanked the members of Lippman Lodge for their kindness in tendering him the splendid testimonial dinner. He stated that while he was not interested in forming new lodges but in developing the old ones that when his term of office expired in six months he would have the honor of retiring with the largest membership the district had ever had.

Second Vice-President Morris Schaffner discussed the splendid work of the B'nai B'rith Orphanage at Erie, which is one of the finest monuments the district has ever erected.

Charles H. Joseph spoke briefly of the problems with which Jewry is confronted and the possibilities open to the B'nai B'rith for becoming an important factor in solving many of them. Judge Cohen followed with an address which was received with the wildest demonstration. Rabbi Goldenson held the audience to closest attention as he made a plea for the necessity of Jewish solidarity.

At the conclusion of the speaking Mr. Davis presented to the first twenty-five men who had signed to become members a neat gold pin fashioned in form of the Menorah. A pin was also given to the members of Abraham Lippman Lodge who brought in ten names of new members.

East Liverpool, O.

B'nai B'rith Day was celebrated in East Liverpool on April 18. Services were conducted by Rabbi Alexander, of Toledo, and a very interesting address was delivered by Brother Sidney G. Kusworm, of Dayton, Ohio, President of District No. 2. In the evening a dinner was served at the Elks' Club, Mr. Leon Rubin acting as toastmaster. Following an appeal by Rabbi Alexander, Mr. Kusworm and Mr. Edward Hemple, over $12,000 was raised for a Reformed Temple.

Washington, D. C.

As a memorial of his election as President of District No. 5, Argo Lodge presented Sol Herzberg with a silver service. Brother Herzberg has been a member for more than twenty-five years and has been active in editing the lodge's paper.

Racine, Wis.

At an enthusiastic meeting of Racine Lodge, No. 697, Monday evening, June 31, a class of fifteen candidates was initiated by Brother J. J. Gusfield, member of the General Committee of the District, and Brother Samuel Zucker of Chicago. After adjournment the members went to the Commercial Club, where an enjoyable lunch was served. Brother Gusfield spoke on "The Work of the B'nai B'rith." Later at Winters Hall Brother Zucker conducted an auction for the benefit of the Jewish War Sufferers. Dancing followed.

Stevens Point, Wis.

On June 29, 1919, Menorah Lodge, No. 769 of Stevens Point, Wis., celebrated its annual B'nai B'rith Day, which proved one of the most successful affairs in the lodge's history.

Preceding the celebration a meeting was held at which four candidates were initiated. In the evening addresses were delivered on the work of the Order. The affair was brought to a close with a dance at Armory Hall, attended by 200 persons.

The proceeds will be devoted to the relief of Jewish war sufferers.

Holy Days

(Continued from page 9)

All were well patronized, for the soldier has a cultivated taste in diversion, especially since the armistice. But certainly the most popular of all was the Seder. The soup with Matzah balls, the fish; in fact, the entire menu, made them think of home.

We held the dinner in an army mess hall, standing up at the breast-high tables. The altar with two candles and the various symbols of the feast was at the center of the low-roofed walless structure.

Toward evening the rain, so typical of winter in western France, ceased; the sun came out, and its last level rays shown directly upon the altar and the officiating rabbi. It was a scene never to be forgotten, a feast of deepest joy mingled with solemnity.

Back to God's Country.

We had come to war and held our solemn service of the fall in the midst of doubt and danger. Now we were going home, the danger over—back to dear ones, to the country for which we had fought. As we had prayed before in hope and yearning, so we prayed now in utter thankfulness. The two occasions were complimentary. They were our prayers during action and afterward. They expressed our desire and our gratitude.

Now we are home again. Jewish soldiers are now Jewish citizens worshipping not in the Y. M. C. A. or the army mess hall but in the synagogue or the temple, as before the war shook them from their moorings and brought them nearer to the dread realities of life and death.

And they will think of last year in France. The holy days now will mean more to them because of the very different worship they rendered a year ago. They have missed their Judaism and wanted it; now they return with their hearts ready for it as they never were in the past.

The only danger is that we may forget these lessons which have been so bitterly impressed upon us in the stress of war. Rosh ha Shana has not changed; it is the same as ever. But we have changed; we are able to see more in the festival, to get more out of it.

A Lesson in Deeds.

No sermonic appeal is necessary to a topic such as this. The bare narrative of those very different services in France last fall and spring gives us enough to think about. It needs a great, soul-stirring experience to give us the insight that the prophets and sages had, through whose visions our holy days have come to be.

That experience has now been granted us, most of all to us who have faced the guns of the enemy, but in some measure to all who have had sons, or brothers, or any loved ones in the war.

By a rough estimate it is probable that fully 3,000 Jewish soldiers died in the American army in France. Certainly over 75,000 others served there and have now returned to their own homes and country. Every home is touched in one way or another; every synagogue has its brave boys home again, enriched by their travel, their new view of life, their encounter with death.

Worcester, Mass.

A large class of officers stationed at Camp Devens, Mass., was initiated into the Order at an enthusiastic meeting of Worcester Lodge. Among the candidates was Lieutenant Colonel Lewis Landes, who has the distinction of being the youngest lieutenant colonel in the American army.

MR. TAFT'S ARTICLE

(Continued from page 3)

countries. Since then they have heckled and harried the Jews by restrictions upon their livelihoods, by refusing admission to the elementary public schools of more than 5½ per cent of their number, and in secondary schools of more than 7½ per cent, and in many other ways.

Although this is in direct violation of the Treaty of Berlin, the signatories to the treaty have not thought it best to intervene.

Bulgaria and Serbia complied with their obligations.

The Pale of the Settlement.

The law which required the Jews in Russia to live in the cities of the Pale of Settlement produced a great congestion. They were forbidden to engage in so many trades and callings that their means of livelihood was most limited. They had no political rights and were thus kept excluded from government employ.

They were denied secondary and university education except to the extent of a very small per cent of their number, and they were so hemmed about with police restrictions as to subject them to oppressive blackmail. The result has been that the great majority of them are ignorant, and even before the war at least a third of them were in direst misery and destitution.

There are in the world over fifteen million Jews. Of these, six millions are to be found in the ten provinces of Russian Poland and the fifteen provinces called "the Pale of Settlement." There are upward of 2,250,000 Jews in Austria and Hungary. There are 615,000 in Germany. There are 270,000 Jews in Great Britain, 100,000 in France, 45,000 in Italy, half a million in Asia, 250,000 in Rumania, and there are 3,300,000 in the United States, of whom a million or more live in the city of New York.

The Jews in the United States, down to 1880, did not exceed a quarter of a million, but since the oppression, pogroms, and massacres in Rumania and in Russia immigration has increased to the figures given.

The Great Problem of Today.

As I have said, in all parts of Europe and America, except Russia and Rumania, legal discrimination against the Jews has largely ceased and civil equality is accorded them. The present great problem, therefore, is to secure civil equality for them in Russia and Rumania. How is the present condition in those countries explained?

Prince Gortchakoff in the Berlin Congress described the Russian and Rumanian Jews as a great scourge upon any people. Bismarck's answer was that the policy of restriction had given them the character which is now made the basis for complaints against them.

Mirabeau in the French Assembly said, in answer to a similar charge: "If you wish the Jews to become better men and useful citizens, then banish every humaliating restriction, open to them every avenue of gaining a livelihood. Instead of forbidding them agriculture, handicrafts, and the mechanical arts, encourage them to devote themselves to these occupations."

Russia's Plaint Against the Jews.

It is probably true that the Russian Jews do devote themselves to trading in money, and that the Russian moujik is subject to abuse in this respect of which the Jews take advantage, but it must be borne in mind that the restrictions upon the Jews as to livelihood have been and are such as to drive them into money-lending. Indeed, this cause dates from the middle ages, when, as already said, canon law forbade among Christians the lending of money on interest and left that business open for the Jews, who perforce became the money-lenders of Europe.

The few avenues of employment for Jews forced them into the conduct of inns and the selling of liquor. This, as I have pointed out, was a heritage from the Polish nobility.

Even if the charge made against the Russian Jews of fraud and trickery has foundation, it is not to be wondered at, when man's hand is against them, when they are desperate in their efforts to live, when they have a faculty in trade born of the severest necessity. The objection to them that they work together in the interest of each other may well be true. When general society is against them all, they naturally stand together for self-protection and for self-support.

They Make Good Soldiers.

One can hardly expect that they should feel entirely grateful to a government which makes life so hard for them, or that the desire to serve in the army should be strong in them. And yet the reports from the World War indicate that they have made good soldiers, and the history of the Jews in all countries in which they have settled has been that they have rallied to the support of the government under which they lived.

Their patriarch, Samuel of Nehardea, sixteen centuries ago laid down the rule: "The law of the government is the law"; and in the eighteen or nineteen centuries in which the Jews have been wandering over the face of the earth, rebellion and treachery to the government under which they lived have not been frequent among them.

A number of them in Russia under the old regime doubtless had revolutionary and subversive tendencies, apparently confined to Jews of university education, who found difficulty in earning a livelihood under the restrictions and who naturally cherished resentment.

With their active minds, with their genius for trade, cultivated by centuries of necessity, they prefer trade to manual pursuits, but many of them are skilled artisans in many countries.

Denied Educational Privileges.

They do not follow agricultural pursuits because they have long been forbidden to own land, and by this long deprivation their tastes have been formed for city life. They have been cooped up in ghettos of the city and, perforce, have formed the habits of an urban population.

Denied the opportunity for education, they are ignorant; but no people in the world manifest so much anxiety to secure education and improve the opportunities when offered with such earnestness and success.

It cannot be good for a country like Russian Poland and the Pale to continue 6,000,000 of its inhabitants in such a persistent condition of poverty and demoralization. It must interfere with the proper development, prosperity, and health of the rest of the population. So large a congestion of this kind must make a sore spot in the economic, political, and social life of this part of Russia.

In spite of their deplorable condition and the immigration it stimulates, the Russian Jews are very prolific and their number is not diminishing. Their presence in Russia has been a continuing fact and the policy pursued in respect to them up to the Revolution did not remove it or alter it and it was not a success.

In aid of the Christian peoples of the Balkans and Armenia, the Russian Government did a great work, for which those peoples should be very grateful. The conduct of Russia toward them was in marked contrast to its attitude toward the Jews within its own jurisdiction. Is it too much to hope that the drastic experience of this war may lead Russia to a different view?

A Blessing in Dreadful Disguise.

If the war does help the Jew, it will indeed be a blessing in dreadful disguise. One-half the Jews of the world have had to bear its miseries, its cruelties, its sufferings. They lived in the theater of war between Russia and Germany and Austria. In this region, almost without ceasing, the campaign continued. The Russians laid waste the country in order to embarrass their pursuing enemies, and between the two armies the population, of which the Jews were a large part, suffered untold horrors.

As soon as the war came on, as soon as mobilizations were initiated, Germany and Austria, on the one hand, and Russia, on the other, vied with each other in a cultivation of the good-will of the Poles and the Jews.

Russia promised that an autonomous Poland would be created from all three of the incomplete tribal districts of the partitioned kingdom. Some of the leaders of the Austrian Government announced an intention of giving autonomy to Galicia.

When the war came to an end, tremendous governmental changes occurred in the countries where the Jews are so greatly congested (see also page 23).

The dreadful destruction of life, the necessity for rehabilitation of these countries where the war raged with such violence and destruction, must necessarily give greater economic value to every man who survives. The loyalty which the Jews have shown to their respective governments in these countries under a most trying ordeal ought to impress their governments with the claim that they make to equal treatment.

While it is true that in the past much of the cruelty to the Jews has been immediately prompted by popular prejudice, nevertheless it is also true that, with the increase of popular control in all countries, their condition has ultimately been much improved. A war like this, which must be carried on by the people, increases their ultimate power.

Repressive Measures Harmful.

Harsh and repressive measures have not helped the solution of the Jewish question. The result reminds one constantly of Æsop's fable of the contest between the wind and the sun in removing a man's coat from his back. The harder the wind blew, the closer the man held the coat to his body. It was only when the sun with its warm rays increased the temperature and created discomfort that the man removed his coat.

The hardest persecution and injustice merely strengthen the peculiarity of the Jew in his adherence to his ancient customs, in his exclusiveness, in his use of cunning to avoid outrage, and in his adherence to his religion and its ceremonials. Give him the sunlight of freedom and the balmy encouragement of equality of opportunity and he assimilates himself to his environment with all the quickness of perception, all the energy, all the enterprise, all the persistence with which he is so remarkably endowed.

If education and opportunity and freedom and equality are extended to them in the next generation, the traits to which objection is made will become less and less conspicuous, and Russia's great domain, which needs people of energy, people of keenness, people of enterprise, people experienced in trade, people of financial genius, will find a benefit in the presence of the Jews.

Jews in United States.

From the East End of New York and through centers of population in this country where Jews are gathered, by the million and hundreds of thousand, come the youth of the race who soon manifest a spirit of Americanism and get on.

They succeed in trade, they succeed in the professions, they succeed in business, and they move their homes to less crowded districts and acquire all the taste and views and fashions of their fellow countrymen.

They cultivate little or no solidarity in politics, and they manifest a disposition to disintegrate as a community. They retain a loyalty to the race, but not a strict adherence to the ceremonial, and they intermarry with Gentiles.

A number of modern books written by Jews deplore this fact. They fear that Israel will be swallowed up in the nations. They are an excellent law-abiding part of our population. Of course, criminals come from among them, poor and miserable as some of them are, but the criminal statistics do not show their percentage of criminals to be as great as that of the entire population.

When we consider the congestion in New York in the East End of one million Jews, and that this has come within the last thirty years, it seems remarkable that it has not given more trouble to our civilization and our government than it has. These are the lessons which an investigation by Russian statesmen into our experience would furnish.

Strength of the Jewish Character.

The Jews of the world, in countries where they have had equal opportunities, have won their way not only to great financial power, but to places of commanding influence in journalism, in the professions, and in business. They have retained always an acute interest in the welfare of their coreligionists throughout the world. Their religious training has inculcated in them the duty of charity to all—Jew and Gentile—and they have given unsparingly to aid their brethren in distress.

Individuals like Sir Moses Montefiore have given much time, money, and effort all over the world to the cause of their race. Baron Hirsch and Baron Rothschild have planned and carried through rural colonies of the Jews in Palestine, in Argentina, and in Texas.

The Zionist movement to secure a migration of Jews back to Jerusalem does not meet with the undivided support of the Jewish people, but it certainly has substantial strength as one project for relief of the congestion in east Europe.

During the World War the Jews of this country and elsewhere raised a fund of nearly $25,000,000 with which to aid their poor peoples suffering in the train of the war.

In the countries where they have money, power, and influence, great Jewish committees have long been organized to help in securing civil rights, religious freedom, and equal opportunity for the oppressed of their race.

The influence of the leaders of the Jews in Europe and America upon the Congress of Nations at Paris in behalf of the better treatment of the Jews has been weighty and we can be sure that it was courageously and wisely exercised.

The direct interest we have in the Jewish question in these Eastern countries was stated by Secretary Hay to the signatories of the Berlin Treaty in protest against Rumania's persecutions and breach of her treaty obligation, to-wit, that we are the world's refuge for such people, driven out by measures of oppression and restriction, and their coming in great numbers in their present condition imposes an unfair burden upon us.

We may rejoice that more than half the members of this great race have won their long progressive struggle for merely an equal chance with other men.

Jews in the New States.

The result of the war and the breaking up of Russia and the giving reign to the principle of self-determination of racial units have created seven independent European States in central and eastern Europe.

It is to be hoped that the securities exacted in these treaties will be of a character more effective than were the requirements of the Congress of Berlin in respect to Rumania. Indeed, we can be sure that they will.

The League of Nations is to be a continuous body and will have power enough to see to it that treaties of this character are performed.

The Democratic Mr. Anthony

Son of the Late Leopold de Rothschild Creates Favorable Impression in London; the First Peace Passover; Escape of the Russian Zionists; Other News and Gossip of Anglo-Jewry

By DR. M. EPSTEIN

London Correspondent of the B'nai B'rith News.

THE first peace Passover has just ended. London synagogues were crowded with worshippers, and with a sigh of relief one involuntarily recalled the Passover of a year ago.

"War conditions still prevailed in so far as the general food situation is not yet completely eased, and Matzos this year were rather expensive. Londoners paid nearly a shilling a pound (say roughly 25 cents), and even so there was a scramble for them. But the week is over, and no doubt everybody fared well.

"In the London synagogues the great sensation of the festival was the sermon in an Ashkenazi congregation of an ex-Sephardi chief rabbi. We have already related in this column that Dr. Gaster, the learned Haham of the Spanish and Portuguese Jewish community, has been put on the retired list with a pension. Instead of attending the Sephardi Synagogue in Lauderdale road Dr. Gaster goes to the St. John's Wood Temple, and there he preached a sermon on the Seventh Day of the Festival.

"A crowded congregation flocked to hear him, and his reception only showed how great is the esteem in which he is held.

Russian Zionists in London.

Another event that requires to be chronicled is the arrival in London last week of prominent Russian Zionists, after many vicissitudes of travel and wonderful adventures of escape from the watchfulness of the Bolsheviks.

The present rulers of Petrograd and Moscow would not have these men leave Russia; perhaps they are afraid of the truth which the travelers might tell. But they are in London at last, and for the first time for many long months the Zionist Central Bureau was able to obtain direct news of Russian Jewry.

To the community at large this may be of little consequence. To the Zionist organization it is a matter of some moment. It is also of moment to another class in the community. During the last twelve months quite a number of well-to-do Jews have been able to escape from Bolshevik Russia, and have settled in London. They are anxious about their relatives and friends, and the Zionist visitors from Russia will be heartily welcomed by these people.

Not merely Paris can boast at present of its concourse of peoples from many lands. London is only second to Paris in this respect, and so far as the Zionist movement is concerned the English capital will in all probability became its general headquarters.

This is only to be expected, seeing that whatever the details of the settlement in Palestine may be, the general result will be to put the country under British protection. The future settlers are anxious to be under British suzerainty; and it is reported from the Peace Conference that the Powers favor this proposal.

London is therefore peculiarly fitted to become the center of the movement, and already preparations are being made to meet the new problems. Larger offices have been taken to afford accommodation for the increased staff, and a special Palestine Bureau for dealing in particular with Palestine problems, is also about to be set up.

Jews at Peace Parley.

Meanwhile the process of peace making in Paris proceeds slowly, as is but natural, and Jews, more even than other people, are longing for the peace that is to envelop the earth. So far as the Jewish question is concerned, there are any number of Jewish representatives in Paris to press their views.

There are the Zionists. There is Mr. Lucien Wolf representing the Conjoint Committee of the Board of Deputies and the Anglo-Jewish Association. Others there are with claims for Jews. There are even some whose object it is to defeat the claims of those who would obtain mere justice for Jews who are oppressed.

Why cannot a united front be formed? In the atmosphere of peace and goodwill which postulates the League of Nations, why cannot Jews join their forces? It is to be hoped that the presence in Paris of American Jews, who are greatly respected by their brethren in Europe, may tend to unity.

Two questions are involved. Palestine is one, the other is Jewish rights elsewhere. The Zionists will see to Palestine. For the other question, a general Jewish organization is essential.

Jews, it is said, are clever politicians. Yet in so obvious a matter as their own unity they seem to be blind. But it would appear that the need of combined action at Paris, and afterwards, is being brought home to all concerned.

Charity Balls Numerous.

Of happenings in Anglo-Jewry there is not much to tell. The removal of war restrictions in the general community has led to an outburst of jollification, especially of balls, which is perhaps intelligible.

This tendency has been utilized by many Jewish charity societies to arrange for balls which have been well patronized and brought surpluses to the funds of many a deserving institution.

The most popular of these was the ball in aid of the Jewish Home for the Aged and Needy, the society over which Sir Stuart Samuel presides. The function was held at the Queen's Hall and was graced by what is usually termed "the best people." A representative of the Rothschilds was present in the person of Mr. Anthony de Rothschild, a son of the late Mr. Leopold de Rothschild.

It was remarked and commented upon with satisfaction, that the young gentleman was very democratic in his conduct. Unlike some other people of quality who remained in their boxes, he mingled with the crowd, and even walked home on foot.

We mention this trifling piece of news because "Mr. Anthony" promises to become a leader in Anglo-Jewry. A young man still, he has given promise of great things. Both at Cambridge and in the city he won golden opinions.

With a "democratic" Rothschild at the head of societies and institutions it ought to be possible to obtain a following of the right kind of young men.

Young Men of Promise.

The community is fortunate in being able to look to quite a number of young fellows who are at present at the universies. Both at Oxford and Cambridge there are a great number, and it is pleasing to record that brilliant men are among them.

Last term at Oxford, for instance, two Jewish students were elected as officers of the Oxford Union Society—Mr. Hore Belisha as president and Mr. Gallop as treasurer. To be president of the Union is commonly regarded as the first step in a political career. All our great statesmen were presidents of the Union in their day, and Mr. Hore Belisha's capabilities mark him out as destined to be both a foremost citizen and a communal leader.

It is to be hoped that some of these university men may be attracted to the service of the Zionist Central office, where there is a lack of such workers.

Sir John Monash Feted.

Among the visitors in our midst at present is General Sir John Monash, who commanded the Australian Contingent in France, and won universal recognition for his energy, ability and unique organizing capacity. Sir John is a Jew from Australia who has had a wonderful career, and whose abilities have been of great service to the Allied cause and to the British Empire.

Having so distinguished a Jew in London the Jewish community desired to do him honor, and the Macabbaeans, reviving from a long and protracted sleep, arranged a complimentary dinner for the General. It was a thoroughly representative gathering, and Gentiles and Jews alike testified to the gifts of the guest of the evening.

The Jewish Historical Society also invited Sir John Monash to preside at the second Israel Davis Memorial Lecture, which was this year delivered by Mr. R. Travers Herford. "What the World Owes to the Pharisees" was his subject; a good topic and one deservedly interesting just now.

A large gathering assembled to hear Mr. Herford, whose studies on the Pharisees are well known; and General Monash made an excellent chairman.

B'nai B'rith Is Active.

The London Lodge is getting busy. Before long, when demobilization is complete it will have all its members back again, and Brother Goodman—this year's president—should have ample scope for his ability during 1919. We arranged a conversazione for Purim, which was voted a success.

Social intercourse between members is cultivated by functions of this character, which form a pleasing addition to the work of the lodge.

At the last meeting there was an animated debate on the effect of the war on the religion of the soldier. Many Jewish army chaplains exchanged their views and experiences, and Dr. Gaster graced the discussion by wise words.

At the next meeting Mr. Bentwich will report on his visit to Paris, whither he was despatched as envoy of the Order.

The Hospital Project.

Those interested in the London Jewish Hospital are about to proceed with its erection. The ground was secured before the war, and now a leader is required to give the movement the necessary impetus.

That there will be room for the institution goes without saying. London cannot have too many hospitals, and once it is established the promoters are confident that the Jewish community, one of the most charitable in the country, will enable the hospital to carry on its work. It is certain that in the reconstruction of the community the Jewish hospital will be included.

In many ways it is really remarkable how much voluntary effort for good is expended in Anglo-Jewry. The Jewish Board of Guardians commands quite a little army of workers, men and women who spend no small part of the week in helping their poorer brethren in the East End. Then there are the boys' and girls' clubs, with their devoted leaders.

Next may be mentioned the special war problems. The war brought a large number of Belgian refugees to these shores, including very many Jewish families. They were taken care of by Jewish workers whose devotion was splendid.

Perhaps the name of Mr. Otto Schiff deserves special mention in this connection. The London Lodge also had some hand in this movement when the call was urgent, and now that the refugees are returning to Belgium it is a source of pleasure to be able to report that not a few of them became economically independent during the latter part of their stay in this country.

Passover Needs Supplied.

These Belgian visitors are not the only ones we have in England just now. People sometimes forget that the German prisoners of war are still here. Jews are of the number, and these, together with interned enemy alien civilians presented a Passover problem.

The men required Matzos; the want was supplied. Good souls were found who put in much work, and put up with no little worry, in order to furnish these unfortunate people with Passover requirements. The lodge is glad and proud to number some of its brethren among the foremost workers in this cause of kindness and charity.

Nor should we omit to mention the assistance and co-operation received from the officials concerned. Mr. Gruenbaum, who has been most energetic in this business has been aided by both the home office and the war office.

Finally there are the soldiers on leave. Many of them are oversea troops whose homes are far away. The traditional Passover hospitality was accorded to such men, who found a welcome with many a Jewish family.

In this work the Jewish Hospitality Committee was most active, and here again a brother of the lodge (and his wife) spared neither time nor trouble to get the visitors comfortably settled. Really, Jewish soldiers from over the seas owe very much to Mr. and Mrs. Henry Wolff. It should be added that the gratitude of the men is not wanting.

Peace Problems Next.

The war problems will give place to peace problems. The latter will probably be infinitely more difficult than the former, and the best brains and hearts will be required as for the work of the larger general community so in the Anglo-Jewish community.

The workers are all there, but they must be organized, gathered, led. Who will be the leader? What a chance for a single individual! We have many capable men and women in our midst. But there is no outstanding personality! Is there not here an opportunity for the London Lodge? It can do two things. It can direct public opinion and it can furnish workers.

An Appeal

The seventieth anniversary of the birth of Max Nordau was made the occasion of an appeal by the Actions Committee of the Zionist organization for money with which to erect in his honor a monument on the soil of Erez Israel. The appeal concludes:

"The Actions Committee has decided to entrust to the Jewish National Fund the duty of carrying out this plan, and the Jewish National Fund has undertaken the obligation. We appeal to the whole Zionist organization, to the whole Jewish people, to provide the necessar means."

UNIVERSITY OF ILLINOIS L
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B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

Vol. XII OCTOBER, 1919 No. 2

Entered as second-class matter September 16, 1913, at the post office at Chicago, Illinois, under the act of August 24, 1912

For the Relief of Our Own

NOTHING approaching a complete story of the Order's efforts to raise the B'nai B'rith Loan Fund for the Relief of War-Stricken Members is possible as this edition of The News goes to press.

The project, notwithstanding considerably more than one hundred subscriptions have been received, was presented to the membership barely forty-eight hours ago. An outline of its inception, however, may be given.

Following the receipt of a report by Brother A. B. Seelenfreund, detailing the urgent needs of European Jewry as a result of the war, the President of the Order communicated immediately with the President of every District in the United States. The latter were asked at once to enlist the aid of all the Order's American members in raising a fund for an non-interest bearing loan, wherewith to rehabilitate each of our European members who needs assistance.

Simultaneously, the President sent a similar appeal by letter to every member of the Order in Chicago. Replies to these communications are being received, and a partial acknowledgment is made below.

Time is pressing, however, the necessities of many of our European brethren unfortunately is acute. Accordingly, in order that relief might go forward as quickly as possible, the Executive Committee made a contribution of $30,000, of which $20,000 was cabled to our special representative.

Prompt co-operation by the members of American Lodges now is necessary. For the more time is lost in sending assistance, the more money will be required to alleviate the distress.

Committees to make collections have been, or will be, appointed in all cities, in which the Order has lodges. If in any such city, at the time this paper is delivered to its readers, a committee is not at work, then the President of the lodge is hereby requested forthwith to name it, so it may call without delay on our members and remit the funds they contribute to the Executive Committee, 1228 Tribune Building, Chicago.

When reimbursed by the members abroad, the committee will distribute the money thus received pro rata among the loan's subscribers. Pertaining to repayment, President Kraus, in his original letters of appeal, said: "I know our foreign members; I know virtually all who receive aid will return the money to us in full."

All subscriptions to the loan will be published in the News. It was not possible to hold the form for this issue more than forty-eight hours after the first letters were sent out in Chicago. At press time, subscriptions were reaching the office of the Executive Committee by every mail. The first one hundred were:

Executive Committee of the Order. $30,000.00

Chicago Members:

William D. Stein	500.00
A. B. Seelenfreund	200.00
A. Schweitzer	300.00
Adolf Kraus	1,000.00
L. Oppenheimer	200.00
M. M. Hirsh	300.00
Joseph Hartman	50.00
Louis Eisendrath	50.00
William A. Hirsh	100.00
Henry A. Klein	500.00
Philip Stein	250.00
David Labowitch	100.00
N. D. Kaplan	50.00
J. Neuberg	25.00
Morris Klein	10.00
B. Faroll	250.00
Israel Shrimski	100.00
Max L. Silverberg	25.00
Harris E. Vineberg	50.00
William Taussig	25.00
Maurice M. Udwin	25.00
Adolph D. Weiner	25.00
Julius Guettel	10.00
Milton L. Hartman	50.00
Moritz Stein	25.00
Irving S. Isador	100.00
Theodore Bear	20.00
Meyer Frank	10.00
Carl Gach	150.00
Fred Newman	150.00
Max Noel	100.00
Maurice Englander	25.00

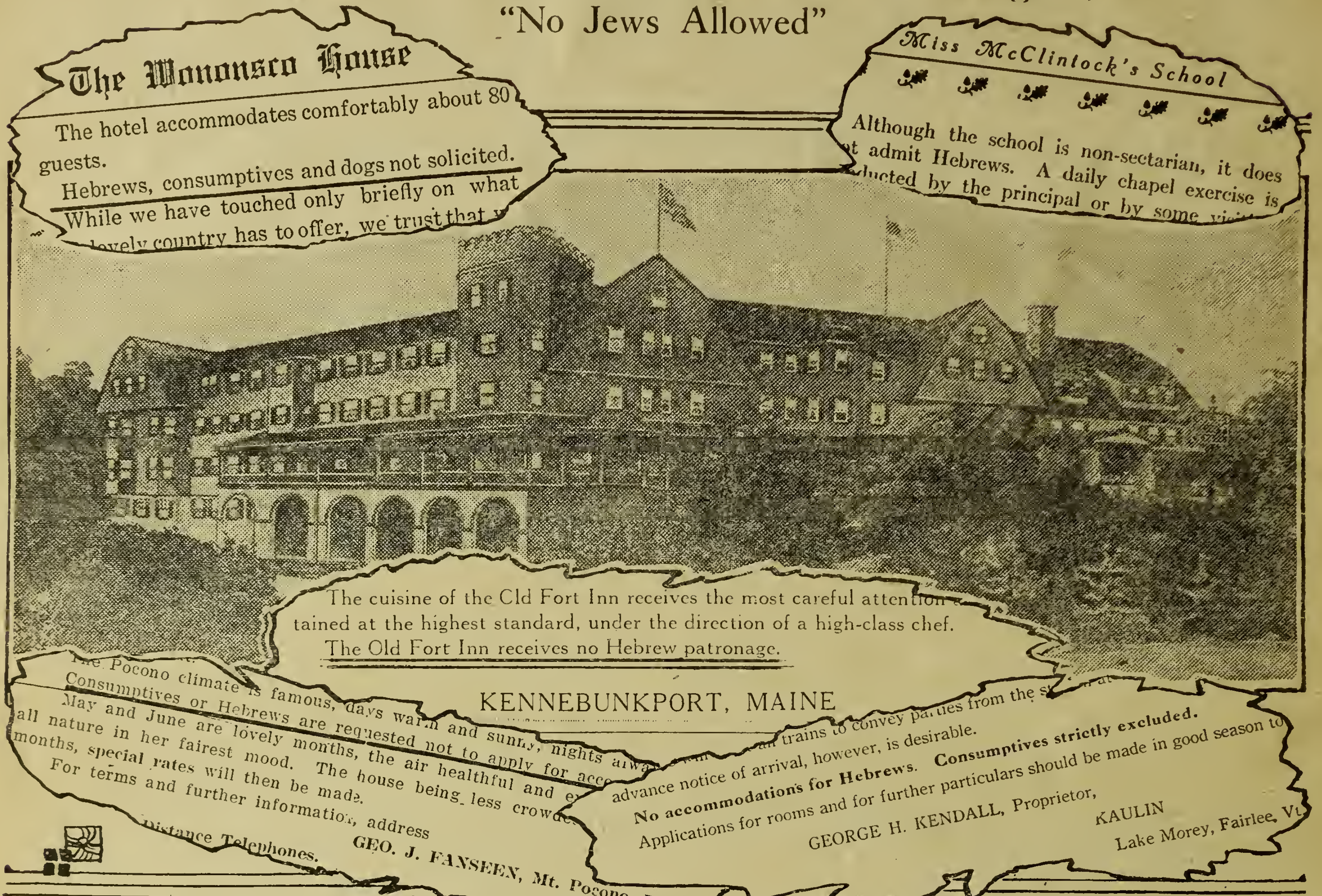
Sol Cohen	10.00
Louis Raike	25.00
L. Edward Lashman	15.00
H. Kupper	25.00
Jacob Alter	100.00
M. C. Myers	25.00
A. Pink	25.00
N. M. Klawans	25.00
Dr. Jos. B. De Lee	100.00
Geo. E. Bernstein	10.00
Judge Jos. B. David	25.00
Samuel Katz	20.00
Samuel Hofman	10.00
Morris Marks	25.00
Chas. M. Rothschild	100.00
W. B. Guthman	50.00
Leo Tuska	15.00
Richard Levy	25.00
Joseph Goldman	10.00
A. Levine	50.00
Leo Marks	25.00
Mautner Bros.	50.00
M. Sider	10.00
Joseph Mandl	50.00
Jacob Wurmser	15.00
J. Gartenstein	25.00
P. H. Koolish	15.00
M. Uhlmann	50.00
Lewis Neumann	10.00
Benj. J. Samuels	25.00
Isadore Cowen	25.00
Dr. Jos. Stolz	15 00
George Winsberg	25.00
Abr. Rubinoff	25.00
S. & A. Cohen	25.00

Emil Eger	10.00
Nathan Herzog	10.00
Dr. S. L. Friduss	10.00
Dr. Harry A. Kraus	200.00
Albert Steindler	50.00
Harry H. Krinsky	25.00
J. M. Weil	100.00
L. H. Uhlmann	25.00
Max Aarens	10.00
Samuel Klausner	15.00
M. B. Schutz	25.00
Fred Uhlmann	20.00
Victor Weil	100.00
M. L. Falk	50 00
David M. Zolla	50.00
H. B. Miller	10.00
J. Bobbe	25.00
Nathan Fox	25.00
Sigmund Silberman	100.00
Abe Merinbaum	15.00
Max J. Schmidt	15.00
Dr. Jos. D. Wiedder	50.00
Edward E. Levy	10.00
Simon Rubel	25.00
H. N. Goldberg	15.00
Joseph Wolf	50.00
Simon Richter	20.00
Morris Henoch	10.00
Samuel Alschuler	100.00
Samuel Stein	15.00
Moses Samuels	25 00
S. Karpen	50.00
H. Shaffner	25.00

(To Be Continued in November Issue)

Pirates of Reputation

They sail the main of a printed page and levy tribute on a race; perhaps you have learned to know their black flag and its laconic legend, "No Jews Allowed"



The Wononsco House

The hotel accommodates comfortably about 80 guests.

Hebrews, consumptives and dogs not solicited.

While we have touched only briefly on what

lovely country has to offer, we trust that

Miss McClintock's School

Although the school is non-sectarian, it does

t admit Hebrews. A daily chapel exercise is

ducted by the principal or by some

The cuisine of the Cld Fort Inn receives the most careful attention

tained at the highest standard, under the direction of a high-class chef.

The Old Fort Inn receives no Hebrew patronage.

KENNEBUNKPORT, MAINE

e Pocono climate is famous, days warm and sunny, nights

Consumptives or Hebrews are requested not to apply for acc

May and June are lovely months, the air healthful and e

all nature in her fairest mood. The house being less crowd

months, special rates will then be made.

For terms and further information, address

GEO. J. FANSEEN, Mt. Pocono, Pa.

Distance Telephones.

trains to convey parties from the

advance notice of arrival, however, is desirable.

No accommodations for Hebrews. Consumptives strictly excluded.

Applications for rooms and for further particulars should be made in good season to

GEORGE H. KENDALL, Proprietor,

KAULIN

Lake Morey, Fairlee, Vt.

PRODUCTS OF THE MILLS OF SLANDER

Reproductions of typical attacks upon the character of Jews, circulated by hundreds of summer resort hotels; included is an objectionable excerpt from the advertising of a school for girls

IT is within the ethics of war to convert the goods of the enemy; and so, although the Anti-Defamation League has waged a relentless campaign against the use of the Merchant of Venice in the schools, one may be pardoned, perhaps, for purloining Iago's observation to Othello:

> *''Who steals my purse steals trash;*
> *'tis something, nothing.*
> *'' 'Twas mine, 'tis his, and has been slave to thousands;*
> *''But he that filches from me my good name,*
> *''Robs me of that which not enriches him,*
> *''And makes me poor indeed.''*

In the light of the prevaling cost of the necessities of life, ''trash'' may seem to those of literal mind an immoderate characterization. But none will differ markedly with the rest of Shakespeare's lines—especially Jews. For of all existing races, they have reason to rue the combination of ill-fated circumstances, which once made their name a term of reproach: a misfortune, the effect of which persists, notwithstanding the cause long since has been refuted. And that is so even here in the United States, where political and religious liberty so freely is accorded.

Back to Nature, But—

The season of recreation is ended; against another crowded winter the dwellers in cities have fortified themselves with fresh strength in nature's laboratory—the mountains, seashore, lakes, woods and streams, amid which God still is let do his handiwork; and, in sequel, His product is divided by a tape line of racial discrimination stretched taut as a bow! Curious, indeed, the situation.

No intelligent American Gentile, it is safe to assume, now entertains a project to revenge the crucifixion. Nor can jealousy of some Jew's material success account fully for the slanders which so generally are uttered at their expense; nor a lust by non-Jews to bully them explain the calumnies, because in fairness it must be said that our average Gentile fellow-citizen is neither flagrantly selfish nor wantonly cruel.

It remains, however, that slurs and aspersions are cast, for which need and excuse both are lacking—cast thoughtlessly, largely as a matter of habit, out of prejudices heriditary in their origin, kept alive by that frailty of the human mind which countenances its thoughts to travel by cow-path.

Where Courtesy Is Greek

In consequence you may have received, when you requested hotel rates or reservations of a summer resort not long ago, a pamphlet wherein was contained the following prohibition:

> *''Hebrews, Consumptives and Dogs Not Admitted.''*

Or, perchance:

> *''We have a high class of patrons, which will not permit us to cater to Hebrew trade.''*

No doubt it is true, with reference to a few Jews, that such an attitude is well taken. It would be easy, in all likelihood, to point to Gentiles, who can exhibit no particular sang-froid in the presence of an oyster fork; and Gentiles, too, are clannish—the Jew claims to be no more perfect than his neighbor. Yet the social ostracism, so exemplified, is directed not against individuals who may chance to offend: a Jew is persona non grata because he is a Jew, his intellectual or cultural attainment has nothing to do with it.

The Evil Is Widespread

The same is true in other aspects of social life—clubs, fraternities and sororities of Gentile composition usually will not admit Jews to membership. To reveal the urgency of combative steps, it is sufficient, nevertheless, to direct attention to the hundreds of complaints, arising out of insulting statements in hotel and resort folders, received by the Anti-Defamation league during the summer past.

Let it be said in preamble, however, that not in all cases was action taken. Undeniably, every man has the right to select his companions, and no Jew of self-respect desires to intrude where his company is not welcome. The league resents, though—as it deems proper that all Jews should resent—the parade of their race's name with shamful significance.

Accordingly, when hotels by the use of some such expression as, ''Our guests are exclusively Gentiles,'' sought to inform the public that they accepted the patronage only of persons who did not elect to meet the Jew on a basis of social equality, the stipulation was ignored as one which we, too, might make. But when a hotel asserted, ''We do not cater to Hebrew trade;'' ''You will be pleased to know that we do not entertain Hebrews,'' or resorted to language otherwise calculated to fasten upon the Jews responsibility for the situation, the league's machinery was set in motion.

With Law and Diplomacy

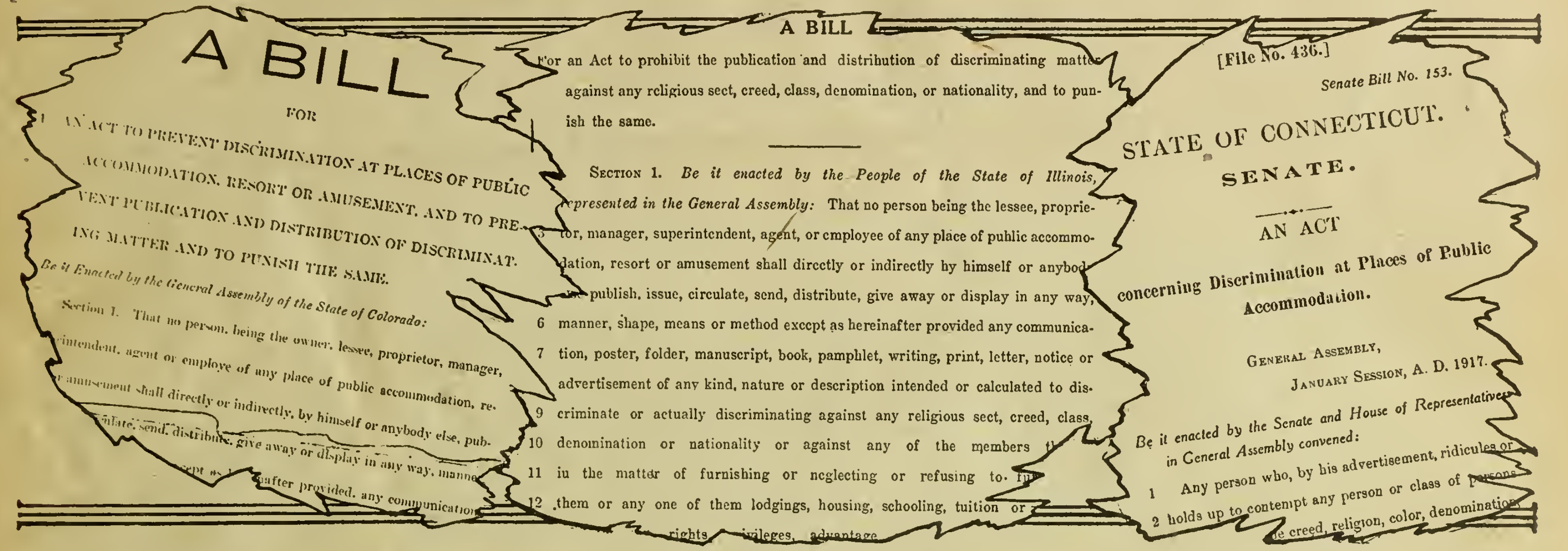
In eight states, laws have been enacted at its behest to check such evil practices, and in those states, when violations occured, the offenders were warned of the penalty—a procedure which proved almost universally successful. In other states, the league operated through letters of protest, in which attention was called to the injury innocent persons were caused to suffer, and the use of a non-offensive method of advertising was urged.

The league was careful in the phrasing of its letters, many of which achieved the most satisfactory results, illustrated by the following—a typical reply for a hotel proprietor, whose sense of justice was aroused when the harm he unconsciously had done was pointed out to him:

> *''Your letter of July 17 at hand. I will say in reply that I had never given this matter any serious thought. I entertain no prejudice against the Jews, for there are good and bad among all races. I wish to assure you and the league that, from now on, my advertising folders will be entirely free from all such statements as you mention.''*

Traducers of the Jews are divided into two principal classes: those who offend out of pure vindictiveness, or a profound indifference to the sensibilities of their victims; and those who err through thoughtlessness, or its virtual equivalent, ignorance.

"EVERYBODY'S business is nobody's business," an adage asserts. Need it be said, How true? Witness the slurs which the Jews have suffered for years, virtually without protest; which they are suffering now in many quarters because of the lack of an organized and determined effort to put their traducers down. One cure is—



A BILL

FOR

AN ACT TO PREVENT DISCRIMINATION AT PLACES OF PUBLIC ACCOMMODATION, RESORT OR AMUSEMENT, AND TO PREVENT PUBLICATION AND DISTRIBUTION OF DISCRIMINATING MATTER AND TO PUNISH THE SAME.

Be it Enacted by the General Assembly of the State of Colorado:

Section 1. That no person, being the owner, lessee, proprietor, manager, intendent, agent or employe of any place of public accommodation, resort amusement shall directly or indirectly, by himself or anybody else, publate, send, distribute, give away or display in any way, manne cept as after provided, any communication

A BILL

For an Act to prohibit the publication and distribution of discriminating matter against any religious sect, creed, class, denomination, or nationality, and to punish the same.

SECTION 1. *Be it enacted by the People of the State of Illinois, represented in the General Assembly:* That no person being the lessee, proprietor, manager, superintendent, agent, or employee of any place of public accommodation, resort or amusement shall directly or indirectly by himself or anybod publish, issue, circulate, send, distribute, give away or display in any way, manner, shape, means or method except as hereinafter provided any communication, poster, folder, manuscript, book, pamphlet, writing, print, letter, notice or advertisement of any kind, nature or description intended or calculated to discriminate or actually discriminating against any religious sect, creed, class, denomination or nationality or against any of the members th in the matter of furnishing or neglecting or refusing to fu them or any one of them lodgings, housing, schooling, tuition or rights, ivileges, advantage

[File No. 436.]

Senate Bill No. 153.

STATE OF CONNECTICUT.

SENATE.

AN ACT

concerning Discrimination at Places of Public Accommodation.

GENERAL ASSEMBLY,
JANUARY SESSION, A. D. 1917.

Be it enacted by the Senate and House of Representatives in General Assembly convened:

Any person who, by his advertisement, ridicules or holds up to contempt any person or class of persons e creed, religion, color, denomination

ANTIDOTES FOR POISONED PENS

Facsimiles of three of the eight bills, passed by state legislatures to stop the widespread and baseless slander of the Jews

A Task Requiring Delicacy

With the latter, it is far easier to deal; but neither may be approached successfully, as a rule, without the exercise of some degree of adroitness. Hence, the practice of a number of Jews, who retorted to ill-conceived summer resort advertising in hasty, acrimonious letters of censure, is to be regretted, no matter how their personal vanity may have been served; for even the portals of what is normally an open mind will close when threatened with a battering ram.

The exigency is one for enlightenment rather than recrimination—enlightenment for those who would be the friends of the Jew, if prejudice were dispelled; and, of course, legitimate restraint for others who would take to themselves illegitimate prerogatives, no matter what relationship existed.

Eight States Have Acted.

To curb the latter, anti-discrimination laws have been adopted in District No. 1, by five state—Maine, New Hampshire, Massachusetts, New York and Connecticut—the largest number in any single territorial sub-division of the B'nai B'rith. Colorado, in District No. 2, has enacted such a statute, as has Pennsylvania in District No. 3; while the last state to pass the law was Illinois, in District No. 6, where action was taken in the 1919 session of the legislature.

It is the duty of all Jews, first by their deportment to refute their critics; and then, with the consciousness that justice sustains them, to wage uncompromising war upon the enemies of their good repute.

Members who reside in states where an anti-discrimination law has not been enacted, should communicate with the Secretary of the League, 1228 Tribune building, Chicago, Ill., for copies of existing laws and other information that should prove helpful.

The Merchant of Venice

The league also is issuing an interrogation to all the lodges of the country to ascertain how many cities still use the Merchant of Venice for study in the public schools. The league has succeeded in having the play stricken from the list of the College Entrance board, so that there should be no excuse for its continuation as an elementary textbook.

Secretaries of lodges are urged to respond promptly to the questions, and all members of the order, interested in banishing the volume from institutions of learning, should communicate with the league's headquarters for copies of the objectionable passages and for a list of the cities, in the schools of which the Merchant of Venice no longer is present.

Because of the league's complaint against the song, "Solomon Levi," in the song-book issued by the Y. M. C. A. for use in the American Expeditionary forces, the National War Work council of the organization has advised the administrative committee of the league that no further editions will be printed.

Concerning the "Bolshevik Jews"

Dr. Joseph Clare, a lecturer, made the statement many times that "the Bolshevik leaders are all Russian Jews." The following reply to a communication by the league was received from the manager of the Ellison-White Chautauqua system:

> *"Your letter has just come to my attention. Regarding Dr. Clare's lecture, we wish to say that this matter was taken up with him immediately. To our knowledge no furthr complaint has been made, as he he has eliminated whatever might have been objectionable.*
>
> *"We thank you for your letter and trust that no further complaint will be registered with you."*

Instances of defamation should be brought promptly to the attention of the League's secretary, in order that the spread of the slander may be restricted to the greatest possible degree.

London Press Confirms Massacres of Jews; Peace Envoys Act

THE Zionist Bulletin, published in London, sets forth in its issue which has just reached the United States:

The following is a list of the principal towns in Southern Russia in which pogroms have occurred. There is reason to believe this list is not complete.

Elisabethgrad—About 2,000 killed. Bombs were thrown into cellars where entire Jewish families had taken refuge.

Zabakritch—The butchery lasted two days. The Jews had shut themselves in their houses. The bandits entered and killed them in silence, one after another.

Habidievka (Govt. of Podolia)—All the male Jews were killed (nearly 300), and all Jewish houses looted.

Trostiretz—Three hundred and fourteen Jews massacred; goods looted.

Tcherkassi—General massacre; 800 killed.

Krivari—Hundreds killed. Looting.

Litire (Podolia)—Over 400 killed. Looting.

Bobri (Jewish Agricultural Colony)—Whole Jewish population massacred. Only one woman and five children left alive.

Proskurov—About 5,500 killed, including Jewish travelers, and those who died from wounds.

Zlatopol—Pogrom lasted 8 days. Over 100 killed.

Novi-Mirgovode—Two hundred Jews killed. Pogrom lasted 6 days. Entire city set on fire.

Kublitch—Entire Jewish population exterminated.

Alexandrovna—Entire Jewish population exterminated.

Viessoli-Podol—Half the population massacred.

Umane—Terrible pogrom; numerous victims.

Medjiboge—Entire population massacred.

Mattussov—Seventy killed, village set on fire.

Tchitchelrik—Twenty Jews killed. Looting.

Kadima—Two hundred Jews killed. Looting.

Filschtine—Over 400 Jews killed. Looting.

Ostvog—Great many victims.

Haissine—About 500 killed.

Ivanku—Fifteen killed and 10 severely wounded.

Khastchevata—Great many killed.

Lebedine—Many victims.

Hovodischtche—Thirteen killed.

Radomysl—General massacre.

Bieloozevo—One hundred and twenty killed.

Olgofiel—Massacre and looting.

Bratslav—Massacres.

Annapel—Pogrom with great loss of life.

Vainiarka—Seventeen victims.

Tultchine—Eleven victims.

Vassilkov—Complete devastation.

Teplik—One hundred killed.

Smiela—Over 80 killed.

Schpole—Ten to 15 killed.

Krementchug—Great many killed.

Peace Envoys Protest

A cable received from Paris states that the Committee of Jewish Delegations at the Peace Conference has made public a protest against the anti-Jewish pogroms in eastern Europe in the form of an appeal to humanity which has been signed and issued by the foremost men of letters and leading public men of France.

This statement bears such eminent names as Anatole France, Pierre Mille, Charles Seignobos, the historian; Henri Barbusse, Victor Margeritte, Michael Corday, M. Aulard, the historian; Emile Cambes, Prof. Larnaude, Albert Thomas, George Duhamel, Ernest Lavisse, of the French Academy, and many others of note.

The appeal was prepared by a number of public spirited French citizens at the time when the delegation from the American Jewish Congress was still in Paris and co-operating with the Committee of Jewish Delegations. It follows in part:

"Appeal to All Mankind

"In the name of human conscience, in the name of the moral responsibility of all men to their fellow men, the undersigned appeal to the people of the world, and especially to the people of France.

"A cry of despair and poignant sorrow comes to us from eastern Europe—Poland, Lithuania, Ukrainia, Galicia, Roumania. An entire people appeals desperately to us for help. Compared with the recent atrocities, the pogroms under the Czar, the masacre at Kishenev, were as the play of children.

Defense Committee Urged

"The undersigned appeal to the people of the world and ask that they lift their voice against the unheard of crimes of which a people under the heavens are victims.

"It is necessary that there be formed committees for the Defense of Jews in Eastern Europe and that those committees unite in prompt and vigorous action against the oppressors."

Have You?

Have you subscribed to the B'nai B'rith Loan Fund for the Relief of War-Stricken Members? It is a matter of personal importance to every brother of the Order in America.

Zionism Hears Its Stewards

Criticism of Executive Committee in Chicago Leads to Vote of Confidence, 228 to 25; President Wilson Lauded for Obtaining Justice for the Jews; Holy Land's Early Occupancy is Forecast

THE Zionists' convention was opened in the Auditorium theater at 2:30 o'clock Sunday afternoon, Sept. 14, with an attendance of more than 2,500 persons, of whom 615 had registered as delegates.

Judge Hugo Pam, in his address of welcome, requested solemnity in the proceedings because of the greatness of the task to be accomplished. Zionism, he declared, was of interest, not only to the Jews, but, since the policy of self-determination was being advocated, to the leading statemen of the world.

Judge Julian W. Mack, president of the convention, in greeting the delegates, also asked for the careful consideration of all reports and for constructive suggestions. He referred to President Wilson as "the leader of all humanity," and characterized Justice Brandeis as "Our great and silent leader."

Paints Future of Palestine

He called attention to the fact that the Balfour declaration was only an offer endorsed by other nations, which he had reason to believe would be made by the Peace conference. He pictured a new civilization to be established in Palestine which, while founded on the historic past, would be supplemented by everything modern civilization could contribute.

Judge Mack appealed for men and money to prosecute the reconstruction. He closed with a plea for unity.

Mr. Jacob De Haas, executive secretary of the Zionists, Louis Lipsky, organization secretary and Miss Henriette Szold, educational secretary, submitted reports.

Mr. De Haas told of what had been accomplished in American organization work and praised the leaders of the educational movement. He deplored, though, that sufficient money had not been raised to carry on this activity more successfully.

Restoration Fund Is Tripled

Louis Lipsky reported that the Zionist membership had increased ten fold and the Palestinian restoration fund had been tripled. He recounted his difficulties in reorganizing the Zionists here and in his endeavors to transfer loyalty from the local bodies to the national organization. He suggested the convention proceed cautiously in attempting reforms.

Many greetings from eminent Jews of the world were read, including messages from the central committee of the Zionists' organization of Russia, the British organization, and from Nathan Strauss of New York.

Dr. Chaym Weitzman, who signed the cablegram of the British Jews, expressed his gratitude to the American Zionists "whose moral force and material power have so signally contributed to the realization of the Balfour declaration, and its acceptance by the world powers."

Executive Committee Criticised

On Monday the report of the executive committee stirred many protests because of the high-handed and secretive methods used, because of blunders, and tardiness of action by the administration. The administration was accused of having no policy, and it was urged by the chairman that these charges be put in the form of questions to be answered by Mr. De Haas.

While the latter seemed to satisfy the majority there was considerable disapproval in many parts of the hall. The executive committee was asked whether accounts of pogroms in Poland could be made public as soon as received, whether the administration had done its duty toward the Jewish Legions and how the delegates sent to Jerusalem were selected. Fault was found because of the use of politics and because of a lack of concentration upon the practical problems in Palestine. The accusation was made, too, that the Zionists magnified facts and the leaders were called autocratic.

WHERE HOPES COME TRUE

Reading of Balfour declaration to the Jews of Jerusalem; (at right) Lieut. Col. Patterson, commanding the 38th Battalion, Royal Fusiliers, Rufa, Palestine

Promises Definite Policy

Mr. De Haas declared the administration policy would be determined in the convention Tuesday morning. He requested the delegates to be careful in asking certain questions publicly because of the delicacy and intricacy of international relations involved in Zionist problems.

He reminded the questioners that the Zionist organization of America was only part of an international body and, therefore, could not attempt to solve all problems. He denied that the administrative committee had usurped the power of the executive committee, and explained the apparent tardiness of certain important acts as due to delayed communication with foreign countries.

When some delegates still expressed disapproval Chairman Lipsky called for a vote of confidence, resulting in the support of the administration, 228 to 25.

News of European Jews

Reports on the condition of Jews of Europe and of Palestine were made by Judge Mack and Dr. Wise members of the commission of investigation appointed by the American Jewish congress and Prof. Felix Frankfurter, a Zionist delegate to the Paris parley. Judge Mack related that at the conference racial minority groups had been recognized; that the right of the Jews to use their language had been affirmed, and that the Jewish Sabbath had been protected.

Prof. Frankfurter emphasized that the holy land would be surrendered to the Jews when England is made mandatory, probably in a few months.

"The transfer," he said, "will be made to Great Britain as mandatory, responsible to the League of Nations, with a government of Palestine dedicated to the ideal of a Jewish home land.

"The task of Great Britain will be difficult for the terms of the mandate must consider her relation to the Jew, the Jew's to the Arab, and Great Britain's to the League of Nations."

Dr. Wise Lauds Wilson

Dr. Wise praised President Wilson for demanding and securing justice for the Jewish people in all the peace treaties. Rabbi Wise introduced a resolution which was adopted urging that the American Jewish congress be reconvened.

On Tuesday morning Justice Brandeis and Professor Frankfurter addressed a joint executive session of committees called to draft resolutions.

The following were adopted.

> *"Whereas, effective action will become imperative immediately after the political status of Palestine shall have been established, and*
>
> *"Whereas, the war has seriously interferred with the proper functioning of the Zionist world organization, and it now becomes possible to re-establish authority and strengthen the leadership of the organization, therefore, be it*
>
> *"Resolved, that we favor the convening of the Zionist congress as soon as possible after the political status of Palestine shall have been determined;*
>
> *"Resolved, that the Zionist organization of America should use its best endeavors to have transferred to Palestine, as soon as feasible after the political status of that country shall have been established, all central Zionist administrative and financial institutions and activities."*

Makes Plea for Unity

Rabbi James Heller, reporting for the committee on committees, declared the political situation concerning a Jewish Palestine is eminently satisfactory. He called upon the Zionists to forget their differences and subordinate everything to the work of reconstruction.

A resolution recording the grief of the Zionists at the untimely death of Aaron Aaronson was adopted. Words of personal tribute were added by Judge Mack and Miss Szold.

A resolution of thanks was given the Jewish Legionaires.

Mrs. A. H. Fromenson of New York, reported that 140 different groups of women workers had been established in this country, many of whom had been manufacturing clothing for Palestine sufferers.

Robert Szold, financial secretary of the Zionists' organization, announced that the Palestine fund totaled $3,000,000.

The evening session was addressed by Rabbi Stephen S. Wise, who read a statement from Mrs. Joseph Fels, recommending gradual nationalization of Palestinian lands. Mr. Bernard A. Rosenblatt, president of the Zion Commonwealth of America, discussed co-operative colonies and described the founding of Balfouria, a settlement of demobilized Jewish Legionaries.

Meet Next in Holy Land

In Wednesday's meeting a resolution that the next Zionist convention be held in Jerusalem was greeted with cheers. A resolution was adopted, providing that the delegates chosen should use their best efforts to obtain action from the congress to adjust the relations between all elements in the international organization.

On Wednesday evening a mass meeting was held, addressed by Rabbi Stephen S. Wise, Mr. Jacob De Haas and others.

The following officers were elected: Honorary president, Justice Louis D. Brandeis of the United States Supreme court; president, Julian W. Mack; vice-presidents, Rabbi Stephen S. Wise, and Henry Friedenthal; treasurer, Peter Schweitzer; assistant treasurer, Walter S. Mayer; executive secretary, Jacob De Haas; organization secretary, Louis Lipsky, and educational secretary, Henry S. Szold.

A Resume

Col. Harry Cutler, in charge of the work of the Jewish Welfare Board, has made public an account of the closing chapter of its activities. In part, it follows:

"When I went to France in February, 1919, in accordance with the suggestions received from General Pershing, through Raymond B. Fosdick, we had been operating under the Y. M. C. A.

"My first act was to take up our status with the proper authorities, and as a result the Jewish Welfare Board was authorized to deal directly with the army. We had then but a few centers with a personnel of fifty-seven. When I left Paris, forty Jewish Welfare huts and stations were flying the blue Mogen Dovid."

Thirty Days in World Affairs

Comment on Events of Importance; the Jewish Health Bureau's Work in Palestine; Russia, Old and New; Roumania Profits by Experience; Anti-Semitic Activities of the German Junkers; Personal Notes

By DR. GOTTHARD DEUTSCH

*"AND the ransomed of the Lord shall return, and come with singing unto Zion . . . **and** sorrow and sighing shall flee away." (Isaiah, 35, 10.)*

Our ancesters used to express in this way the ineradicable hope of every human being in a God that can not have condemned his children to everlasting suffering. They exclaimed such prophetic passages when they rose from the floor after chanting the dirges of the Ninth of Ab after the severe physical privation of the fast on Yom Kippur, they sweetened with them their joy on holydays or at family feasts, as at weddings, and expressed in them their hopes in the moments of ease at their Sabbath table.

For a long time after the French Revolution, when a democratic constitution seemed to have solved the Jewish question definitely, this belief was denounced as childish, if not disloyal. With the beginning of the last era in our history, after the Russian pogroms of 1881, this idea was revived. Theodore Herzl made it "hoffaehig" for thoroughly modern people; and what in 1897, when the first Basle Congress convened, would have been considered utopian, has become a fact. Men of American birth, standing high in public life, ministers and laymen, representing the most radical views on religion, have united in an imposing public gathering in Chicago, Sept. 14 to 18, to proclaim Israel's renationalization on the soil of the Fathers.

A healthy national life is bound to develop parties. Struggle is the symptom of life, and partisan spirit was not absent from the Congress of American Zionists. The first evidence was manifest in a resolution which under a covert threat invited the orthodox Mizrahi and the socialist Poale Zion to return to the fold. The resolution failed to pass in this severe form, and the re-union of the wayward children is still possible without a compromise on the part of the secessionists.

A still healthier sign of life was the seathing general denunciation of the present administration by Abraham Goldberg of New York, who voiced the now popular demand for democratization of the movement. This desire was expressed in a proposition to change the mode of election of the administration. The idea was evidently popular, though action was postponed.

A NEW STATE IN THE MAKING

America is feeding 800,000 starving children in Poland. Above is a group of non-Jewish youngsters receiving food supplied by the American Jewish Relief committee. The center picture shows a Jewish school in Poland maintained despite hunger and persecutions, while the final illustration discloses two rabbis attempting to find the ruins of their home.

There was a great deal of enthusiasm manifest during the session, expressed in thunderous applause, clapping of hands, rising, waving of flags and singing of Hatikvah. A careful observer could, however, not fail to notice that there was a great deal of claque work on certain occasions to which the majority merely yielded but which it did not share.

Justice Brandeis, the most prominent figure of the convention, earned the sobriquet of Moltke, the "grosse Schweiger," being repeatedly referred to by the president, Judge Mack, as "our silent leader," an appellation which every time was greeted with tumultuous applause.

Behind the Scenes

What is the psychology of this enthusiasm at a negative action, if such phrase be permitted? I venture to say that the crowd became enthused at the idea that there was a great deal more to be thankful for than what the convention heard, and that the "silent leader" knew it but for weighty reason deferred to reveal it.

An unpleasant revelation, however, leaked out on the floor. Mr. Gabriel, a native or former resident of Palestine, told the story that the French consul general of New York refused passport vises to anyone going to Syria, unless the applicant declared himself in favor of France as mandatory for Syria. The inconvenient story was shoved out of public debate by a persuasive suggestion of Rabbi Stephen S. Wise, expressed in his irresistibly sonorous voice, which warned the naive questioner from this dangerous Lorelei whirlpool of unconfirmed rumors.

These rumors have meantime received confirmation in a statement pulished in the new Jerusalem daily, "Doar Ha-Yom" (Aug. 20), which reports that both Mohammedans and Christians of Syria are protesting against a mandate to be given to France, and that they clamored for admission to the American commissioners who visited Haifa for the purpose of ascertaining the sentiment of the natives, but that they were kept back by French troops at the point of bayonets.

Another inconvenient fact, which was kept out of discussion, was the mutiny of the Jewish legionaires, who are awaiting sentence by court martial because their expectations are not fulfilled. The case was, however, brought up for discussion in the British House of Commons by Captain Armsby, and Secretary Forster replied evasively. The complete reports have not reached us at the moment of this writing.

Equally obscure are other reports on the progress of the movement. Yiddish papers of Aug. 17, report that the Times declares British statesmen are too sentimental, while the same paper on Sept. 20, in commenting on the Chicago convention, demands a greater Palestine. Previously (Sept. 6), The Times declared that the Zionist scheme is a reality to which only some Jews are opposed. The Daily Telegraph warned against any action for the present because matters are too unsettled. This was practically the view of the official Zionist leadership which was bitterly attacked by Max Nordau in the Palestine Daily News. Now, Nordau, who since the beginning of the war is living as an exile in Spain, is permitted to come to England, and we may look forward to some plain words from this veteran opponent of conventionality.

It ought not to be overlooked that Jean Longuet, the grandson of Karl Marx, addressed a Poale Zion meeting in Paris and expressed himself in favor of the Jewish homeland. This is especially interesting. Karl Marx ridiculed his co-worker, Moritz Hess, one of the earliest advocates of Zionism, as the

Great Britain Names a Commission to Inquire Into Pogroms

communist rabbi, and issued the famous appeal to the proletariat of the world to unite.

Longuet certainly presents either a problem from the point of view of Jewish nationalism or its solution. His grandfather was a full-blooded Jew, though not brought up as such; his grandmother, the daughter of a Junker, a full-blooded Teuton; his mother, therefore, a hybrid between Teuton and Jew; his father probably a full-blooded Frenchman. Longuet, therefore, is twelve and one-half per cent Jew, twelve and one-half per cent Teuton, and fifty per cent Gaul.

An Incontestable Boon

The Jewish Health Bureau, established by Nathan Straus in Palestine, shows results which every lover of humanity will receive with genuine satisfaction. It treated in its poliolinic 80,686 cases in 1915, and during the first half year of 1916, its activity reached 87,692 cases. Similar, though not as large, is the work of the poliolinic Lemaan Zion, established in 1898.

The headquarters of the Zionist movement, now located in London, have gained Professor Patrick Geddes of the University of Edinburg, a specialist in town planning, as expert for drafting the plans for the site of the university of Jerusalem.

A music institute was opened in Jerusalem, and the governor, Storres, issued invitations for the event in three languages, Hebrew, English and Arabic. A small incident which occurred at the opening shows the difficulty of the situation. The violinist, Anton Tschaikov, played Hatikavah. The audience rose, but the governor remained seated. His example was followed by Miss Landau, the head mistress of the Evelyn de Rothschild school, and by Norman Bentwich, judge of the Jerusalem court. They rose when at the end of the exercises "God save the King" was played.

The interpretation of this attitude is that Palestine is still a Turkish province under British military occupation.

Russia, New or Old

The realm of the czar, up to 1914, presented the only serious political problem for the world's Jewry. Owing to the creation of the Polish state and the secession of Ukraine, Lithuania and the Baltic provinces, whatever the fate of the latter may ultimately be, the Jews in Russia proper can only be a small fraction of those languishing in the Pale up to five years ago. Yet owing to the wild drive decreed by Grandduke Nicholas in the western provinces at the approach of the German armies, the Jews who found a new home in the interior of Russia, together with those who on the ground of special privileges were living there before, and to whom the political exiles in Siberia must be added, represent a probably not inconsiderable number.

The defeat of Kolchak's army resulted, in accordance with approved fashion, in a wholesale slaughter of the Jews of Yekaterinaburg and Perm, and in pogroms all over Siberia. The London Times published the report of one of Kolchak's generals, who admitted that "the people" in these places, embittered by the brutalities of the Bolsheviki, wreaked vengeance on the Jews and that court martials had to act with such speed that "occasionally" innocent people may have become victims.

The New York Nation (Aug. 23) hinted with great delicacy at "some leading Jews" who had a conference with the Russian archbishop, Platon, in New York, and warned them against placing any confidence in the promises of this "pogromchik." The Dial (Sept. 3) was more explicit and stated that A. Sack, head of Kolchak's publicity bureau in this country (perhaps a converted Jew; Pauline Wenegroff in her charming "Memoirs of a Grandmother" speaks of Abraham Sack, her brother-in-law, whose family converted to the Greek Catholic Church), had arranged a meeting between this ecclesiastic, who was one of the leading pogrom agitators and an ardent supporter of autocracy, and Messrs. Jacob H. Schiff, Louis Marshall, Oscar S. Straus and Rabbi Stephen Wise.

WHENCE COME REPORTS OF POGROMS

Street scenes in Vilna, where serious outrages against the Jews are said to have been perpetrated. Below is shown the gate of a synagog

According to The Dial, a threat of wholesale pogroms was held out unless the Jews would support Kolchak's cause. As the valient admiral has meantime "resigned" and, as the allied troops are announced to be withdrawn, the incident probably has lost its significance for the present.

The Czar's Residuary Legatee

Great Britain followed the example of the United States by appointing a commission to investigate the situation of the Jews of Poland and by placing at the head of it a prominent Jew, Sir Stuart Samuel, the president of the Jewish Board of Deputies. The latest advices inform us that his arrival in Poland was greeted by a new pogrom in Lodz, just as Morgenthau's arrival was celebrated with the slaughter of Minsk. The following details are reported:

As the Poles prepared to capture Minsk, an airship scattered handbills, signed by Morgenthau, in which the Jews were warned not to take any part in the defense of the city. A pogrom followed. It is said that the Polish government officially notified Morgenthau that of the ringleaders in the pogroms nine were executed and 112 sentenced to various terms of imprisonment.

The Warsaw correspondent of the London Morning Post, an antisemitic paper (Sept. 9), predicts that Mr. Morgenthau will whitewash Poland, explaining the pogroms as a natural reaction against profiteering which led to acts of violence, regrettable but also unavoidable in times of excitement. The same paper (July 29), also declares Dr. Bogen "the most conspicuous victim of the world lie that the Germans undertook to spread," namely, the report of a pogrom in Wilna. Meantime, while the Yiddish press of Poland continues to attack Bogen for having assisted in whitewashing Poland, the Vorwaerts apologizes for its criticism by publishing his report.

The desire of a whitewash is quite evident on the part of Lloyd George's government and its supporters. Mr. Raper interpellated in the House of Commons on the "alleged" pogroms, and Sir Hamer Greenwood, on behalf of the foreign office, replied that the inquiry into the "so-called" pogroms was in progress, but in view of the desired co-operation with the United States government, it was not desirable to make any statement at the moment (July 30).

Popolski's Vernacular

The Polish paper, "To-i-Owo," of Warsaw, attacks "David" Baruch, member of the American Peace Delegation, who is hand in glove with David Lloyd George and who together are responsible for the delay of Haller's army, which is the cause that Poland did not get already Upper Silesia and the whole Baltic coast.

"Prawda Robotnicza" ridicules the appointment of Herman Liebermann of Przemysl as councillor to the Polish legation in London—evidently like the appointment of Berenson in like capacity at Washington, made for the sake of impression—and calls him a red haired "Szaigetz" who will be a proper match for Lloyd George's secretary Namur, the "Englishman from Tarnow."

The Polish ambassador, Prince Eustach Sapieha, falls in line and declares that insignificant disorders were exaggerated into pogroms which never took place, while in reality on a few occasions Poles, outraged by Jewish profiteers, made some demonstrations.

Pan Paderewski also joins in the chorus, declaring the reports of pogroms a German invention, and Pan Korfanty, ex-member of the German Reichstag, informs a reporter of The London Times that the whole problem will disappear when the new Poland shall have solved the question by changing the Jewish stockjobber and middleman into a laborer and mechanic.

Pan Korfanty must have overlooked the fact that he talked to a British and American public all of whom know that by far the majority of immigrants from Poland are shop workers, that there are in New York alone fully 200,000 Jews, mostly natives of what is Poland today, who are employed as laborers in the various branches of the garment industry. He perhaps was unaware of the fact that we know from the official census of Galicia in 1910 that the percentage of Jews employed in industries and in small mechanics' shops is 24.57, while their percentage in the population is 10.86. He may not know, but we do, that in the woolen mills of Lodz, Bialystok and similar places, Jews can not even find employment in some mills owned by Jews because the Polish hands will not allow it.

Pan Korfanty may even have known these things but he has to appeal to the non-Jewish readers of The Times, who are the sounding board for the natural wishes of Mr. Lloyd George's government, desirous to win public opinion in favor of the Poles. This is also the object of a letter addressed by M. Clemenceau to Paderewski, June 24, and only recently brought to our notice, in which the French statesman consoles his Polish colleague, informing him that articles 10-12 of the treaty are not so bad after all, and do not mean "une reconnaissance des Juifs en tant que communaute politique separee."

Jews Sufferings Yet Untold

We omit the unpleasant and tedious enumeration of all the atrocities, big and small, that were reported in the course of a month, and some of which, in Herman Bernstein's mysteriously interrupted series, were given wide publicity by a press syndicate, while others, written with the wonderful realistic vigor of the pen of Shalom Asch, do not receive the attention which they deserve, owing to the fact that they were written in Yiddish.

It is sufficient to quote Bernstein's statement that the facts published about the sufferings of the Polish Jews are as a drop in the bucket. We have an invaluable witness to the seriousness of the condition in a report by the British publicist, H. N. Brailsford, in The New Republic of Aug. 20. A brief abstract of this in every way remarkable article speaks volumes.

"The traditional tolerance of the Polish state," says Mr. Brailsford, "is a myth"—like the protection of the Protestants by Prussia and of the Greek

An Appeal

to the Jews of America

By **FELIX M. WARBURG**

Chairman of the Joint Distribution Committee for the Relief of Jewish War Sufferers

Photo Copyright by Underwood & Underwood

AFTER five years of blind groping into the mist, out of which came to us the voices of our brethren in all the war-torn lands, pleading for help from America, there comes now definite news of their sad state from which we can learn of the task that is before us.

What we, the Jews of America, have done during the last five years has been summed up into one sentence by a rabbi, who said to one of our delegates in Europe:

"Tell the Jews of America that they are running a race with the angel of death. If they send money enough, they win. If they fail us, the cemetery wins."

Nothing more graphic of what we have done and what we still have to do can be said. We have saved hundreds of thousands of lives. Speaking for you all, may I not say to them when I meet their representatives abroad, "We will not fail you now. We will again pledge ourselves before our holy altars to deserve the blessings that the Almighty has showered upon us in this favored land of ours.

"We will do all that is humanly possible to re-establish Israel everywhere, so that it may lead a fuller, more secure and more contented life; to transmit to generations yet unborn the heritage of mercy, truth and love for all mankind that was bequeathed by our ancestors to us."

May the prayers of a United Israel be heard on high, and may the Almighty in His infinite goodness vouchsafe unto us, and unto all Israel, His priceless blessing of peace.

Ferdinand Quoted as Saying He'll Reject Treaty Like Poland's

Catholics by Russia. The patriot, Roman Dmowski, who was a Russophil and Czarist reactionary in the duma, is a second Lueger to whom, as to his prototype, the protection of the small middle man is a convenient slogan for winning political power. Paderewski belongs to the same party. The ruling People's Party, to which both belong, is responsible for the brutal fanaticism which manifests itself in the pogroms.

The Polish Catholics are butchering the non-Catholics as brutally as the Turks butchered the non-Mohammedans, and the authorities connive at these outrages with a "Turkish tolerance." The Allies failed to stop the war between Poles and Ukrainians.

"They will fail, even if they try, to stop the persecution of the Jews," the article continues. "To place minorities like Germans or Jews under Poles and Czechs and then imagine that all will be well because some magic League of Nations will watch over them is a pitiable self-delusion."

Especially significant is Brailsford's report that in a town, which was successively Tsarist, German, Ukrainian, Bolshevist and Polish, the inhabitants declared that the Polish rule was by far the worst.

One exception shall be made from the rule not to mention details because the report came to the present writer by a fugitive who arrived in this country, a woman who begged that her name should not be mentioned out of regards for her relatives still living in the Polish hell.

The town of Monasterzyska in eastern (Ukrainian) Galicia was invaded by a division of infantry who at once summoned Rabbi Meisels and told him unless by noon 200,000 crowns would be deposited, he and twenty other Jews would be shot. The alleged reason for this demand was that the Jews had given aid to the Ukrainians, had shouted hurrah when Polish officers were shot and that Jewish girls had danced with Ukrainian officers. The general in order to prove that he meant business had two sons of Berel Kaufmann stripped naked in public and had them flogged until they fainted, several times reviving them and repeating the procedure.

My informant, the wife of an American citizen who recently arrived in New York, fled to Vienna where the Spanish ambassador gave her a passport to Switzerland. In Berne, where she went to the office of the United States minister, a Pole—Polish spies are always hanging around the embassy—whispered to her in German: "Schweigen ist Gold." This was explained to her by some countrymen to mean that if she would tell anything of her experiences in America, her relatives would be made to pay for it.

New State and Old Story

The Ukrainians, fighting the Poles as bitterly as they did in 1648, are helping them in the eyes of the politicians, if not in fact, by surpassing their erstwhile masters in the cruelty of massacres. The figures given in various reports reach into the thousands, and while it may be proper to adopt the method applied to the Polish affairs and to presume that excitement exaggerated the figures, it seems more than a mere guess when one report of the Zionist Information Bureau gives the number of those killed in the pogrom of Proskurov, which began Feb. 15, and lasted four days, as 3,764.

Abe Cahan, who gathered his information in the vicinity, declares the cruelties in the Ukraine are far more brutal than in Poland. The Pole is a gourmet in tormenting his victims. He will force old Jews to dance until they fall down from exhaustion; he will force boys to singe the beards of their fathers; he will make his victims dig their graves before they are executed. The Ruthenian is brutal. He will stand his victims in line to see how many he can kill with one shot, he will chop their head off with a hatchet, hack infants to pieces and the like.

Cahan, however, adds that Petlura, the Ukrainian leader, has no power. His bands follow him just as long as they feel like it. He tried to show his good-will by inviting the prominent Zionist leaders, Guenzburg (Achad Ha-Am), Ussischkin, Jochelman and Goldstein, to investigate conditions in person. Guenzburg declined because of poor health, Jochelman insisted on a guarantee that the commission be permitted to assist in the trial of the cases reported to the court, and Goldstein went to Paris whence he expects to come to America.

Dr. Sarchi, former minister of Jewish affairs, published in Switzerland a statement of Petlura declaring that he was doing his best to protect the Jews—giving as a proof the law of 1918 which granted the Jews a Zentralrada, an autonomous national council—but that lack of organization and of recognition by the Allies are responsible for his inability to put his orders into effect.

Meantime a new massacre of very large dimensions was reported from Novigrad Volynsk, and to the victims it probably makes no difference whether their fate is due to a colonel in General Haller's army, recognized as military power by the allied and associate governments, or to a hjetman considered a highwayman in the Tuileries.

Rumania Profits by Experience

The Treaty of Berlin conditioned the recognition of Rumania's independence on her granting her Jews full equality. She accepted the condition but evaded her promise. All the foreign ministers of the signatory powers declared that she had not fulfilled her obligation, but this is as far as it went. Now she will not do it any more. She finds it is better to keep up appearances, and maybe she feels her position is stronger than it was forty years ago. Conditions in the Balkans and in Russia are so unsettled that Rumania may at any time become the decisive factor in a combine.

Whatever it may be, King Ferdinand declares he is not going to sign a treaty with a minority clause similar to that of Poland, for this would mean the recognition of a suzerain power. At the same time he wishes to make it clear that he means to solve the Jewish question. For this purpose he invited Mr. Wolfson, an American journalist, who is on a mission to Rumania, to a discussion of the situation. His majesty declares there will be no persecution of the Jews, and there never was. This in itself settles the question for us.

We might, however, mention as an illustration of the situation that Major Chrulescu published a manifesto to the Rumanian people, asking them to cleanse the cross of Jesus, defiled by Judas, the traitor and his worthy successors, Lenine, Trotzky and Kerensky. Small instances like the sentencing of a Jewish soldier without trial to 20 years in prison, on the mere statement of an officer that he had been disrespectful to him, are of frequent occurrence.

The Hydra-Headed Eagle

The bicephalic eagle in Austria's coat of arms was the subject of many jokes in olden times. The joke has turned into a tragedy. In all parts of the dismembered empire conditions take, or have taken, a serious turn for the Jews.

The most immediate result of the change of government was a new election for the Reichsrat, now called Austrian National Assembly (Nationalversammlung) and to the Vienna city council, both elections being held on the ground of universal suffrage of both men and women. The next consequence was that the Christian Socialists, as the clericals euphoniously called themselves, the party of the antisemite Lueger, in control of the city affairs since 1895, lost their power, and the socialists are their successors.

Jews, however, have only one representative in the Nationalversammlung, the Zionist, Benno Stricker, and three in the city council of whom one is a member of the executive, the Stadtrat, the first case since 1896. The cause for this small number is this: The Jews form in Vienna nine per cent while in the newly constituted state of German Austria their proportion is insignificant. They can not elect any one of their midst except in the few Vienna districts where they have the controlling vote. It is also significant for the internal conditions of Jewry that the few Jews elected are Zionists.

This change of sentiment did not prevent the Nationalversammlung from indulging in antisemitic debates on every possible and impossible occassion. The attacks on the Jews come from two opposite sides. The Christian Socialists, who are clericals, have their organ in the "Reichspost" which at the same time is the champion of the landed nobility, and was in former years the megaphone of Archduke Francis Ferdinand, whose assassination precipitated the war. The other section of antisimites is composed of the most violent anti-clericals, the Pan-Germans, who long before the beginning of the war stood for a partition of Austria and the annexation of the German provinces to Germany.

It is impossible to quote all instances which gave rise to antisimetic debates in the various parliamentary bodies, but as highly typical a cartoon in the "Reichspost" may be quoted which shows the presentation of a new Opera by the Alliance Israelite, entitled "Universal Peace" with President Wilson as curtain raiser, caricatured as Jew, The scene on the stage shows fighting, while in the orchestra grinning Jews are enjoying the play.

(Contuined on Paae 13, Column 1)

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JEWISH CALENDAR.
5680-1919.

New Year's Eve	Wed., Sept. 24
Yom Kippur	Sat., Oct. 4
Succoth (First Day)	Thurs., Oct. 9
Succoth (Last Day—Shemini Atzereth)	Thurs., Oct. 16
Simchath Torah	Friday, Oct. 17
Rosch-Chodesch Chesvan	Friday, Oct. 24
Rosch-Chodesch Kislev	Sunday, Nov. 23
Chanukah (Feast of Dedication)	Wed., Dec. 17
Rosch-Chodesch Tebeth	Mon. Dec. 22

REBELS AGAINST THE LIGHT

THE transition period between two world orders, such as the much protracted peace negotiations have created, is very much like the portion of time antecedent to daybreak, when the thief that stalks and sneaks in the dark and every nefarious crook hastens to commit one more act of violence against society.

While the great powers have ceased battling, the little brand-new dominions, in this or in that corner, are making war in the most approved manner of ruthless terrorism, killing without quarter and ravaging and generally harassing the non-combatants on all sides. But even within their territories there is no peace. The newly won freedom and sense of power is intoxicating.

Lawlessness is rampant. Old animosities are revived. When one remembers how much each of these states, old and new, is in need of the return to peaceful conditions that the work of reconstruction may be begun by concentrated action, when every energy and effort ought to be bent to undo the evil consequences of war and famine, one stands aghast at the suicidal blindness with which demagogues fan the flames of hatred and incite one-half of the population against the other.

Old Order Dies Hard

Of course, the older order of things with its caste distinctions and its racial hatreds will die hard. At times one is apt to lose patience or to despair of the future. What is the lot of the ill-treated Jewish people at the present moment? Has the outcome of the war done them more harm than good? Has it but served to suffer all the evil to be revived?

From all corners the cry of our agonized brethren rises. Here a pogrom and there a massacre, and everywhere economic ruin and disaster. With their youth beneath the blood drenched soil of Europe's battlefields, with their babes starving for want of nourishment, with their old men the prey of diseases such as famine begets, what is there left of them? And the few that are left are trodden down, persecuted, harassed at every step.

Those rebels against the light would, in the dying moments of the old order, perpetrate what evil they may that the work of internal pacification may be delayed. They little reflect how much incalculable damage they inflict upon their fatherland, how much they rob it of the sympathies of the world, how much they lower the esteem in which we would hold them and lose the affection of which they stand in need. Those are the throes of the new birth. Satan is having his joy in the last hours of his reign.

Dawn of a New Day

But the mists will clear and day break. A house divided against itself cannot abide. No nation can exist half-free, half-slave. No new or old state but must compose its inner quarrels. The various nationalities must learn to respect each other's right. There is room for all and every one. Liberty means liberality. Don't cut your own noses off to spite the man who is your next door neighbor and will remain so for a long time to come.

Meanwhile, turn on the light full and strong. In the light of the day, in the face of public opinion, the hatred mongers must flee to their holes. Then and then only will there be surcease to hapless Jewry. Their brethren in the lands of freedom will not rest until their cause is righted and they are afforded that measure of protection and equality before the law which is their inalienable prerogative.

No more and no less; but that much they must have and will have.

OUR FATHERS BUILDED WELL

Much as we may poke fun at the one-day-in-the-year Jew, much as we may have misgivings about the efficacy of the shortlived revival which Judaism celebrates one month in the year, much as we may wish it were otherwise and Israel would be found in the house of God every sabbath and every week day, the truth remains that we are dealing with institutions thousands of years old, whose foundations were laid in the dim past and whose structure was reared by generations.

We shall not be blind to the signs of decay, to the ruthless demolitions that are going on on all sides, to the willful undertakings of little and big destructionists; but withal our fathers builded well. The house of Judaism is built upon the rock, and wind and weather will not prevail against it. From without they pound and hammer against it, and from within the axe of the destroyer is lifted high and wielded with force.

Many are the discomforts of the old homestead. One craves for the cheap modern improvements. But when we long to be at home, we want the parental roof hallowed by timelong associations. We feel the impact of bygone days. We remember the days of old. We are thrilled by memories that will not fade.

The Spark of Righteousness

What is it that takes the individualist by the scruff of the neck and lands him in the house where Israel's corporate consciousness is manifested, where Jew and Jew rub shoulders, the high-born and the lowly? Atavism they call it. Rather it is that faint spark that still glimmers beneath the rubbish of self-seeking and self-indulgence.

They mock and scoff and ween themselves free. But the bonds were forged long before they were born. At birth, whether we rebel or no, when we are come to man's estate we entered upon an inheritance, and we cannot if we would rid ourselves of it. Our every fibre is responsive to those slumbering impulses.

Instinct is more powerful than reason and blood thicker than water. What is it that made Temple and pilgrimage so dear to our fathers—the animal sacrifices perchance, the weird ministrations of priests? Was it not rather the sense of coming together, of giving and receiving cohesion? Israel united, that was the watchword of the festive day, that the meaning of the institution of annual lustration, that the message that went forth from the white-garbed messenger of the congregation who voiced the corporate sentiments of Israel.

Recalled to Our Duties

Aye, this feeling cannot be generated unless Israel is repentant. In the storm and stress of life we wander far away from the Jewish norm of life. We are a prey to all the vagaries of the moment. We are partly dragged, partly cajoled into alienation. But something tugs at our heartstrings. We are recalled to our duties to the household of Israel. We take our children with us that the forces operative on us may work on them. For the forces are there if we only let them operate. We return to a natural state and nature will have her way.

Yes, the fathers builded for solidarity, for cohesiveness, for standing shoulder to shoulder. The day may be longish. The sermon, too. The service is repetitious. But ere the shadows of the night lengthen themselves, we have found ourselves, we have added one more link to the chain of tradition, we have cast away the dross of self-interest and we have been immersed in the purging atmosphere which time hallowed associations alone are able to create. We are at peace with ourselves, at peace with God, at one with the body of Israel.

The Three Faiths

A True Jew Cannot be a Modernist; Judaism Must be Anchored in the Past

By DR. MAX L. MARGOLIS

WHEN one takes up a book like the one that is on my desk now, written by an eminent master and dealing with the three faiths, Judaism, Christianity, and Mohammedanism, in a manner which leaves no doubt in the reader's mind as to the author's studied calmness and fairness of judgment, one is struck, nevertheless, by the inevitable results which the very comparative method involves. The attitude towards Judaism is eminently friendly, and yet the impression is gained that much of what might be said and felt by the insider is not touched by one who, after all, is without.

Of course, the proportions of treatment could not turn out otherwise. When the three are treated together, the lion's share must fall to Christianity. Be it said with all candor. Christianity has a church history. Both Judaism and Mohammedanism are involved in much that is not exactly churchly.

It is true, Christian church history cannot be taken out of touch with world history. Think of the reformation. It was as much a politiial movement as a religious. But in the East religious sects are at once political parties. And Judaism is bound up with the fortunes of a people. The student of religion would disentangle the two elements which in lfe are woven together.

Myths Surround Christianity

Then there is another moment. Mohammedanism arose in the full light of history. There is little of the mythical about it. We can see it built up stage by stage. When we turn to Christianity, we must perforce use the critical method and sift out the kernel of truth surrounded and encased as it is by the husk of legend and myth. Judaism lies still farther back in time. Its constructive history was finished long before the daughter religion branched off. The beginnings are too far away to engage attention.

It is true, Judaism had a history after Christianity appeared. In a book like the present it can be treated only summarily. And barring a few volumes, little has been written upon it. We have histories of the Jewish people. We are still making history. But the history of Judaism is a sadly neglected subject. Much of it may not be of interest to the student of Christianity who is satisfied with accounting for its rise out of the finished product of the Judaism of the past. But the student of religion will be interested in the later phases alike.

A religion lives so long as it reacts upon the forces of the world which often tend to disintegrate it. Religious truths, revelations as we call them, are, it is true, given to choice spirits, great seers, innovators, creative minds. But a truth must of necessity counteract a falsehood or a half or near-truth.

The Pure Vision of Age

In combating untruth, the verities are born. We speak of them as eternal verities. But they had a beginning. Man groveled in superstition and error before he possessed himself of the higher and purer vision. In every period there are movements and counter-movements.

Our Scriptures, in which is deposited the sum of religious thinking in the formative stages of our history, betray the clash of conflicting opinions. They need not have concerned themselves with so trivial a question as to whether angels had a separate existence or not. To that length we would not go with the Cincinnati philosopher. But there is no gainsaying that he is right in conceiving Judaism as a unit.

In philosophy and in theology old questions are constantly brought to the fore, and Plato and Aristotle are as much alive today as they were in the past. That much is true, that on the weightiest subjects of religion, men's minds were divided. But what is more important is the condition of world thought. No religion lives in isolation.

Judaism Marches Onward

Nor is the Christian estimate correct which looks upon the Judaism which survived Christianity as an arrested development, as something carried on by the momentum of its past. If Judaism persisted, it must have had something in it that was worth while having in the world. Whatever one may say, to the right thinking Christian mind Judaism was and is an irritant. It cannot all be well with the state of Christianity.

Jewish monotheism remains the cornerstone of the faith. It meant the negation of polytheism in pagan times, of polytheism with all its disunity of moral effort. It meant the negation of trinitarianism and of all that it connotes. It meant a refusal, as strong in Isaiah as it was in Akiba, to defy man. For that is after all what Christianity means in any of its forms.

We can understand the value which the Christian religious sentiment places upon the embodiment of the divine in a high specimen of humanity. The sum of Christian morality is to pattern oneself upon the perfect exemplar. And the worshipping mind endows that pattern with the highest moral attributes.

Faith in Good Deeds

We also understand the concentration of Christianity upon man's sinful estate and its efforts to sustain the sinner. Judaism holds rather aloof from the sinner, though it opens to him the gates of repentance. But it does not have much faith in returning Magdalens. The soul that sinneth, it shall die. We appreciate the worth of love. We believe in serving God out of motives of love. To love God is our highest command. But love is apt to be sterile.

Knowing and doing, and especially doing, that is what Judaism consciously emphasizes. The reign of law, of moral discipline, of severe and unpleasant duty, of early training in the

(Continued on page 12, column 4)

The Arabs' Memorandum of Protest

Plea to Peace Conference Asserts Only 60,000 Jews Reside in Palestine, While Those of Other Faiths Number 900,000; Proposes Closed Door for Holy Land; Cites Example Set by America

THE Copenhagen Zionists Bureau announces:

It has already been reported in our bulletins that the American Section of the Interallied commission, during their sojourn in Palestine, received any number of Jewish, Christian and Mohammedan deputations, which made known their wishes in regard to the future political situation.

While numerous Arabian deputations expressed themselves as being in sympathy with Jewish immigration into Palestine—and because of their understanding of the political situation and the needs of the country, voiced the hope of a harmonious living together of the various peoples—these and other Arabian groups submitted resolutions protesting against the Zionistic ambitions.

Their Woes in Detail

We publish the following memorandum which a group of Arabs submitted to the American commission:

"Southern Syria, called Palestine, comprises Jerusalem, Nablus and Akko. The total number of inhabitants is almost 1,000,000. Of these, 60,000 are Jews, scattered in the various parts of the country, and 900,000 Mohammedans, Christians, Fellachens and Bedouins, who all belong to the same race—the united Arabian people. The extent of the land under cultivation is 30,500 square kilometers, of which 450 square kilometers belong to the Jews and was recently acquired.

"When the inhabitants of the country were apprised that without their knowledge promises were made to the Jews concerning Palestine, the promises which are actually against the interests of the inhabitants—they protested both through those who now ruled by right of occupation, and through the representatives of the leading powers. They forthwith called a convention in Jerusalem on Dec. 27, 1918, and the first work of the Congress consisted in the presentation of a protest in which clear proof of the unjust demands of the Zionists were set forth."

Historical Claims Are Denied

These proofs are as follows:

"FIRST: The claim of the Zionists that Palestine belonged to them for historical reasons is unjust. This country is not their original home land. Their successors originally came from the Region of the Two Rivers, from which they emigrated to Egypt, where they lived 400 years.

"When they left Egypt, they came to Palestine and occupied only a small part of the country, the boundaries of which do not even reach beyond the mountains. Neicher did they occupy the harbors. Their sojourn in the country did not last long, and even during this time were they dependent upon others. Later they emigrated to all parts of the world, without leaving anything behind which would give them the right again to claim the country as their own.

"It is altogether different with us, the inhabitants of the country. We lived in this country even before the Jews came here. Since the beginning of Islam, Arabian groups settled in this country, and have been living here practically 1,300 years; and during that entire time have been defending with their blood the Mohammedan and Christian holy places.

Alsace-Lorraine Is Cited

"During this entire time, they have retained their nationality and their Arabian characteristics, and if France can claim Alsace-Lorraine, despite the fact that this territory was German 200 years ago, how can the Jews disregard rights which have endured for 1,300 years?

"The religious claims of the Jews also have no foundations. The Jews do not possess in Palestine any old official synagogues or religious temples; as against this, the Mohammedans and Christians do possess such.

"The whole history of the Jews in Palestine proves how disqualified they are to govern themselves. The whole period of their government was a series of revolutions, without any evidences of culture seeping in. Altogether different was the rule of the Arabs. The epoch of their independence was saturated with science, statecraft and diplomacy.

A Question of Valor

"How dare the Zionists now announce that they have the intention to bring culture to us, to develop our people and improve our characters, since they are in need of these things themselves. The bringing together of the Jews in one place will only re-establish an era of strife—in contradistinction to the Arabs, who with their declaration of independence will bring to the country good fortune and happiness, just as their ancestors did.

"SECOND: The Zionists ask for Palestine on the strength of the Balfour declaration, which was only made to them on condition that by virtue of it, the economic and spiritual interests of the inhabitants of the country would not be harmed. This condition annuls the entire declaration; such harm has already been done, for the ruin and the destruction of our Arabian nation is imminent.

Zionists for Missrule

"The following facts should be firmly established:

"A—The Zionists are not capable of becoming assimilated with others. They live everywhere, a separate existence.

"B—If they already, while only a minority, are monopilizing all the trades, how much the more will this be the case when they become the majority and deprive the populace of their administrative powers.

"C—The contempt with which the Zionists are now beginning to hold the Mohammedan and Christian religions as the occurrences in Joffa, Ramleh, and in other places prove, betray their future intentions.

"The Balfour declaration rests on two hypotheses:

"1—The claim of the Jews that they constitute the majority of the inhabitants and possess the larger part of the land. This claim is false.

"2—On the assertion of the Jews that under the Turkish regime they would have much to endure. This claim also is false.

Pets of the Sultans

"The Jewish foreign subjects were in the favor of the Turkish rulers. As far as the Jews in this country are concerened, of which there are 22,000 in number, they have become so thoroughly a part of us, that they even speak the same language, having only recently been caught in the net of Zionism.

"Besides, President Wilson made known that all promises and pledges made during the war are null and void.

"THIRD: If the demands of the Zionists are based on the promises of the Allied Powers, which were made on the strength of the liberation of small nations, then these demands are unfounded.

"There is no Jewish nation. There is only a Jewish religion. If despite this the Zionists want a homeland, there may be found in this world many places which could be offered them without the necessity of robbing an honest nation, and compelling that nation to surrender its claim to its home to another race, scattered over all the globe.

"FOURTH: The territory owned by Jews is not even one fortieth of the entire land. The number of their inhabitants is only seven per cent of the population.

In a Sorry Plight

"In order to acquaint the Peace Conference with the situation, we declare before all the world that the one claim, which the Jews have to Palestine, is that they are the minority. Formerly the Jews had absolutely no rights in the government which could give them the slightest claim thereto.

"We raise our voices in loud protest against the demands of the Zionists. We refuse to permit Jewish immigration into this Arabian land which the Allied governments gave the right to choose whatsoever form of government it wished. The rights which Great Britain in the year 1912 and 1914 assumed to forbid the immigration of Jews into England, and to punish steamship companies which against the law accepted Jewish immigrants as passengers—the same right have we.

"Likewise with the same right by which America closed its doors to the Chinese, and Australia to Asiatic immigrants, we too may lock the gates of Palestine against the Jews.

Tell of Their Suffering

"With all the more right may we do this, because Jewish immigration and Jewish settlement in Palestine may create much harm for us. As for the Jews who lived in this country before the war, they have the same rights and responsibilities as we.

"As we utter this protest before the Peace Conference, we express the hope that the justification of our claims will be recognized by the conference and our rights protected by killing the ambitions of the Zionists to settle in our country and establish their home there."

The Zionist organization has so often expressed itself on the Arabian memorandum that it is unnecessary to refute its many false statements and conclusions. It is only to be hoped that even those groups of the Arabian inhabitants, who, knowing the aims of the Zionist movement, are today still protesting against the immigration of the Jews into Palestine, will eventually become convinced that that process will in no way cause the subjection of the Arabian inhabitants, but will rather make for a harmonious whole which can alone bring about the healthy development of the country.

Situation of Polish Jews is Desperate, Warburg's Aide Asserts

JACOB BILLIKOPF, who went to Poland as an investigator for Jacob M. Warburg and other members of the American Jewish War Relief committee, is responsible for an interview in The New York Times, describing the six weeks he spent in the new state.

Starving, suffering, with no hope or strength, the Jews of Poland face practical annihilation, he said. The younger generation, such part of it which survives, is stunted in growth and suffering from all the diseases of hunger. The older generation lives, on resignedly praying for help, not for themselves but for their children. Here are some details of the condition of the children as narrated by Mr. Billikopf:

"Krochmalna is the most ghastly street in Jewish Warsaw, and that is saying a good deal. All that can be said in favor of Krochmalna is that its tenements are low and ramshackle, so that the fresh air is not too far removed.

"Hundreds of children, crippled by rickets, hollow-chested women carrying in their arms wan babies that look to be undernourished infants of six months and who turn out to be children four and five years old are to be seen.

"The choice, if you are looking for poverty at its worst on Krochmalna street, is hard to make. We asked the admiring throng that followed us down this malodorous lane where there was the greatest poverty: 'Everybody is dying of starvation here,' they said. We selected an entrance at random. It led into a dirty, unspeakable courtyard, bounded on four sides by ramshackle hovels with broken windows and crumbling walls. Off the courtyard we tried another entrance. Climbing up a broken staircase we paused on the first landing. A chorus of our guides shouted. 'Here is not yet the greatest poverty.' We climbed again another flight and paused again. The odor of massed and packed humanity, of twelve human beings wedged into one room, made us gasp.

"A woman who appeared to be more than seventy, but who turned out to be not much more than half that age, was standing at a little opening of a window. She spoke to us in a whisper, her hand clenched against her breast to keep down the fits of coughing. She had five children. The oldest one was at a neighbor's house.

"She moved aside from the window and allowed us to see the other four children on the sill. It was here that the simile of the withering flower occurred to me. As I have sometimes seen in the poorer tenements of our cities a potful of flowers trying to blossom in the smoky city air, so here were four blossoms trying to be real babies despite the fetid air, starvation, and disease. But they were not succeeding very well. Two of them looked to be about a year old. Between coughing fits the mother told us that the children were, respectively, seven and eight. Of course, they could not walk.

"The youngest child was about three years old. He was sallow and hollow-eyed, like an old man. It was not necessary to ask if he could walk. One asked how he managed to keep alive at all. There was no milk for him too drink, and no cereal to eat, not even bread. The body that should have been plump and a delight to the eye was angular and bony through the little ragged dress."

Lodges Start Activities of Winter

Portsmouth, N. H.

The big dining hall at Hotel Janvrin, Hampton Beach, was the scene of a most enjoyable affair on June 6, when about one hundred and fifty members of N. H. Lodge No. 839, gathered there. It was the first dinner and meeting of the Portsmouth members. A degree team from Portland, Me., exemplified the degrees of the Order to a large class of candidates.

E. M. Chase, president, of Manchester, thanked the members for their attendance and introduced Louis Shapiro, the toastmaster, who in turn presented the speaker of the evening, Charles H. Shapiro, of Bridgeport, Conn., President of the District Grand Lodge. Maj. F. W. Hartford, Sec. E. H. Baker, of the Chamber of Commerce, Gov. John H. Bartlett and Dr. Capean, of Portland, Me., were other speakers. The committee in charge of the arrangements were Charles Santer, Max Gelman and Alex Salden.

Minot, N. D.

Brothers Sylvan E. Hess, former President of the District; Max Rabinowich, Deputy for the State of North Dakota; Sam Papermaster, W. M. Brooks and H. L. Schwam, members of the degree team of Dakota Lodge, instituted Minot Lodge, No. 842, on Sunday, June 22.

Twenty-four members were present and another class has been promised for the next meeting. The following officers were elected and installed by the representative of the District Grand Lodge:

Monitor, Rev. I. Diamond; president, B. Z. Lyons; vice-president, Chas. Kopald; secretary, Joseph Harris; treasurer, Norman Feldman; assistant monitor, Joseph Kopald; warden, A. D. Bronstein; trustee for three years, M. Kopald; trustee for two years, Benj. Rosenberg; trustee for one year, Henry Rosen, and guardian, C. H. Feldman.

The lodge was addressed by Brother Sylvan Hess, who explained the purpose of the Order and offered many practical suggestions to the lodge officers.

Lincoln, Neb.

An enthusiastic meeting of Lincoln City Lodge was held on Sunday afternoon, June 14. Eight candidates were initiated and twenty-six more will be instructed in the obligations of membership at a future meeting. The degrees were conferred by the Omaha team.

More than fifty members of Lincoln Lodge were present. Talks were delivered by Brothers Edwin Simon, of Omaha; Harry H. Lapidus, Deputy for the State of Nebraska, and Henry Monsky, Second Vice-President for District No. 6. Rabbi Singer delivered a stirring address.

As a result of the visit by Omaha members, considerable enthusiasm in Lincoln has been aroused. A large class of candidates has been promised and a program of work has been outlined.

Butte, Mont.

Baron De Hirsch Lodge No. 420, at its session on Aug. 8, appointed a committee to receive Milton Meyer, president of District Grand Lodge No. 4.

On Sept. 14 an open meeting was held to greet the president and Grand Orator Edgar Levey. The hall was packed and the addresses of President Meyers and Grand Orator Levey were enthusiastically applauded. The visiting officers made a plea for the education of the immigrant and urged Butte to establish a social center for Jewish residents.

The lodge's semi-annual report showed it to be the owner of $3,000 worth of Liberty and Victory Bonds and indicated considerable progress.

B'nai B'rith of Bridgeport, Conn., Aids in Staging First Cattle Show and Farm Products Exhibition by Jewish Farmers in Southern New England

Harmony Lodge No. 711 joined with the Jewish Farmers organizations, the Jewish Agricultural and Industrial Aid society, the Council of Jewish Women and the County Farm Bureau in conducting a state field day and carnival on Sunday, Aug. 17. This was the first cattle show and exhibition of farm products ever held by Jewish farmers in Southern New England. A number of athletic contests were staged and prizes awarded.

Talks were made by Harry Gardner, Gabriel Davidson, member of the Jewish Agricultural and Industrial Aid society; Chas. H. Shapiro, president of District Grand Lodge No. 1; L. A. Bevins, county agent; Prof. W. A. Rhey and B. Stone, editor of "The Jewish Farmer."

Harmony lodge also conducted Flag day exercises at the Hebrew institute. Wm. Wittenstein and Chas. S. Shapiro, president of District Grand Lodge No. 1, were the speakers.

Plans Community Center

At its opening meeting Sept. 9 the lodge considered the establishment of a Jewish community center. The members are preparing an elaborate program for the winter in keeping with those of the past year, when addresses were made by Dr. Stephen Wise, Col. Harry Cutler, Dr. Stephen J. Mayer, president of the Connecticut Public Health association; Captain David Albala of the Serbian High commission, Congressman Isaac Siegel, Herman Bernstein and others.

Community singing first organized in Harmony lodge by Brother George Greenspun has become a feature in many other lodges of District No. 1.

Fete Returned Soldiers

The lodge welcomed returned service men with a victory social and entertainment at its hall in the Staples building. The attendance taxed the lodge rooms to capacity.

Attorney Charles H. Shapiro, District President, introduced George W. Crawford, of New Haven, who spoke on "Some of the Least Obvious Results of the War." The new spirit and vision of returned service men, Mr. Crawford said, has caused them to have a different outlook upon American political and social life.

Drilling by Boy Scout Troop No. 7 of the Park Avenue Temple, led by Attorney Charles S. Brody; songs by the Young Judaea Chorus of fifteen, under the direction of George Greenspun; recitations by Miss Dorothy Katz; songs by Miss Mollie Levy, accompanied by Miss Berger and other features were followed by dancing and refreshments.

Hirschfield Is Honored

Members of the lodge also paid a tribute to one of the oldest of their members on June 18, 1919, by arranging a smoker and entertainment in honor of Brother J. Hirschfield, an attache of the Bridgeport post office for thirty years. One hundred fifty guests attended, including Mr. Shapiro, Max Levy, of New York, Secretary of the District, and Postmaster Charles F. Greene.

Attorney Joseph Solomon opened the meeting and then surrendered the chair to George Greenspun as chairman of the committee. Addresses were made by Mr. Shapiro, Mr. Levy, Charles F. Greene and Mr. Hirschfield.

Abraham Lodge Activities

Abraham Lodge No. 89, at its last meeting of the season, had several surprises in store for its members. First a big smoker was prepared. George Greenspun introduced Community Singing. Alexander Greenspun played the piano, assisted by Jacob Greenspun on the 'cello. Several new candidates were initiated. Committees submitted their reports. Brother Lionel Levy, chairman of the committee to confer with the Jewish Welfare and Activities League, to help procure employment for returning soldiers, sailors and marines, reported progress.

An outing was suggested for members of local B'nai B'rith Lodges and their families. Arrangements will be announced later.

Superior, Wis.

The installation of Theodore Roosevelt Ledge No. 844, I. O. B. B., took place at Hotel Superior June 30. The installing officers were H. D. Frankel, St. Paul, President of the District Grand Lodge; Gustavus Loevinger, of St. Paul, and Charles Oreckovsky, of Duluth, members of the General Committee of the District.

Dr. Louis M. Harris was chosen first president of the organization; Aaron Siegel, vice-president; Philip Litman, secretary, and Robert Jacobs, treasurer. The other officers are Isadore Cohen, monitor; S. Y. Josephs, assistant monitor; Ed. Lasky, guardian; L. J. Marks, Julius Cohen and A. Holzberg, trustees.

Twenty-five charter members and a large delegation from Duluth Lodge were present. Gus Loevinger spoke on the duties of members. President Frankel spoke of the quality of Jewry desired in the lodge. Brother Frankel discussed the object of the Order and pleaded for a higher type of Jewish citizenship. A short talk was also made by Albert Marks, president of the Duluth Lodge.

San Jose, Cal.

It was somewhat unusual when Milton Meyer, Grand President of District Grand Lodge No. 4; I. J. Aschheim, Grand Secretary; Edgar C. Levey, Grand Orator, and Felix Gross, prominent member of the Order, took part in the Shabuoth services and confirmation at Congregation Bickur Cholim on June 4. They delivered addresses before the confirmants and congregation after introductory remarks had been made by J. Hart Dasteel.

The visiting B'nai B'rith officers were warmly thanked for their part in the services.

Cleveland, O.

The semi-annual election of Cleveland Lodge No. 16 took place Thursday evening, June 26, at the B'nai B'rith Building, and the following officers were elected for the ensuing six months:

Eugene E. Wolf, president; Herman Einstein, vice-president; Maurice Kahn, recording and financial secretary; Max M. Ozesky, treasurer; Juda Fineberg, warden, and Martin Wexler, guardian.

Maurice Kahn, who resigned the secretaryship May 1, to take effect July 1, withdrew his resignation, upon request, and was at this meeting unanimously re-elected.

Chicago

On Thursday, Sept. 4, Oriental-Hillel Lodge gave a dinner in honor of the president of the District Grand lodge, Dr. Harry A. Kraus. The lodge had as its guests the President of the Order, the local members of the General committee and the officers of the three Chicago lodges.

Judge Samuel Alschuler greeted president Harry Kraus in the name of the lodge and extended to him its congratulations.

Julius H. Meyer, Oriental-Hillel's retiring president and the incoming president, Dr. Jos. D. Wiedder, delivered addresses. Brother O. G. Finkelstein, State Deputy for Illinois, conducted the installation. The President of the Order initiated the class of candidates. It was a most enthusiastic meeting and foretold much future growth for the lodge.

Central Council's Report

The last meeting of the Central B'nai B'rith Council before the summer adjournment, held on the evening of June 26, 1919, was largely attended.

An interesting report from the Social Service Committee was presented and recommendation for the establishment of a home for boys in need of supervision was referred to the committee for consideration and report.

The committee in charge of the Boys' Summer Camp at Crystal Lake, Ill., reported that all arrangements had been completed and that the camp would open on the morning of July 1. A group of over 300 boys had been enrolled. A corps of physical instructors and boys' workers were ready to look after their needs.

A number of requests for assistance were favorably considered, and the Charity Committee was authorized to extend the required relief.

Outing at Crystal Lake

One hundred and fifty visitors were the guests of David Fish Lodge at an automobile outing to the camp at Crystal Lake. The visitors and the boys participated in the flag raising exercises, both the flag and its pole having been obtained through the efforts of the lodge members.

The daily camp routine was observed, including mess, drill, inspection, swimming and games. All the visitors expressed approbation and promised further aid. The outing was arranged by Mr. B. J. Samuels and Dr. Martin M. Ritter.

David Fish Lodge, besides the flag and flag pole, already had provided the camp with a well and financed installation of a telephone.

The newly elected officers of David Fish Lodge No. 130 were installed by the President of District Grand Lodge No. 6, Dr. Harry A. Kraus, at the first fall meeting, held Monday evening, Sept. 15. Brother Harry Okin, recently returned from France, recounted many interesting experiences while serving as a lieutenant in the U. S. Infantry.

San Francisco

Julian Pinto, who recently secured his discharge from the army, has been elected recording and corresponding secretary of Ophir Lodge, No. 2.

An attractive program was presented at the meeting on Monday evening, July 14, in the B'nai B'rith Hall.

Rabbi Harvey B. Franklin, of Oakland, addressed the members Monday evening, June 16.

To keep its members in closer touch with its activities the lodge has begun the publication of a small monthly bulletin, detailing the programs of the various meetings and other matters of interest.

Grabfelder is Feted at Banquet

President of National Jewish Hospital Entertained on the Occasion of His 75th Birthday; Silver Loving Cup is Presented by Patients

BROTHER Samuel Grabfelder, president of the National Jewish Hospital for Consumptives at Denver, Colo., was tendered a dinner by many men and women of prominence at the Breakers Hotel, Atlantic City, N. J., Sept. 2, in commemoration of his 75th birthday. Rabbi William S. Friedman of Denver, who is closely identified with the work of the hospital, presided. Addresses were delivered by Benj. Altheimer of New York City, treasurer of the hospital, and Sidney G. Kusworm of Dayton, Ohio, president of District Grand Lodge No. 2.

Hundreds of telegrams of congratulations were read. The superintendent of the hospital, Mrs. S. Pisko, presented to Brother Grabfelder in behalf of the patients a silver loving cup and also a set of resolutions thanking him for his splendid efforts in the hospital's behalf, the resolutions being signed by each of the patients.

The board of directors and trustees of the hospital presented Brother Grabfelder with a painting of himself.

At the same time this dinner was being given at Atlantic City, another dinner was in progress at Denver in honor of his birthday, and telephone greetings passed between the two cities.

Brother Grabfelder has been a tremendous inspiration to all of his fellow-workers interested in the National Jewish Hospital.

Many of those present at the banquet in Atlantic City recalled the day of dedication in 1899 when Brother Grabfelder opened the doors of the institution with the words, "I herewith dedicate this building to suffering humanity and pray that its doors may never again be closed while there is need for it."

HIS BIRTHDAY CELEBRATED

Brother Samuel Grabfelder, president of the National Jewish Hospital for Consumptives to whom the patients paid a tribute

Brother Grabfelder has given considerable time and much money to the hospital. The Medical building and the Administration building are monuments of his generosity.

Portland, Ore.

Milton Meyer, president of District Grand lodge No. 4, Mrs. Meyer, Edgar Levey, grand orator of the district, and Mrs. Levey arrived in Portland Sunday morning, Aug. 31, on an official visit to Portland lodge and Portland auxiliary.

On Monday evening, a banquet was given in honor of the visitors, followed by dancing. Addresses were made by President Milton Meyer, Grand Orator Levey, Rabbi Jonah B. Wise and D. Solis Cohen. The Hon. Ben Selling presided. A luncheon was held after which the visiting ladies were entertained at theater by the officers of the Portland auxiliary.

On Tuesday evening the first meetings of the season were held by the lodge and auxiliary in the B'nai B'rith building. The lodge initiated a large class of candidates and a joint session of the organiations was held, lasting until midnight, when the visiting Grand lodge officers left for Seattle.

Colonel Harris Weinstock, of San Francisco, state market commissioner of California, was honored at a luncheon given in the rose room of the Benson hotel.

Colonel Weinstock spoke on "Pogroms and the Jewish Problem in Europe." In the evening he addressed the Portland lodge and the Portland auxiliary on "The League of Nations."

The committee which arranged the B'nai B'rith kiddies' day has made public the following:

"We wish to express our gratitude to those who contributed so liberally in refreshments and prizes.

"We also feel grateful to those who furnished machines and, last but not least, to David E. Cohen, manager of The Jewish Tribune, for the publicity given us.

"We had several hundred well-behaved children.

"At 4:30, when they were tired from play and filled to the brim with goodies, the automobiles proceeded homeward, most of the children promising when they grow up to become staunch supporters of the Order of B'nai B'rith and when they own automobiles to return the compliments."

Forest City, Ark.

Forest City, Ark., was the scene of the sixth annual picnic of Barnet Lodge No. 754 on Sunday, June 29. A very interesting program was arranged for the occasion and a large attendance was reported. Visitors from Little Rock, Cotton Plant, Wynne, Marianna, Helena, Harrisburg and Memphis, were present.

Credit for the outing's success must be given to Brother L. Barnett, secretary of the lodge.

Barnet Lodge comprises citizens of a number of communities. To stimulate interest, meetings were held in different towns from which the members were gathered. These meetings have been instrumental in effecting a most harmonious relationship.

Los Angeles

The last joint meeting of Los Angeles Lodge No. 487 and its Ladies' Auxiliary was held June 14, 1919. Marco Newmark presided in the absence of President Louis M. Cole. Charles Leonard had charge of the program.

The principal speaker was H. H. Harris, Los Angeles attorney, who recently returned from France, where he was attached to the general staff. He gave a "close-up" view of war conditions.

Others taking part in the program were Miss Dorris Lane, Miss Rose Friedman and Little Miss Hilda Jacobson, who gave a charming butterfly dance.

Letters were read from Grand President Milton Meyer and his associates, thanking the lodges for courtesies shown the grand officers in their recent visit here.

The last meeting of the season by the lodge itself was held Tuesday evening, June 24.

President Cole, who had just returned from an extended Eastern trip, was given a royal welcome.

An official dispensation was received permitting the lodge to consider July and August vacation months if the officers were empowered to act in case of emergency.

Dr. Louis Reynolds discussed the Polish pogroms. He urged concerted action by all Jews in this country.

Following the business session refreshments were served. Six candidates were initiated.

While no official action has been taken rumors were heard of a new building which is being planned for the lodge.

SIDNEY GERSON, Sec'y.

New York City

President Chas. H. Shapiro, Past President Morris P. Davidson and Louis Osterweis, chairman of the Intellectual Advancement committee, representing District Grand Lodge No. 1, and Charles Hartman, representing the Executive Committee, took part in the installation of Progressive Lodge No. 841 at New York City. On Thursday, July 10, a special delegation from Henry Jones Lebanon Lodge No. 79 extended greetings to the new lodge. Addresses were made by the visiting officers of the Grand Lodge, by Brother Hartman and by Brother Samuel Dorf, Grand Master of the Order B'rith Abraham, a member of the new lodge. The meeting was followed by a dance.

Chananiah Lodge No. 165 has organized a degree team, which at a meeting held Sunday, Sept. 7, initiated four members. The lodge reports that it has never held a meeting without initiations. It also publishes a paper, "The Chananiah Live Topics," edited by Brother Jacob Lieberman.

Brother Victor Freitag, a former president and member for more than forty years, has been taken by death.

Detroit

A well attended meeting of Pisgah Lodge, No. 34, was held in the club rooms on June 15 witnessing the initiation of a class of candidates. The degree work was performed in a most impressive manner by the lodge special team.

A departure from the usual procedure was made when the initiation ceremonies were conducted at the beginning of the meeting, thus affording the new members an opportunity to observe the method of carrying on business in the lodge.

At the conclusion of the regular meeting, Mr. I. George Dobsevage, general secretary of the Jewish Publications Society of America, spoke on the subject "The Romance of Jewish Literature."

Holyoke, Mass.

Eleven candidates were initiated by the Springfield Degree team at a meeting of Holyoke Lodge No. 728 on June 28.

Have You?

Have you subscribed to the B'nai B'rith Loan Fund for the Relief of War-Stricken Members? It is a matter of personal importance to every brother of the Order in America.

Vancouver, B. C.

On Lag B'Omar, May 18, at 11 a. m. twenty members of Samuel Lodge drove up to the Vancouver Hebrew School and took the children for an outing around the Marine drive. After two hours in the automobiles the kiddies were taken to the picnic grounds and served with refreshments. Brother C. A. Press, principal of the school, explained to them the meaning of Lag B'Omar, relating the story of Rabbi Akiba and his pupils. The kiddies enjoyed the treat thoroughly.

Due to its great success and the generous response of members who loaned their machines, Brother A. Wiener, secretary, has decided to make the affair an annual one.

The lodge gave a banquet and ball on the evening of June 5 for members, visiting brothers and their ladies.

The banquet resembled a family dinner, and for that spirit of good-fellowship and fraternity, much credit is due the entertainment committee.

New Haven, Conn.

The first fall meeting of Horeb Lodge No. 25 was held Sunday evening, Sept. 14. The following speakers were on the program: Chas. H. Shapiro, President of District Grand Lodge No. 1; Morris D. Saxe, of New Britain; Nester Dreyfus, of New London; S. Wagner of Stamford, M. A. Hartsall, of Hartford; Benj. Cashman, of Hartford; H. J. Weissman, of Waterbury; Samuel Campner, of New Haven; Maximilian Stein, of Bridgeport; President P. S. Silbert, of Springfield Lodge, and Dr. Myron Wessler, vice-president.

From the enthusiasm displayed, it was evident Horeb Lodge will soon reach its goal of 1,000 members.

"Pogroms, Poland and Publicity" were discussed by Filbert L. Rosenstein of Patterson, N. J., at an unusually well-attended open meeting, Sunday evening, June 22.

The lodge, by asking each of its 800 members to give 50 cents, was able to donate $400 to the New Haven Hospital drive, conducted by Brother Col. I. M. Ullman.

The tax of 50 cents will assist three charitable organizations: The New Haven Hospital, the New Haven Dispensary and the Nurses' Training School.

President Charles H. Shapiro of the district and Myron Sulzberger of New York, gave two splendid "pep" talks. Community singing led by George Greenspun, the Y. M. H. A. Orchestra conducted by Frank E. Kipperman of New Haven and Julius H. Moss, of New York, and trench songs by Corporal Isadore H. Hurowitz furnished the program.

In Jerusalem

In Jerusalem the most important and interesting convention since Palestine has been freed from the rule of the Turks, opened in the Auditorium of the Yeshiba Mah Sherim. Almost a hundred delegates attended the first conclave of the Mizrachi. They represented the cities and colonies of Ifu, Taifaz, Tabrith, Hebron, Rashun, Haifa and others. Delegates also came from Damascus, Cairo, Salonica, and other more distant centers where the Mizracht ideas have recently gained headway.

Rabbi Judah L. Fischman, who was elected chairman, opened the convention with an inspiring address. The chief rabbi of Palestine made an appeal that the Mizrachi appoint rabbis for the colonies and towns where they are needed. Much space is being given in the two daily Hebrew papers to the accounts of the convention, which is considered an event of deep significance, both historically and for the effect which it will have toward advancing the occupation of the country.

High Tribute to Roumanian Lodge

Worker for Joint Distribution Committee for Relief of Jewish War Sufferers Describes the Feeding of 2,500 Persons Daily at Order's Canteen

THE following copy of an original report sent to the Joint Distribution Committee for the relief of Jewish war sufferers by Miss Hetty Goldman, a representative at Bucharest, Roumania, details the splendid work done by members of the B'nai B'rith there. It is doubly gratifying: in the first place, because it shows the effectiveness of the Order in relieving distress; in the second place, because it demonstrates that, despite the difficulties of our brethren in Roumania—their persecutions and the reactionary attitude of the government, among other things—they remained faithfully in full to the principles of our organization.

Miss Goldman's report:

The activities of the B'nai B'rith Lodge are carried on in a particularly intelligent and modern way. In fact, most of the constructive charity is either maintained or initiated by them and their President, Dr. Bauberger, was very helpful to me personally. They have organized a popular canteen where soup is daily given gratis to about 2,500 people. I visited it one day and saw as ragged and emaciated a group as I have ever seen anywhere. Another canteen is run for the poor Jewish students of the university who are not admitted to the Rumanian student canteens. There an excellent three-course meal is served for which they pay from 5 to 2.50 lei, according to their means. About 20 per cent of the students are getting their meals on credit and are supposed to repay when they are established in their professions. This canteen feeds about 115 students a day at a cost of about 10 to 12 francs a meal.

The Lodge also provides vacations for 120 school children annually, distributes bread and jam every morning to about 1,000 school children, and is now planning to open a disinfecting plant and a creche. The latter is greatly needed as the army is not yet demobilized and many women could be made self-supporting if relieved of the care during the day of their young children. They also gave away 500,000 kilos of wood to the poor during the past winter. In addition to this work the lodge is running a very successful employment bureau and has started seven co-operative societies which are intended to take in gradually all of the Jewish population. They are beginning with the people of means and admitting later on all who are able to pay the sum of 50 francs whether in one payment or gradually. All profits above its philanthropic and cultural work.

Americanization

CHARLES H. SHAPIRO, president of District Grand Lodge No. 1, spoke at a public meeting under the auspices of the B'nai B'rith at Institutional Synagog, New York City, on the second anniversary of the entry of the United States into the war. His subject was "Americanization," and, in part, he said:

I bring you greetings today from old New England. I say old New England advisedly, for only within the past few days has old New England become new New England to us. There were days in its early history when the first settlers who came across the great ocean, after building their homes, their churches and school houses, set about to lay the foundations of a new nation. History tells us that though they came to this country to seek for themselves freedom of religious worship, they soon forgot what they came here for, and were not as tolerant to others who sought to live in their midst. That fact, as told in history, I am glad to say, is a fallacy. The Pilgrim Fathers were not imbued with that idea at all. They were obsessed, so to speak, with the idea that their religion was the only religion and those who would not partake of the blessings which they had to offer, were ungrateful and did not comprehend or appreciate the good things in store for them.

Then again, in the state from which I come—Connecticut—history records that along in 1668 a Jew was permitted to sojourn for only forty-eight hours in the City of Hartford. He was not then privileged to reside, let alone enjoy political rights, even in that great state which gave to the world the first written constitution. So the Jew of those days was between the upper and nether millstone, until Roger Williams, in another New England state, opened the gate and welcomed him. The early New Englanders could never understand why the Jew could not be won over to their religion and so perchance felt him unworthy as a neighbor.

How did the Jew take that? Did he resent it? Did he do anything which might cause them to feel that he would make war upon them for their attitude? No, he dealt kindly towards them because in that very New England, a few miles from where I live, the first Jew to hold office in this country—Mordecai Marks—in 1728 a members of the Colonial Legislature, distributed a good part of his worldly means among Christian charities. No Jews were there to speak of at the time of his death.

So you see the Jew gave to his Christian neighbors an example of charity and justice. And within the past few days in old New England, they have given us to understand that they have seen the good that we have tried to do by removing the last obstacle of discrimination in the great State of New Hampshire, where for many years, as you know, there was some difficulty in the summer resorts, in hotels and other public places on account of the Jewish people coming there during the hot months, from the cities. Now in old New England, no longer do we find this discrimination, for in every state a law appears on the statute books, thanks to the efforts of the B'nai B'rith, which has removed the last vestige of discrimination.

We feel, assembled here today on this great anniversary, that we are pledging ourselves anew to the great work which we have before us in this country. The B'nai B'rith from its earliest days has been the pioneer of Americanism. You will find that in the last century the great Jews of our country, in civic, military, political, and social spheres and in the world of science, in the arts and professions, in manufacturing and in the trades, were members of the B'nai B'rith and Americanism, and its highest ideals were woven into the very fabric of our teachings everywhere.

In every lodge room we have a flag—the flag which to us means a new country, new privileges and a better opportunity to worship God than those of us who were born abroad had in the land from which we came. There are greater opportunities here for education; greater opportunities for advancement, socially, professionally and otherwise.

Those who first settled here had many serious problems confronting them. The poor today are much better off than the rich were one hundred years ago. The difficulty with us is that we have been thinking in terms of riches, in terms of bigness. We now have large cities, large railroads, large institutions, but we did not always stop to think about them before, whether they are beautiful, whether they are sound, whether they are worthy—bigness alone appealed to us. Our eyes are open now and we are looking at it from another standpoint, that of betterment in an artistic, in a civic and in a philanthropic way.

This country is the most wonderful country in the world, not only because of the people that go to make it up, but because it has all the advantages and can do even better for those who settle here than any country on any other continent. Just stop to think of the vast expanse of the United States of America, of which today, as a citizen, I have the honor to speak, and it is an honor to be a citizen of such a country. It has forests broader than many countries in Europe, it has mountains greater than the Alps, laden with gold and silver, with copper and lead, oil and gas, and more than all, millions of acres of fertile fields growing corn and wheat and grain. It has, moreover, those great opportunities extended to every one, the opportunity for unlimited education, the opportunity for unlimited suffrage.

Christian Aid

Dr. David S. Blondheim relates the following reminiscence of the Great War: Senior Chaplain G. Clark Kennedy was in service in the Toul sector a year ago when Jewish soldiers belonging to the British army passed through. They expressed a desire for religious services, but neither they nor the chaplain had any Jewish prayer books. Chaplain Kennedy started on a prayerbook hunt, and he finally located a single copy of "Le Tefila du Soldat," the prayer book of the French Jewish soldiers. He made an English translation and had it typewritten. Twenty Jewish boys gathered about the Protestant chaplain on that Sabbath reading their prayers from the typewritten version.

Enterprise

Two B'nai B'rith lodges have taken steps to enlarge their usefulness.

Portland lodge has voted to establish a lecture bureau, whose representatives will tour the state, speaking authoritatively on Jewish subjects.

The Cleveland lodge has instituted a membership campaign, funds from which will be employed to extend the existing facilities.

In its appeal for co-operation, the lodge sets forth:

"To make the campaign a success the energy of everyone connected with the B'nai B'rith is needed. Onlookers represent an interesting phenomena, but, after all, it is the energy expended that accomplishes the task in hand.

"Let us all get on the stage and take an active part in the drama that will make for our communal betterment."

A Newcomer

The Sinai league of London, which aims to preserve and promote traditional Judaism among young Jewish men and women, announces the publication of a new periodical, The Sinaist, which A. M. Adler, chairman of the league, claims to be the only one of its kind in the English tongue.

The Three Faiths

(Continued from page 8)

narrow path of virtue, that is what counts in the eyes of Judaism. The synagogue remains, as in the days of Philo and Josephus, a training school in virtue. And Judaism is very much alive as a protestant against the atheism and pluralism and the revived paganism of latter-days.

Much as the builders of Zion may refuse to admit, the new chapter that is opening up in Jewish history is a new chapter in Judaism. But Judaism will remain a formidable element in the dispersion alike. It has a mission to fulfill, to bridge over the differences that rend human society, to recall man to social obligation over against the over-emphasis of the individual salvation, to heal the ravages which materialistic science has wrought in mankind, to proclaim the sovereignty of God and conscience, to bring back human kind to the service of truth.

Cling to Ancient Truths

Judaism has all these centuries been readjusting itself. At times the adjustment was conceived in giving way to the subtle influences from without. That was a near-truth. The full truth is that Judaism must discard much that is irrelevant, antiquated, obsolete, anachronistic. But its fundamental truth it will not lightly cast overboard. That would be the counsel of the opportunist and bad pilotship. Judaism must be so readjusted as to emphasize its ancient truths against all the glittering errors of modern life.

The true Jew cannot be a modernist. Judaism must be anchored in the past or it will founder. And there is a third party which is very much alive to the potencies and destinies not of a reformed but of a rejuvenated Judaism, which today is called upon to stand guard over the destinies of a bankrupt humanity, bankrupt spiritually quite as much as economically. The Jewish saint, very much unlike the Christian monk and Mohammedan Desvish, is needed in the world, for though transcending the secular he remains in touch with human life and by his piety of learning and doing reinvests it with dignity and religious seriousness.

Life is a very serious task, that is the supreme message of Judaism in all its phases.

Anniversary

Memphis Lodge No. 35, Independent Order of B'nai B'rith is 60 years old, and preparations are under way to celebrate the event during the latter part of October.

The lodge was really organized on June 9, 1859, but in order that the anniversary could be commemorated when the weather was not so inclement, the event was deferred.

The lodge is a part of District Grand Lodge No. 7, I. O. B. B., comprising Tennessee, Mississippi, Arkansas, Louisiana, Texas, Alabama, Oklahoma and Florida, and is not only the oldest B'nai B'rith lodge in the district, but is the oldest in the south.

Samuel Schloss, of Memphis, is the only living charter member. Milton B. Roso is the present president and the other officers are: Vice-president, Clarence S. Wurtzburger; secretary, H. Henochsberg; warden, Harry Bearman; guardian, Joseph Krivcher; treasurer, Herman Bluthenthal; trustees, Samuel Schloss, S. L. Lee, Charles J. Hasse.

Have You?

Have you subscribed to the B'nai B'rith Loan Fund for the Relief of War-Stricken Members? It is a matter of personal importance to every brother of the Order in America.

WORLD AFFAIRS

(Continued from Page 7, Column 4)

It is significant that at the same time the Christian Socialist Party publishes an appeal in the American Catholic press against the Peace Treaty in which the Jews are not mentioned.

The demoralization of public opinion is again shown in the clerical press of Tyrol, where the summer guests, in former years welcome as a source of income, are attacked as Jewish war profiteers while, at the same time, children underfed and stunted in their growth, often tubercular, are sent to Switzerland for recuperation, and the mortality of the Vienna Jews is demonstrated in the following telling figures: 1913, 2,501; 1914, 2,709; 1915, 3,392; 1916, 3,425; 1917 (Jan.-April), 1,570.

Similarly sad is the picture presented by internal conditions. The list of withdrawals from the congregation, which since 1900 averaged 500 to 600, rose during the first half year of 1919 to 628. We find in this list prominent aristocratic names whose forebears were among the leaders in Jewish communal life, like von Schey, von Kuh, the latter descendants of Rabbi S. L. Rappoport of Prague and others.

The Eagle's Other Head

Conditions in Hungary, if the reports do not greatly exaggerate, are approaching those of Ukraine and Poland. Pillage, murderous assaults and rape are of daily occurrence since the communists government was overthrown, and a Rumanian army of occupation pretends to establish order, evidently the order of Rumania.

An appeal of an organization, calling itself "Hungary Awakening," demands extermination of the Jewish race in the interest of the world's peace. The students in the university and in the polytechnic of Budapest insist on the expulsion of all Jewish students, and the dean appealed to the latter to stay away from the lectures until peace shall be restored, to which the Jewish professors replied with the threat of a strike. One of the latter, Professor Gross, was so severely beaten by students, who are members of the newly founded "Christian National Party," that he had to be taken to the hospital.

The leader of this party is Premier Friedrich, on whom the Allies' military commissions relied to put up a government which should re-establish order after the chaos of the soviet government of Bela Kun. The latter according to "Bloch's (formerly Oesterreichische), Wochenschrift" is not a Jew, nor is, according to the same source, Tibor Szamuely, whom the Associated Press on the occasion of his suicide advertised as a Jew, a Jew by descent.

The Oppressed as Oppressors.

If in the Magyar section of Hungary, the Jews, who for the most part were strong supporters of the Magyar element, are the victims of national chauvinism, one can not wonder at similar, though evidently much milder persecutions, in the Slovak sections, where the Jews had for the last half century been on the side of the Magyars. Srobar, minister for Slovakia, is stirring up the population by attacks on the Jews as profiteers and as a disloyal element.

In the former Austrian section of Cecho-Slovakia the Jews are equally placed in a difficult position. One-third of the population of the former Austrian kingdom of Bohemia is German, the Germans living in a compact territory, and bitterly resenting the Slavic rule which is being imposed on them by the Treaty of Paris. The Jews have therefore formed Jewish National Councils, which are not recognized by the government which demands that they register either as Germans or as Cechs. They are consequently boycotted by one or the other party in turn.

President Masaryk, about whose sincerity there can not be the slightest doubt, promised protection, but even his popularity is not strong enough to check the racial chauvinism. The only serious case of excesses occurred in Holleschau, an old pogrom center, known in Jewish history as the place where Shabbetai Kohen (Schach), the famous glossarist of the Shulhan Aruk officiated in the seventeenth century. There, immediately upon the declaration of the independent Zecho-Slovak republic, riots occurred which resulted in the death of one and in the wounding of several Jews (November, 1918). The new republic proved its determination to preserve order by prompt trial of the guilty parties, thirteen of whom were sentenced to terms of imprisonment ranging from one to five years.

Kyffhaeuser's Dream.

The old German legent of Kaiser Barbarossa, dozing in the Kyffhaeuser and waiting for the call when he shall rule the Holy Roman Empire, is satirized in Heine's verse:

> "*Wir wollen ein neues bauen,*
> "*Doch fehlt dazu das Beste,*
> "*Die Marmorsteine, die Quadern*
> "*Und die gekroenten Gaeste.*"

Prince Henry, the ex-kaiser's brother, is willing to try again. From his exile he issued a manifesto to the German people on his august brother's birthday (Jan. 27), asking them to join in the restitution of the dynasties and the removal of Semitic influences in commerce, industry and politics. So far response came only from the junker party which met in Potsdam where its members raised $40,000 to begin a campaign for the restitution of the good olden times.

In their antisemitic aims they evidently have sympathizers outside of the monarchial party, for Berlin is filled with posters and handbills, some of them imported from Cecho-Slovakia and Poland, demanding that the German people shake off the Jewish yoke. A prize is offered for the best popular essay which would show the pernicious influence of socialism as handmaid of Semitic world-rule. The offer is made by the "Gau Westmark" of the "Deutsch-Voelkische Bund." The nomenclature strongly reminds us of similar literature after Waterloo.

It is said, however, that Noske's revolutionary army is also infected with antisemitism, that its members stop trains, arrest without reason Jewish passengers and distribute antisemitic literature. Excesses against the Jews were only reported once from Berlin in the quarter where Jewish small shopkeepers have their home, the Kurfuerstendamm. The extent of the excesses is not known. It is significant that the German Odd Fellows published a pamphlet, "Von der Verjudung des Deutschen Volkes."

Justice requires to state that, on the other hand, the German Grand Lodge of Freemasons, though this organization, as far as we know, excluded the Jews, issued a statement declaring in view of attacks on the Jews, "that the fundaments of our order, serving the highest ideals of humanity, remain unshaken." It is equally important, though in line with the traditional policy of the "Centrum" (the Catholic party of the Reichstag), that its leader, Erzberger, now a figure of national prominence, sent out an appeal against pogroms. In contrast with this statement is the expulsion of Austrian Jews from Upper Silesia, reported in an interpellation which was introduced into the Reichstag by Scheidemann—a fact doubly surprising in view of the imminent plebiscite at which Jews surely will not express a preference for Polish rule by pograms.

The contradictory and incomplete nature of our reports is again illustrated by the announcement of a bill which will grant to Polish Jews, for a long time residents of Germany, the right of naturalization. The significance lies in the fact that the opposite policy, in force since 1885, was the only tangible concession made to the antisemites clamoring for the repeal of the constitutional equality of the Jews.

The critical condition of public affairs is responsible for the very quiet celebration of an important event in the inner life of German Judaism, the fiftieth anniversary of the "Gemeindebund," founded July 29, 1869. The organization published its "Mitteilungen," No. 90, in which various important problems which the organization has to face, like woman's suffrage and separation of state and church, are discussed. Equally important is the appeal of District Grand Lodge No. 8, I. O. B. B., which calls for new activity on the basis of Benevolence, Brotherly Love and Harmony, and which surely will find a ready response.

Finally, as a sign of new times, the fact that the Jew, Lande, is "Regierungspraesident" in Duesseldorf, deserves to be chronicled. The administrative branch of the government has heretofore kept Jews jealously out.

The Case of the Victor.

A defeated nation always needs a scapegoat, but in our present situation, whether it be due to the danger lying in social unrest or to any other cause, both sides seem to select the Jew for his traditional role in vicarious atonement. The growth of British antisemitism is the most discouraging sign of the times. In the debates on Bolshevism in the House of Commons it is easily noticeable that the government is intent on holding the Jews chiefly responsible for this doctrine. Replies given to the antisemitically tinged inquiries by Raper as to those presented by the staunch advocate of the Jews, Colonel Wedgwood, show this object plainly. The Russian Bolsheviki are all Jews, they persecute and murder priests, scoff at the ikons, and are pro-German.

The London press falls in line. The Daily Graphic reports that in the Bolshevist meetings in London Yiddish is exclusively spoken. The Northcliffe papers, especially the Morning Post, indulge in invectives which are replicas of Stoecker's Staatsbuergerzeitung. There is, if we believe this paper, a Jewish world conspiracy, headed by the Italian general, Segre, United States Ambassador Morris and Justice Brandeis, to thwart Britain's policy unter the disguise of Zionism.

The mission of Sir Stuart Samuel is attacked because he is a corrupt politician whose appointment will justly be resented by the Poles. The Jewish Chronicle comes in for severe denunciation for having—before the declaration of the war—opposed war. The next thing that we may anticipate will be the proof that the Jews are responsible for the railroad strike, being the controlling force in the half million railroad workers.

A valuable lesson may be learned from a report of Robert O. Rohme, an Austrian prisoner of war, who recently returned from a camp on the Isle of Man. He complains that the British Jews, different from Catholics, kept studiously away from their interned coreligionists, and that the only religious service which they had, held by the Rev. Levy, consisted in the glorification of British imperialism.

Just now the British Jews resent bitterly as an insult the conferring of knighthood on one, Leon Levison, for charitable activity on behalf of Polish Jewish war sufferers. The "reverend gentleman" is a professional Meshummed of the regulation type, and a professional charity monger whose methods were seriously questioned by Christians, though their mercenary character was finally covered with the cloak of Christian charity.

Personal Notes.

Lovers of Jewish literature will be glad to learn that the rumor which had it that the stereotypes of Biblical and Talmudic literature, issued by the famous publishing house of Romm, in Wilna, were destroyed, is not quite true. The plates were mostly carried off by the retreating Russian army, but the matrices are all intact and kept in a fireproof building according to a report in the "Buchhaendler Boersenblatt," just to hand.

A sad counterpart is the report that the Odessa Hebrew authors, supposed to have become very prosperous during the war, Nahman Bialyk among them, are in great distress. A remarkable sign of the change of times is the report of a new Yiddish daily in Warsaw, called "Letztes Najes," which appears on Sabbath. The rabbis declared a boycott against it.

Again a case of remarkable liberalism on the part of a Polish rabbi is reported by a German deaconess who was in charge of a military hospital near Kovno, located in the synagog. She reports that the rabbi visited the hospital regularly and had her dictate to him the Lord's Prayer, which he transcribed in Yiddish so that in the absence of a Christian chaplain he could recite it with the dying soldiers.

Austrian papers, just received, inform us that Victor Adler, the socialist leader who died on the day when the Austrian republic was proclaimed, was an unattached Catholic. He had been baptized with his parents by the Pope in Rome on Yom Kippur. The father had evidently dreamed of another career for his son than that of a socialist agitator.

The dead of the last moth include Siegmund Maybaum, rabbi of Berlin, a prominent representative of the liberal school, born in Miskolez, Hungary, in 1844, and Bergson, president of the Warsaw Congregation, an uncle of the famous French philosopher, Henri Bergson.

The name Bergson, originally Berekson, is derived from the philosopher's grandfather, Berek, whose father, Shmuel Zbitweker, is a famous character in Hasidic legend. By sacrificing his fortune he saved the Jews of Praga when the Cossacks captured the city in 1794. Some Hasidic rabbi, living at a great distance from Warsaw, had a vision of Shmuel's death, and said to his followers: "At this very moment is Shmuel Zbitkewer with his heavy boots being ushered into the Gan Eden."

His great grandson, probably with patent leather shoes, was ushered into the "Academie Francaise" as the first Jew, Jan. 24, 1918. He will be 60 years old on Oct. 18. Let us hope that "ueber hundert Jahr" he will find his great grandfather in Gan Eden.

In Czecho-Slovakia

Prague advices relate that "The Blue Star" is the name of a new organization which is said to have as it chief purpose the annihilation of all the Jews in the country by means of wholesale murder. It is generally reported that the new organization is planning to begin pogrom activities during the Jewish holy days.

An order to suppress such a course on the part of the anti-Semitic forces has been issued by the government.

Supreme Sacrifice

Among the details which are gradually reaching Copenhagen concerning the recent pogrom in Novgorod-Volinsk, one story has come through which is worthy of being inscribed in the annals of Jewish martyrdom. It tells how Rabbi Yehusha Kitman lost his own life to save the lives of thirty-seven Jews whom he had hidden in the cellar of his home to protect them from the hooligans.

After stripping his home, the pogromists informed Rabbi Kitman that they would spare his life on condition that he give them the key to the celler. His reply was: "Yehusha Kitman would rather die than allow thirty-seven Jews to be slaughtered."

Sketches of Modern History

From July Revolution (1830) to February Revolution (1848)

IN which is described the attempt of Frederick William IV to revive romanticism in the government of Prussia—a course which made of the Jews a company of outlaws, whose reformation was mildly to be sought.

By Dr. GOTTHARD DEUTSCH

THE head of any monarchial organization from a village mayor to the pope of Rome, entering upon his office, will be guided by the record of his predecessor. He will either be a Jeroboam, working for decentralization of worship against Solomon's principles of centralization, or he will be a Rohoboam working upon his father's lines but trying to show that his little finger is thicker than his father's loin.

Frederick William IV. of Prussia (1840-1861) was a Rohoboam. He is splendidly characterized by David Friedrich Strauss (1808-1874) in the brilliant satire, ''Der Romantiker auf dem Throne der Caesaren oder Julian der Abtruennige, 1847.''

Strauss, the merciless critic of the New Testament, whose ''Life of Jesus'' (1835) made the young author an international celebrity, showed under the disguise of a biography of Emperor Julian (361-363) the futility of Frederick William's attempt to resuscitate the medieval romanticism of a state based on the principle of division by classes which the king emphasized on has ascent to the throne by receiving the homage of the population, divided into high nobility, clergy, nobles, burghers and peasants.

Jews as Aliens

The Jews in such a state were a group of outlaws whom a mild government tried to reform. Such a government could not be representative. It was based on the will of Providence which placed God's annointed at the head, willing to listen to the wishes of his children, though not bound to comply with them.

Such a system was bound up with the idea of a state's church. The War of Thirty Years (1618-1648) had definitely disposed of the strict denominational interpretation of the state's church. Prussia had at various times, and especially after the Vienna congress, received such a large and compact Catholic population that the ''Evangelical Truth'' could no more be part of the Constitution, but the mystically vague phrase of the ''Christian State'' was a convenient substitute for the state's church.

It is like a prank of history that this phrase should have found in a converted Jew, Friedrich Julius Stahl (1802-1861) its most vigorous expounder, and that the Protestant neo-orthodoxy, formed in opposition to the radicalism of David Friedrich Strauss—who, by the way, was neither a Jew nor, as far as known, of the remotest Jewish descent—should have had in another Jew, August Wilhelm Neander, originally David Mendel, (1789-1850) a respected leader.

Jews as Ecclesiastics

One of the ''wandering anecdotes'' told occasionally of the Abbes Lemanne, Ratisbonne, Bernard Bauer and probably of others, reports that a Catholic prelate said to one of them tauntingly: ''A wonderful people these Jews are. No sooner does one of them become converted than he becomes a monsignore.'' To which the Jew reparteed: ''The first one who was baptized became even a member of the Trinity.''

The Talmud (Yer. Shekalim, 45d) says already: ''The Jews are a many-sided people. They are asked to contribute to the building of the sanctuary and they give, they are asked to contribute to the golden calf and they give too.'' Our latest experience with Lord Reading, the Imperialist, and Trotzky, the Bolshevist, is another proof of this statement.

Both, Neander and Stahl were favorites of King Frederick William. For such acquisitions the Jews had been preserved in his opinion. One of the earliest schemes of his government was the conversion of the Jews. The method by which he expected to accomplish it shows what a queer character he was.

According to the Sunday school conception of church history, which Neander propped up with his profound, though biased, scholarship, Christianity began in Jerusalem where the apostles, with proper consideration of the conservative habits of the people, established a Judaeo-Christian church. This by and by shed the Jewish customs and by the accession of converts from the Gentile world became the nucleus of the true Christian church. This policy was to be repeated.

The Protestant Bishopric of Jerusalem

The king entered into an agreement with the Anglican church, according to which the Prussian ''Landeskirche'' and the Established Church of England should alternately appoint a Protestant bishop of Jerusalem who would preside over this supposed Apostolic church, and in the course of a few years realize the Apostolic promise that all Israel shall be saved.

The first bishop so appointed was Michael Solomon Alexander (1799-1845), a shohet from Schoenlanke in Prussian Poland, who had served a congregation in England, and having lost his position, found, like many before and after him, a job in the Mission to the Jews from which he graduated to become the first Protestant bishop of Jerusalem, where he was solemnly installed, Jan. 21, 1842.

It was an ill-starred adventure. Michael Solomon died in the desert on the Egyptian frontier in 1845, and according to reliable information, there are still some Jews in Jerusalem whose heart is as hardened as was that of their grandfathers and great grandfathers eighty years ago. The agreement between Prussia and Great Britain, which never worked well, was finally cancelled in 1885.

Liberals Are Expectant

The first acts of the new king were eagerly looked for, not only by the Jews but by the entire liberal element of the country, which was impatient with the reactionary policy of his predecessor. Among the liberals of the old type, who, under Stein and Hardenberg, the authors of the Jewish emancipation law of 1812, had resurrected the Prussian state, was Heinrich Theodor von Schoen, the Oberpraesident (governor) of East Prussia, whose advice for a representative form of government was strongly supported by the Jewish physician of Koenigsberg, Johann Jacoby (1805-1877), a prominent figure in the fight for Jewish emancipation.

Jacoby published a pamphlet, entitled ''Vier-Fragen'' in which he formulated the liberal program. He was arrested, sentenced to two and a half years in jail, but afterwards upon appeal discharged. Jacoby, who had previously defended the Jews against the attacks of Karl Streckfuss mentioned in the last article deserves to be commemorated at this moment as a great statesman.

A Prophet Without Honor

He had the courage, in the midst of the wild national excitement over the victory of 1870, to protest against the the annexation of Alsace-Lorraine without consulting the wishes of the population, and met with the most convenient refutation of an inconvenient political wisdom. He was put in jail. Many Germans, and especally the citizens of Koenigsberg, will ask themselves today who was the better patriot and the wiser statesman, Bismarck or Jacoby?

The king's opposition to all forms of parliamentary government was part of the general policy which saw in autocracy a divine institution and in the feudal state the ideal constitution. In such a state the Jews, as said before, were a colony of aliens. They soon learned it directly from his majesty's mouth.

A uniform legislation on the Jews was one of the urgent needs of political administration. The edict of March 11, 1812, which made all Jews ''Buerger unde Einlaender,'' had by subsequent interpretation been restricted to the part of Prussia for which it had been promulgated. The Prussia of 1815 was probably more than twice as large as that of 1812. All the newly acquired territories were to retain temporarily their ancient status, and so Prussia had twenty-two different Jews laws, ranging from prohibition of residence in some of the sections annexed from Hanover and Saxony, to full civic and political equality in the parts which had been French in 1814.

Reactionary Policy.

The confusion was only in the most crying needs remedied by the regulation for the province of Posen in 1833. The Jews were looking forward to the announcement of the king's views on the subject. It came in a cabinet's order, dated Dec. 13, 1841, which left no doubt as to the king's real opinion.

It declared briefly that he desired to go back of the principles of 1812, leave alone the hoped-for progress. Political rights were entirely denied to them. They were to be excluded from all public offices giving them authority over Christians, including teaching positions in universities; even military service was to be denied to them, and as compensation they should be given greater autonomy in their congregational life, while in the municipal councils they should have a proportionate representation.

The same view was maintained in the king's reply to various congregations, among which that given to the congregation of Berlin, dated May 5, 1842, and signed by the Minister von Rochow shall be quoted:

''The king with paternal kindness wishes to allay the apprehensions due to a misconception of his 'Gesichtspunkte.' The king wishes to remove the civic disabilities of the Jews, grant them autonomy through enlarged rights of their corporations, subject to the principle of the Christian state which requires—as it did from the times of Constantine—that Jews should not have authority over Christians. It was but consistent that they should be exempt from military duty which, however, would not prevent them from entering the army as volunteers.''

Blow to Jewish Hopes

The public announcement of these views was cold water on the optimistic expectations, aroused by the king's reply to the homage of the Berlin congregation on July 17, 1840, that he was ''not a believer in the blind prejudices of former centuries.'' This disappointment is plainly visible in the correspondence between the above-named Johann Jacoby and the Berlin publisher, Moritz Veit (1806-1864), also a prominent leader in Jewish affairs and afterwards, like Jacoby, a member of the diet of Prussia.

Zechariah Frankel (1801-1875), then chief rabbi of Dresden, was to be called as chief rabbi to Berlin and to become the first spiritual leader there of modern type after the office—due to the difficulty of harmonizing the opposing tendencies—had been vacant for more than 40 years. He would not leave his position, where he was recognized by the government and where he received part of his salary from public funds and go to a place where the Jewish religion was ''Privatsache.''

He wanted a call by the government which, as the law stood, was impossible. He preferred Saxony where the right of residence was limited, where it required an order by the king to compel the tailors' guild to admit a Jewish boy as apprentice, and where the Jews did not even possess that modicum of political rights, the municipal franchise, which the edict of 1812 gave to the Jews of Prussia.

Schemes of a Jewish Church

Isaac M. Jost, the historian (1793-1860) in his ''Legislative Fragen betreffend die Juden in Preussischen Staate,'' Berlin, 1842, and in the ''Nachtraege,'' published in the same year, enters into an argument with the king, disproving the latter's view that the Jews have a nationality of their own and that their religion prevents them from serving in the army and performing other public duties. He proposes in order to remove all doubts that the king appoint a Jewish consistory which would althoritatively pass on such questions.

Jost still lived in the dreams of Napoleonic imperialism, advocated by his benefactor, Israel Jacobson (1768-1828) the real originator of Napoleon's Sanhedrin (1806) and president of the consistory of Westfalia by the grace of King Jerome, king ''Morgen wieder lushtik.'' Jost and Frankel, both men of great learning and keen intellect, solve to us the question, why the victims of the Cossack massacres of the seventeenth century, and those of the petty persecutions in western Europe in later years, did not know better than to sneak from one ghetto into another or to implore their petty tyrants for another small favor.

Rabbis Were Theorists

We had no Bradfords and Robinsons, as had the Puritan. Our spiritual leaders were scholars, bookworms, without knowledge of public life. The Polish Jew has for this typo the untranslatable and expressive word ''Batlan.''

The Batlan, when told that the city is going to be besieged, says: ''What of it? Keep the big gate closed, and let them in one by one through the small gate, and put them in iron.'' Or when told that some infidels keep their stores open on the Sabbath, he says: ''What good will it do them? They cannot sell anything.''

The non-Jewish world took a stand according to its leanings. Theodore von Hippel, the author of the famous ''Aufruf an mein Volk,'' 1813, by which Frederick William III called the people to arms in the war of liberation, referred to the distinction which Jewish soldiers had won in the war, and admonished the king to fight prejudice instead of encouraging it.

Alexander von Humboldt (1769-1859) beyond doubt the greatest celebrity of Berlin and highly respected by the king in spite of his liberal views in politics and his radicalism in religion, was indignant at the proposed legislation which he considered revolting and opposed to the fundamental principles of sane politics.

Providence Interpreted

His indignation was increased when he read a Berlin correspondence, published in ''Journal des Debats'' of March 10, 1842, where the king was quoted as speaking of ''Divine Providence which had so wonderfully preserved the Jews,'' words which were in reality a repetition of the views of Pope Innocent III (1199-1216). In a letter to Count von Stolberg, Humboldt calls it a dangerous arrogance of mortal man to interpret the plans of the Almighty.

It goes without saying that the king's reactionary views found a lively echo in the tory and the pan-Germanic chauvinist circles. Strange to say, even Jewish romanticism nurtured by Hegel's philosophy, a very convenient prop for reactionary tendencies, though at the same time an incentive to radicalism, responded enthusiastically to Frederick William's reformulated medaevalism, which saw in the Jewish people a foil and a whipping boy, providentially preserved for the benefit of Christianity.

Samuel Hirsch (1815-1879), afterwards one of the leaders in liberal Judaism, both in Germany and in the United States, had just then published his scholarly ''Religionsphilosophie der Juden,'' Leipsic, 1842. Frederick William IV cabinet's order of Dec. 13, 1841, evidently came to the author's notice, when he revised his manuscript for publication or while he read the proof, and so he expressed his lively assent in an extensive footnote inserted at the end of the book, where he speaks of the Messiah idea.

Samuel Hirsch

The Jewish people, Hirsch argues, are indestructible, and in order to preserve their distinctiveness, Divine Providence kept them in a condition of political disability. It is therefore wrong on the part of the Jews to demand political equality, for this would lead to their disintegration and militate against their Divine destiny. Besides Jewish emancipation is usually coupled with a parliamentary form of government, and the latter, according to Hegel's ''Naturrecht,'' is a rebellion against the will of God and contrary to Jewish teaching.

(Hirsch, Religionsphilosophie, p. 870 et seq.)

The antisemites—the term, of course, was yet unknown, as political and religious reactionaries required no euphemism as yet—were naturally jubilant. Bettina von Arnim (1788-1859), a member of that circle of reactionaries and chauvinists always found in such a decadent epoch, as Hilaire Belloc and the Chesterton Brothers are found now in England, Leon Daudet and Maurice Donnay in France and Adolph Bartels and others in Germany, wrote her ''Dieses Buch gehoert dem Koenige,'' which was published in 1843. She could not withhold her admiration from his majesty for his ''splendid orders on the Jews.''

Goethe's Circle

Bettina von Arnim is such an interesting character, and there are so many interesting pranks of history connected with her life and her family, that I cannot help, dwelling on her story a little.

To begin with, Bettina was from Frankfort. One might say, she was born an antisemite. She was a great deal around Goethe's mother and annoyed the aged poet with her morbid lovemaking. She had a good school for training in antisemitism. She sent to the poet upon his request the recent pamphlets on the Jewish question in Frankfort (1807) when, much to the chagrin of the Frau Rat and her illustrious son, the Jews of Frankfort were given the right to sit on the benches in the park like other humans.

She was closely connected with the romantic school in German literature to which both her husband, Ludwig Achim von Arnim (1781-1831) and her brother, Clemens Brentano (1778-1842) belonged. This school advocated a national chauvinism combined with a religious romanticism in which there was no place for the Jews, as even the classicist Goethe, the hater of everything Christian, taught in his ''Wilhelm Meister.''

Social Snobbery

Ludwig von Arnim organized a ''Christian-German Club'' in Berlin, membership in which was restricted to ''reputable gentlemen, born in the Christian religion.'' What these people understood by gentlemanly conduct was illustrated by Bettina's husband when he appeared one evening in the salon of Mrs. Sarah Levy, a member of the highly respected Itzig family, and behaved in such an insulting manner that Moritz Itzig, a nephew of the lady of the house, challenged him to a duel.

Herr von Arnim refused to fight with Itzig, and the latter on the first occasion gave him a sound thrashing with a cane. The cavalier appealed to the police for protection from this ''mad Jew-boy.'' Itzig was afterwards killed in the battle of Luetzen, and Friedrich Staegemann (1763-1840), wrote a poem on the inequality of Jew and noble that will not allow a noble to fight a Jew.

Trotz diesem Spruch der edeln Sieben
Sind alle beide doch geblieben.
''Wie gieng das zu?'' Das hoeret an.
Die Kriegstrompete scholl nach hueben
und nach Drueben.
Zu Hause blieb der Edelmann,
Der Jud' ist in der Schlacht geblieben.

And now a little sequel. A nephew of Bettina, Franz Brentano (born 1838), raised in the romanticism of the family, became a Dominican friar, taught philosophy at the university of Wuerzburg, and distinguished himself as a Catholic propagandst, achieving the conversion of one of his Jewish students.

The Austrian government, eager for philosophical celebrities who were good Catholics, called Brentano to Vienna, where he became an out and out infidel. This would not have cost him his professorship, but he fell in love with a Jewish girl, the sister of his colleague, the chemist Adolf Lieben (1836-1914). According to Austrian law, he, having taken Cotholic orders, could not marry. He resigned his professorship, married at the German embassy, and the ministry of education could never appoint him again.

All this happened to a nephew of Ludwig Achim von Arnim whose collection of folkpoetry ''Wunderhorn'' contains a metric version of ''Had Gadya,'' dedicated ''fuer die Juengelcher von unseren Leut.'' May be that among these Juengelcher are grandnephews of the poet. History does indulge in queer pranks.

Have You?

Have you subscribed to the B'nai B'rith Loan Fund for the Relief of War-Stricken Members? It is a matter of personal importance to every brother of the Order in America.

New London Jewish Hospital Begins to Heal the Sick

(Continued from page 16, column 4)

patrons. The existing hospital accommodation in London falls far short of the requirements of London's sick, and the Jewish hospital will undoubtedly satisfy a want.

In the changed circumstances people will support it. It is only to be hoped that the new hospital when it begins to work out its complete program will set itself a high ideal, both in its scientific activities and in its management. Let there be peace within its borders and plenty in its stores.

Fete in Peace's Honor

Peace! The celebrations were duly carried out all over the country. We thanked God for His mercies, and for the people a pageant was prepared. The victory march in London was a splendid spectacle, and many a little child who was taken to witness it will relate the experience to his children.

If only this be the last war! As Jews we wish it even more than other people, and if this was the last victory march, then, indeed, it will be truly historic.

For British Jewry it is historic also in that a Jew was prominent in the triumph. General Monash was among the distinguished men who led the Colonial troops, and one can only wish that those who in their ignorance identify Bolshevism with Jews would think a little.

General Monash has won the gratitude of his fellow countrymen, and General Monash is a Jew. It must be admitted that Bolshevism counts Jews among its leaders and among its rank and file. But it also counts non-Jews in both categories. If Bolshevism is condemned as a gospel, it is surely unjust to lay special stress on its Jewish supporters. There are those, Jews and nou-Jews alike, who believe in Bolshevism, and those, Jews and non-Jews alike, who condemn it utterly.

A Lesson in Democracy

Jews surely have as much right as non-Jews to think freely. It is one of the lessons of democracy this—to tolerate all men and all men's views. We of the Order pride ourselves on that. There is so much to do in which all may combine that, if only we did combine, the world might be a better place to live in. One cannot help recalling those verses of Robert Louis Stevenson:

There's so much good in the worst of us,
And there's so much bad in the best of us,
That it hardly behooves any of us
To talk about the rest of us.

Priest Is Honored

Fortunately goodness has not quite departed from amidst the sons of men. In Whitechapel there lives a Catholic priest, Father Wilson, and so great is his love of his fellow man that when people are in distress he helps them, asking not what their race or creed. During the war, when the air-raids distressed many citizens of London, Father Wilson comforted and helped his neighbors, among whom, of course, the Jews were very numerous.

When Jews were rendered homeless, Father Wilson housed at his own residence two or three entire Jewish families who had been rendered destitute. He had provided them with oKsher food and even gave them candles for use on the Sabbath eve.

Needless to say, this conduct engendered gratitude, and recently a presentation was made to the reverend father for his praiseworthy conduct. He was given an illuminated address and a cheque. But he refused the latter, suggesting that it should go to the funds of the London hospital.

Words of High Praise

In the address the signatories declared:

''During the thirty-three years of your ministry of St. Augustine's, Stepney, you have shown invariable kindness to your Jewish neighbors. You have made us all feel that you are our friend.

''Many of your Jewish neighbors had fled from religious persecution, and it has been a revelation to them to find a leader of a differing faith so zealous, so earnest, so sympathetic on their behalf. Your recent exertions during the war, when air-raids so grievously afflicted the district, made an everlasting impress on our hearts. You provided protection aud food to large numbers of our brethren who could lay no claim on you by religious fellowship.

''You showed them the utmost consideration and displayed a lively regard for their religious observances. You evinced no desire to proselytise, and yet you were a source of true religious comfort to all whom the recent trials disheartened or made despondent.''

Concerning Holy Days

The Tract Commission of the Union of American Hebrew Congregations and Central Conference of American Rabbis' Schools and Presidents of Colleges, enclosing copies of the Jewish calendar and asking that the programs of the institutions be arranged so as not to interfere with the observances of Jewish students. In reply many communications were received, expressing sympathy and promising co-operation with the commission's purpose.

Here are quotations from a few of the representative replies:

Yale University: ''Every possible consideration has been shown to the people of your faith in the matter of granting abseuces from exercises and examinations. We have repeatedly excused students from examinations and have arranged special examinations.''

George Washington University, Washington, D. C.: ''The university is always glad to co-operate by making possible the proper observance of holydays.''

Rochester University: ''We shall, of course, be only too glad to continue the same policy that we have always carried out—that of recognizing these special days and excusing the children accordingly.''

Some of the other favorable replies received were from the Universities of Maine, Syracuse, Ohio, and the public schools of Holyoke, Mass.; Schenectady, N. Y.; Madison, Wis.; New Rochelle, N. Y.; Ft. Wayne, Ind.; Virgiuia, Minn.; Danville, Ill.; Pittsburgh, Pa.; Kansas City, Mo.; Springfield, Mo.; Lake Charles, La.; Bloomington, Ind.; Albany, N. Y.; Washington, D. C.; Elizabeth, N. J., and Calgary, Canada.

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London Plans for Post-War Work

Reconstruction Program Outlined by Anglo-Jewry at Central Hall; Many Notables Attend; Impressive Protest Held in Effort to Curb Persecutions by Poles; Heroic Priest Honored

By Dr. M. EPSTEIN

London, Aug. 13, 1919.

WEDNESDAY, June 11, 1919, will go down as a red-letter day in the history of London Jewry. The community was invited to meet its leaders in order to discuss with them the great reconstruction scheme for Anglo-Jewry. The Central hall, one of the largest public buildings in the metropolis, was chartered for the occasion, and truth to tell, the attendance might have been larger. The hall might have been filled in every nook and cranny. As it was, it was only tolerably full.

Still the gathering was fairly representative. One saw the rich folk from Mayfair and Bayswater, the well-to-do from Hampstead, and the denizens from the eastern quarters of the city. The clergy were there in full force; the modern pastor from up west sat beside the be-capped rabbi with flowing beard from Whitechapel. Ladies were also present, as was but proper.

On the platform were to be seen the leaders of the community. The presidential chair was occupied by a scion of the Rothschilds, none other than Mr. Lionel de Rothschild, member of parliament and late major in his majesty's army, the very image of his popular father, the late Mr. Leopold de Rothschild.

Lord Rothschild Attends

A. Stern sat beside the chairman on one side, and Waley Cohen on the other. Sir Adolf Tuck was among the elect. Lord Rothschild occupied a chair at one end of the platform, and Mr. Laski, the popular, the generous, the capable representative of Manchester Jewry, was at the other end.

The chief rabbi was there. So was the Rev. Morris Joseph, the respected head of the reformed wing of the community. We also saw a representative of East End Jewry, and especially of the Friendly societies. Sir Stuart Samuel smiled down from the platform. His kinsman, Lord Swaythling, was out of town and therefore unable to be present. One man was missed from the platform—Dr. Gaster. Such is ever the tragedy of the "ex." But Dr. Gaster was among the audience. He was probably missed in another sense. Had he spoken, he would, as is usual with him, have carried his audience away. A wave of enthusiasm would have swept over the assembly. Whatever the scheme propounded people would have generated some warmth about it. But there was no warmth, no enthusiasm, no deep feeling. It was all very hum-drum and commonplace. The speakers did not fire their audiences, and only the chief rabbi reached, at one moment, a level above the ordinary.

Rebuilding Plan Proposed

The great scheme was propounded. The speakers had come prepared with reams of typewritten sheets which they read in a furtive sort of way. What was it all about? The community needed rebuilding, reorganizing. The time was opportune. The work would be a memorial to those Jews of England who had fallen in the war. A million pounds was required and would be spent under three heads.

Jews college, our training institution for ministers, would be transferred to either Oxford or Cambridge. Religious education would be properly endowed so that we should get many teachers adequately trained, many school rooms adequately furnished, and many scholars taught that the fear of the Lord is the beginning of wisdom. These three schemes were set out at length.

The usual compliments were exchanged, and a motion put that the community as represented at that meeting approved. It had been arranged from the first that no money was to be asked for on that evening. Only the resolution under its three heads was therefore pressed.

The speakers adumbrated on the need for more Jewish religious training and on the excellence and the beauty of a cultured ministry acquainted with the best in Jewish thought and comprehending the inwardness of British civilization. The plan was undoubtedly large in conception and worthy of all praise. But its advocates did not make the most of their opportunities. Here was a unique occasion, one of those occasions that occur at long and rare intervals in the life of any community. Certainly it occurs all too rarely in our own.

Meetings Far to Few

As a community we do not meet frequently enough. Sections meet, committees debate, boards pass resolutions. But the members of the community as a body, they, and in the words of that fine communal prayer, their wives and their children, hardly ever come together in solemn assembly.

In olden days it became a tradition for the annual president of the Union of Jewish Literary societies to give a reception to which all and sundry were invited. Occasionally the Jewish Historical society gave a dinner which was an occasion of meeting for the community as a whole. But of late years we have not met our fellow Jews at social gatherings.

Possibly we are so intent on our communal problems that we neglect the human side of intercourse. At any rate the gathering in the Central hall was one of those few communal meetings where not only the elected representatives of the people but the people themselves came together. . This should have been emphasized and made the most of, to say nothing of the scheme, which is really a great step forward, even if all the details are not generally approved.

Zionism's Advocate Heard.

The discussion was not particularly illuminating. A Zionist wanted to know whether if Palestine became a British protectorate the Jews there would be allowed to enjoy the advantages of the scheme. (This was in reference to the chairman's statement that if the British colonies and dominions contributed to the scheme they would participate in its blessings.) But our Zionist did not intend to be serious. Obviously he merely wanted Zionism to be remembered in that gathering.

Then a minister of one of our fashionable congregations took the ministry under his protection, feeling probably that on this historic occasion his views should also be heard in the assembly of the congregation. Truth to tell, he spoke wittily as ever, and wit, like charity, makes up for much.

The chairman believed he had the meeting entirely with him. He was soon undeceived, for before he put the motion a very practiced speaker raised his voice to oppose that part of the scheme which contemplated the transference of Jews college from London.

Mr. Hartog's Criticism

The speaker was Mr. Philip Hartog, the registrar of the University of London, and one of the recognized authorities on education in the country. No light critic he. But he did not carry his point. His speech, however, was symptomatic of the doubt generally felt about the removal of Jews college from its present abode.

On the other two points of the communal scheme opinion seems solid. About Jews college the community is divided. Nothing has been done as yet. A large council is to be appointed. Every possible organization in Anglo-Jewry has been invited to send two representatives to the general council, which, we assume, will proceed to collect the million pounds.

One word in conclusion. The brunt of the work of organizing this great gathering of Anglo-Jewry fell on Mr. Maurice Myers, one of the respected members of the London lodge.

Polish Pogroms Protested

Another brother of the London lodge organized a great assembly of a different character a fortnight after the meeting already described. This was Brother Dr. Jochelmann, and his task was more sorrowful than Brother Myers. Dr. Jochelmann arranged for a great protest against the pogroms in Poland.

Thursday, June 26, 1919, was appointed a day of mourning for Jews in London, and in the Jewish quarters, Whitechapel and Soho, shops were closed and people abstained from work. A procession was arranged to march from the East End to the Queen's hall, where a service was conducted by the chief rabbi, the Rev. Morris Joseph and other ministers.

The procession was very effective. A large part of London witnessed the march, and many people asked the reason for the demonstration. The reason soon got about, and the great majority of people were entirely sympathetic. It was a sight to see the popular shopping center round about Oxford circus, which is in the vicinity of the Queen's hall, held up by the crowds of Jews, mournful of mien and attire.

Crowds in Hyde Park

The Queen's hall was packed, and a host was turned away and directed to Hyde Park, where they held a meeting of protest. Inside Queen's hall there was a very impressive service, and the chief rabbi moved his audience by his weighty words of protest against the massacre of men, women and children in Poland. Many a face was tear-stained, and the non-Jews who were present shared in the sadness.

The protest was not without effect. The press gave the movement ample publicity, and the Polish agencies in London showed, in letters to the papers, that the protest did not leave them untouched. The original idea was to hold a Mansion house protest meeting against the Polish atrocities. The authorities had almost decided to grant the Mansion house for the purpose. But at the eleventh hour the arrangement was cancelled.

It is not clear who was at the bottom of the change of view. But it is alleged that Sir Philip Magnus used his influence privately to put a spoke in the wheel.

Sir Philip's Foes Many

It is not too much to say perhaps that at present Sir Philip is one of the most unpopular men in Anglo-Jewry. He was not re-elected to the board of deputies, of which he had been vice-president, and when the president at the first meeting of the new board suggested that a vote of thanks should be passed to Sir Philip for his long services as vice-president, the suggestion was howled down.

In the meantime the Polish pogroms are kept before the public by constant questions in the House of Commons. There are very many members of Parliament who, to their credit be it said, are ready to make their influence felt on the side of right.

Synagogues for Ghetto

If there are great movements in the community there is no lack of lesser undertakings. For the most part they are of religious character. The west feels that the Jews in the east of London may be saved by religious services. So several schemes are on foot for planting new synagogues in various parts of the Whitechapel Ghetto.

The liberal wing of the community is said to have acquired a piece of land on which they intend to erect a Liberal synagogue. The Reform congregation of Berkeley street are undertaking to maintain a Jewish settlement in East London, near the river, where again religious services will play a great part.

Nor should it be thought that only the communal left is active in this direction. The communal right, in the person of the Sinai league, is also very energetic. The league disposes of a paper which in its latest form has taken on ample dimensions.

Jewish journalism, indeed, is about to witness a revival. A new communal paper is being talked of, and it is stated that a limited company was recently registered for the purpose of bringing out a weekly to be called "The Jewish Guardian." The sponsors of this venture are said to be Sir Charles Henry, Dr. Israel Abrahams and Mr. Michael Green.

Paper's Field Uncertain

It is true that these three gentlemen are actively connected with the league of British Jews, but whether the new journal is to serve the cause of the league or be a general communal paper, it is difficult to say. Of course people will draw conclusions. But then people are always doing that.

The problem will be solved, however, and all questions answered when the paper appears. Nor will that be the only new star in the communal firmament. A sort of federation has been set up of Jewish university students, and one object of their movement will be the issue of an organ.

The Zionist Central organization, now permanently settled in London in offices worthy of the work it has to do, will likewise publish a new journal, not a general newspaper but rather a specifically Zionist magazine on the lines of official journals published by government departments in all countries. English Zionists already possess a monthly of their own in the "Zionist Review," which seems to grow from strength to strength. If live journalism is a sign of health, Anglo-Jewry should be healthy indeed.

Hospital's Work Begun

The Jewish hospital, long talked about and long collected for, is at length beginning to heal the sick. So far only an out-patients department has been opened. But presently, no doubt, greater things will be undertaken.

The question is no longer asked—Is a Jewish hospital necessary? The point now is that any hospital is a necessity, no matter what its name or who its

(Continued on page 15, column 1)

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In the December Issue—"Condition of the Jews in Europe," By A. B. Seelenfreund

B'NAI B'RITH NEWS
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Member of B'nai B'rith Tells of Touring Central Europe as Peace Envoys' Aide

WITH THE AMERICAN PEACE COMMISSIONERS
Above at left—American Officers at Lemberg, Galicia, where food is being distributed free through numerous stations to whomsoever may apply. Above at right—The Inter-Allied Food Mission, which is exercising general control over the distribution of supplies in Lemberg, Warsaw and other centers. Below—A street scene in Warsaw, perhaps the first photograph of the new Polish capital to reach the United States after the signing of the armistice. In spite of the years of conflict, the city as a whole remains intact and in many ways shows signs of development. All photographs copyright by Underwood and Underwood.

Lieut. Levin Appeals for War Sufferers in Austria and in Poland

By Lieut. MOSES B. LEVIN

Member of Oriental Hillel Lodge of Chicago

ON Jan. 4, 1919, I received telegraphic orders detaching me from my organization and directing me to proceed to Paris for duty in connection with the American Commission to negotiate peace.

Almost two months had passed since the armistice had been signed; two long months, during which we dreamed of home and hoped for something to jolt us out of the lethargy which followed the cessation of hostilities. Coming out of a clear sky the telegram proved jolt enough for me.

Two days later I arrived in the French capital and found that I had been selected to act as one of a group of officers who were to form the liaison between the missions in the field, the diplomatic centers throughout Europe and the headquarters in Paris. On Jan. 8 I left for Rome on the first leg of a tour that in three months carried me through ten countries of central and eastern Europe.

Within the limits of this article it would be impossible to give more than a brief sketch of what I saw on that tour. I will give only a general picture of conditions as I found them in the various centers.

Hopes Center in America

Traveling as an American officer (except in neutral countries and such other places where discretion required civilian garb) and under diplomatic passport, I was met everywhere with the most polished courtesy and welcome. I had not traveled far before I understood the motives underlying my reception.

Every country looked to America for aid of some sort. Italy looked to us for help in securing a strategic frontier in the North; the Jugo-Slavs looked to America to save Fiume for the new Slav state; the Austrians and Poles looked pleadingly toward America for food and other material assistance; the Rumanians sought support in its demand for Transylvania, and the Hungarians begged us to save something of the wreckage of the old state from its grasping neighbors—and the conflicting stories that one heard in almost every center made him wonder whether there was any truth left in men.

In Vienna I was told that the food shortage in the Austrian capital was due to the refusal of the Czek farmers to ship food to Vienna. In Prague the new Czeko-Slovak capital, I found also a scarcity, and was informed that there was plenty of good food in the outlying regions, but the farmers were sending everything to Vienna.

In Budapest I was told that eighty per cent of the inhabitants of Transylvania were Hungarians; in Bucharest it was claimed that fully eighty per cent

Order's Foreign Members in Need of Funds, Officer Says

of the same territory were Rumanians. Is it any wonder in the face of such conflicting testimony that the American members of the Peace Conference have erred in certain settlements?

Hunger Stalks in Vienna

I have said that I traveled always as an American officer. That I did, but at the same time, wherever my work carried me, I sought to determine the circumstances under which my people were living. A knowledge of conditions as I found them in Vienna, Warsaw and Bucharest should be in the possession of every Jew.

I spent practically the whole month of February in Vienna and the surrounding territory. The city was in the throes of hunger. The bread ration a loaf of black bread per person per week meant two small slices per day. There was a gaunt, starved look on practically every face one saw in the streets.

I visited the Home for Aged Jews in Vienna, an institution housing several hundreds of our old people. There, as in practically every home and institution in the city, a shortage of fuel existed. The superintendent asked me to taste a bit of the main article of food the old people were getting daily. It was a sort of gruel, but, like most dishes one found in Vienna, it was a mystery, an "Ersatz."

Through Professor Ehrmann, the head of the B'nai B'rith of Austria, I met a large number of prominent Jews. In many cases I found them despondent with very little hope for the future. They were depressed, not only by the ravages of war, but also by the prospect of the heavy taxes that must follow, and the dark outlook due to the dismemberment of the old Austrian state.

Tramps Through Warsaw

From Vienna I went to Warsaw, remaining there three days. I arrived on Feb. 27 and, after reporting to the head of the mission, I went out into the city. Except for the destruction of the bridge between Piago and the Polish capital and the demolition of a few manufacturing establishments at the edge of the city, Warsaw had not felt the heavy bond of war.

The inhabitants, however, had felt it. I followed two old Jews, recognizing them as such by their peculiar yamekeh and long dark coats, through Nalewka Strasse into the main Jewish settlement. Here I saw several thousand of our brethren, young and old, getting ready for the Sabbath.

On their faces was written that same starved look that I saw in the streets of Vienna, and in addition the fear that comes from living constantly in dread of what the next moment might bring. That night I attended services at Sirota's Temple. At their close the members of the congregation gathered about me and asked me about conditions in America. Was food so scarce here? Did Jews live with the same fear always confronting them? Did America know what was going on in the outlying regions? Could not something be done?

Eyes Have Haunted Look.

As I listened to them and saw that weary haunted look in their eyes I thought of the sentence found in our daily prayers, "I was a youth and I grew old but never have I seen a righteous man forsaken or his children wanting bread." And I wondered whether their despondency might not in some measure be due to their loss of faith in themselves; to that loss of self-respect which every man must hold dear.

On March 1, I arrived in Bucharest, where I stayed three weeks. Here I found almost the same deplorable conditions. Food to be sure was a little less scarce, but the prices made it practically prohibitive. Bread, a poor black compositions, was 8 lei a kilo, or about 25c a pound, the cheapest meat was 14 lei per kilo; a suit brought 800 lei, a pair of shoes 400 lei.

Here, too, I found the same fear that existed in Warsaw, and the reports of attacks and outrages against Jews that came in from the outlying sections substantiated that feeling of fear.

Funds Are Needed Now

It is not my intention to draw harrowing pictures of conditions overseas. I would only say as an eye witness that they are very, very sad and in no way exaggerated.

In the campaign that is being made for the relief of the war sufferers, every Jew must give and give till it hurts. In addition to giving to his uttermost to the general relief fund, every member of the B'nai B'rith should give also to the special fund being raised by the Order.

The B'nai B'rith of Europe numbers in its ranks the leading Jews of the several communities. They are men, who if helped, can undoubtedly be the means of helping many, many others to get back on a self-supporting basis. They look to their American brethren alone for help. They cannot, they will not, look in vain.

There is needed at once food and money. This will bring immediate relief. But what is essential to bring a more lasting solution to the big problem is organized political effort.

I need give only one illustration to make my point clear. When I was in Rumania in March the government was considering a law prohibiting any citizen from carrying from the country property or money beyond a certain amount. Although the word Jew was not mentioned it was clear that the law was aimed at our people to prevent them from leaving the country with their property and wealth.

Having withheld the rights of citizenship for years, the government now aims to force it on the Jews whether or not they desire it. Relief from such attacks cannot be had by individual contribution. Organized effort alone will avail.

Order Swells Loan for Members Abroad

Hundreds of Checks Pour Into Executive Committee's Hands to Be Used to Assist Brothers Whose Fortunes Have Been Lost in War

THE following contributions have been received to the B'nai B'rith Loan Fund for the Rehabiliation of Overseas Members:

PREVIOUSLY ACKNOWLEDGED

Executive Committee	$30,000.00
Chicago members	7,102.00

NEW SUBSCRIPTIONS, CHICAGO

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RAMAH Lodge No. 33 has pledges of $7500 additional.

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LINCOLN CITY LODGE 377
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Morris Friend	$200.00
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(Continued to page 14.)

The Persecution of the Talmud

How the Great Encyclopedia of Law Has Survived Attacks, Which Antedated Even the Christian Era, to Be the Bulwark of the Jewish Faith and the Major Tie That Bound Judiasm Together Through the Centuries

By Dr. M. GASTER

THE same fate which has overtaken the Jews has been meted out to their literature. Not even the Bible has been spared, still less the other production of Hebrew genius and Hebrew thought. Slander, vilification, misrepresentation and persecution has been the fate of the one and the other. The brunt of the persecution, however, had one book to bear, in which the enemies of Israel thought to recognize the sources of Israel's vitality, the hidden spring of its remarkable strength, the bulwark and mainstay of the Jewish nation.

I need not mention the book, its name is on your lips. I speak of the Talmud, of that great encyclopedia of oral law, of profound dialectics, of beautiful poetry, of surpassing morality, of quaint humor.

In it the Jewish nation has found the storehouse whence to take the weapons, not for murderous fights, but for the pacific discussion of the law, for the fight on ignorance, the most deadly foe of mankind. It has kept up Jewish keeness of spirit, it has enlivened the mind, it has rejuvenated Israel in each generation, for it provided the mind with food, the heart with satisfaction.

The Talmud has prevented us from becoming fossils, antiquated remains from a past long forgotten. On the contrary, it has kept us in constant touch with the ever-changing times and has enabled us to cope successfully with the difficulties that cropped up in various generations; it has reconciled the teaching of religion with the necessities of life. And thus our enemies were justified in hating the Talmud, because they knew that without that marvelous monument of the past we would be cut off from our organic development, the very ground under our feet would vanish, and it would be only a question of time when we would disappear as Jews.

The One Great Bond

I am not exaggerating, nor attributing to the Talmud magical powers. To everyone who has read the history of our nation, who is even superficially acquainted with the vicissitudes through which our race has passed, this will appear almost a truism. Every section and every individual that has separated itself from the teaching and the vivifying influence of the Talmud has in the long run become thoroughly alienated from Judaism.

The most interesting example we have is the Karaites (on which sect I may discourse at another time) who were the first to depart from the teaching of the Rabbis and to oppose the Talmud. One might say by stretching a point that with the sect of the Karaites began the persecution of the Talmud.

For centuries the battle has raged between the two camps. The victory would have been even earlier won, if the Karaites had not in time relinquished much of their opposition. They felt that through their opposition to the oral law, embodied in the Talmud, the ground under their feet was giving way, their Judaism and correct interpretation of the Bible was vanishing, its influence upon their lives was diminishing. So they introduced surreptitiously many of the teachings of the Rabbis, many of the principles expounded in that grand book, which represented the intellectual work of centuries.

This first attack upon the Talmud though producing a profound cleavage in the hitherto close unity, was not, however, followed by very grave consequences, as it partook more of the character of an internal dispute. Neither party appealed to an alien power, to the arm of the government to carry their point, nor was it a question of putting down the adherents by force of arms.

It was a battle of ideas and principles which must always be welcome and is always useful.

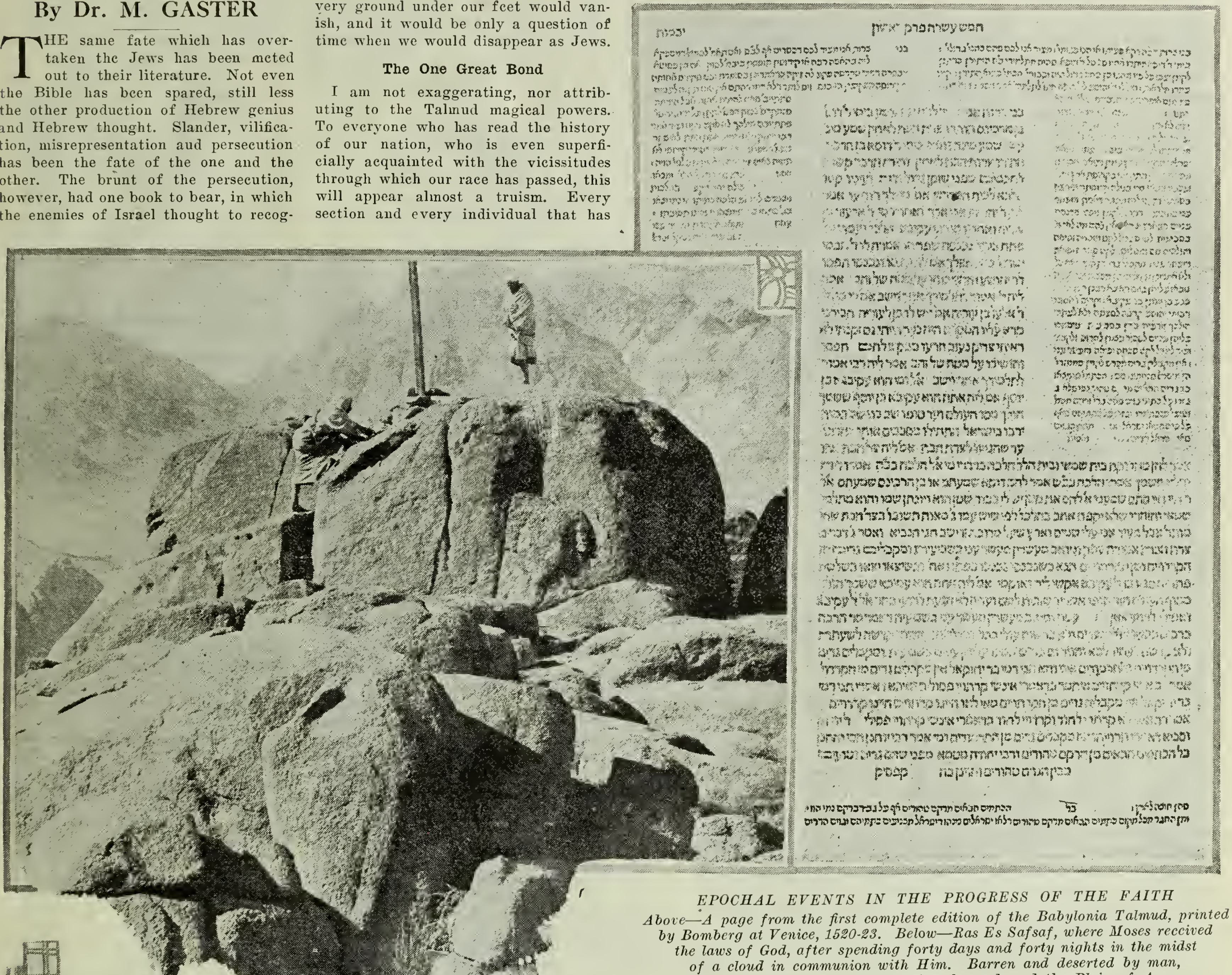
Christians Launch Their Attack

The question took quite another aspect, when the Christian Church took up the fight. The leaders in the attack upon the Talmud were invariably renegades, apostates, who for various reasons became traitors to their own race and faith; the soldiers and followers were fanatical monks, besotted kings and popes who thought to gain valuable riches by the conversion and plunder of the Jews.

The first who stood up as an accuser of the Talmud, who sudenly felt scandalized at its pretended immorality and blasphemy, and who told that the conception of God as expressed in the Talmud was grossly materialistic, and who presumed to be judge upon the teachings of the Rabbis, was such a renegade called Nicholaus Douin.

Probably for very valid reasons he had been excommunicated by the Rabbis. Filled with rage and hatred he turned Christian and sought means to avenge himself against them. He knew that "the weak point" would be the Talmud, and so he approached Pope Gregory IX with calumnious statements such as those I have mentioned. The Pope believed every word Donin told him and he sent orders to the kings of France, England, Spain, and Portugal to confiscate at a certain date all the copies of the Talmud and to burn them. This happened in the year 1239.

In addition a public disputation was arranged for between this apostate and the foremost representatives of Jewish learning of the time. The disputation actually took place in Paris, where Louis IX, narrow-minded and bigoted, alone of all the kings written to, had carried out the Pope's orders. The most important personage among the Jews was R. Jehiel of Paris, and the text of that disputation has come down to us.



EPOCHAL EVENTS IN THE PROGRESS OF THE FAITH

Above—A page from the first complete edition of the Babylonia Talmud, printed by Bomberg at Venice, 1520-23. Below—Ras Es Safsaf, where Moses received the laws of God, after spending forty days and forty nights in the midst of a cloud in communion with Him. Barren and deserted by man, an unending silence abides with the rock and the Plain of Assemblage in the Mount Sinai Valley, Asia Minor, to which the prophet summoned the Children of Israel to listen to the reading of the commandments from the stones that had been used as tablets. Photograph copyright by Underwood and Underwood.

Inquisition Decreed Death for Those Who Hid Holy Book

Donin had drawn up a list of accusations to which R. Jehiel gave most admirable replies. He proved the ignorance of Donin and also that he had purposely perverted the passages in the Talmud in order to give them a meaning totally at variance with the true one.

Slander That Will Not Die

It is remarkable that though refuted and proved to be baseless, these very accusations have been henceforth repeated over and over again. They form the stock-in-trade of all the old and modern anti-semites. Whoever wanted to have a fling at the Talmud without having the slightest knowledge of it, borrowed the stone from that rubbish heap. Whoever wanted to throw mud on the Talmud dipped in that mire gathered by Donin and increased by subsequent renegades and falsifiers of truth.

One sad lesson is to be learned from this, that, however much we attempt to fight slander and enmity, however many arguments of reason and truth we may bring forward, they will fall on deaf ears and upon the hearts and the minds of those who do not wish to be corrected, and of people who persist in believing the most atrocious statements, because it suits them and their interests and dispositions. And yet must we carry on the war, for in the long run truth must conquer.

At the Jehiel-Donin disputation, the result was a foregone conclusion. Heard or unheard, proved or not, the Talmud was condemned beforehand, and in 1244 no fewer than 24 carts full of Talmud copies were burned in the public place of Paris. It was on a Friday in the month of Tamuz that the first auto-da-fe was lit for the Talmud. The parchment may burn, but the letter detached from it would flutter about, the spirit would not be killed although the blow proved then to be almost irreparable. The North of France, which at one time was the place where the study of the Talmud was flourishing, where it had, in fact, reached the highest development, sank after that calamity never to recover.

The evil seed once sown continued to grow. Disputation followed disputation. The Jewish literature was ransacked for the purpose of finding therein proofs for the Messianic character of Jesus. Another remarkable disputation was that between Fra Paolo—also a renegade—and the famous R. Moses B. Nachman (Ramban or Nachmanides) which was held in Barcelona in 1263. At this occasion the Talmud was made to do the duty of witness to the truth of the advent of the Messiah.

The Aggadic tales and other similar legendary portions were taken literally and a meaning put into them, against which Nachmanides protested spiritedly and energetically. He took up the defense of the Talmud and of Judaism most fearlessly and nobly, and inspired the king and assembled grandees with the profoundest respect. In spite of this true interpretation of Talmudic passages the Talmud was not saved from ill treatment at the hands of Fra Paolo and his helpers.

Censorship by Clemens IV

At the instigation of this renegade, Pope Clemens IV ordered a careful inspection of the Talmud to see whether there were in it passages defamatory of Christianity and of its founder. A committee was appointed and the Jews commanded to deliver up all their copies to be examined. Thus the first censorship was established and as we know it has not yet ceased to exist.

The committee examined the Talmud in the light of their limited understanding and erased a great number of passages which they thought objectionable. The Talmud would have been burned there also, as it happened in France, were it not for the insistence of Raymundus Martini, that many passages in the Talmud were in favor of Christianity and that they were of Mosaic origin.

Thus the Talmud was saved from complete destruction and was instead only mutilated. This example, like the first, of burning the Talmud was often afterwards imitated, as we shall soon see.

Not 150 years passed before another of the then very numerous apostates began a new persecution of the Talmud. Josua Lorki, afterwards Geronimo de Santa Fe, followed the example of Alphonse of Valladolid and Palus of Santa Maria Burgos and embraced Christianity. He became the physician of Pope Benedictus XIII and strained every nerve to convert his former coreligionists. He insisted on having public disputations with them, and thus arose the well-known disputation of Tortosa, which lasted from February, 1413, until November 12, 1414, more than a year and a half.

The Pope himself presided and the object of the disputation was to find out whether the Talmud recognized Jesus as Messiah or not. The old arguments and arbitrary interpretations of the Aggadot were again dished up by Geronimo, and when he discovered that the Jews were far from beaten by his ridiculous assertions which they easily controverted, he changed his tactics and accused the Talmud in the style of Donin and Alphonse of Valladolid.

Consigned to the Flames

He declared it to be a book full of abominable blasphemy and immorality, full of heresies and defamations and that it ought to be burned. He was the first to denounce the Kol Nidre Formula on Kippur evening as sanctioning false oaths and he said that the Jews prayed against the Christians by insinuating that the word Goy, i.e., a Gentile, meant a Christian, and he placed the same malicious interpretation upon that word when it appeared in the Talmud. The Jews might protest as much as they liked, might prove that these interpretations were false, the Talmud was ordered to be burned, and many other Jewish writings shared the fate of the Talmud.

Thus a material made up of the most scurrilous and unscrupulous accusations against the Talmud was brought together. They were treasured up by the fanatical Dominicans, afterwards the masters and guides of the Inquisition and made use of in the following centuries in order to destroy or to mutilate the whole of our literature. The accusations were believed in, and are still so.

A new terror arose, every Hebrew book was subjected to the inquisitorial eyes of the censorial committee, and there is not a single valuable MS. in the libraries of the world in which one cannot find some erasure by the hands of these enemies of truth. All the MSS. saved from the general destruction, which come from these countries, are mutilated in the most ridiculous way. The censor is not always—or has never been—a man of real learning, and whatever appeared to him offensive or doubtful was remorselessly excised. There exist many Manuals for such censors, which are all based upon the calumnious writings of those apostates.

Printing Press Our Aid

Printing, however, succeeded the painful and slow writing, and the Jews were among the first to avail themselves of the new invention. They realized immediately the importance of being able to multiply easily the written word: they knew the value of being able to disseminate as quickly as possible the truth contained in our scriptures, and to put them, if possible, beyond the reach of absolute destruction and annihilation.

Jews lived everywhere, and if one could only send copies of books to the Jewish communities scattered over various countries, the certainty was that here and there a copy would be preserved. And this has really been the case. I do not know of any single Hebrew work that once printed has utterly perished. Though publicly burned and destroyed in more than one country, copies of those very books turn up in some remote corners of the earth.

If the Jews seized eagerly upon the new invention, their enemies were not slow to realize the danger, and the printing has been gagged and persecuted to our own days by all those demons of the night which shun the light of the day.

The printing of the Talmud had also to pass through some strange vicissitudes. A few years previous to its complete first edition (1523) another renegade, Pfefferkorn, started a controversy which, in a short time, set the church in flames and prepared Germany for Luther's successful Reformation. Pfefferkorn abetted and assisted by the Dominican monks of Cologne, and by the Inquisitor Hochstraaten of that place, resuscitated the old accusations against the Talmud, and urged the confiscation of all the copies in order that they should be burned, just as it had happened in former times in Paris and elsewhere.

Jews Resolve to Fight

The Jews in Cologne, Mainz, and other towns held privileges from the Emperor of Austria by which their property was guaranteed to them. They resolved then to oppose this decree which Pfefferkorn had obtained, and were assisted by the Archbishop Uriel of Cologne. The Emperor was prevailed upon to annul his first decree and to order the restitution of the confiscated books.

Pfefferkorn, however, and his abettors, who liked the smell of roasted human flesh and of burnt books, would not let their prey slip out of their hands, especially as they might also extort money from the Jews to return them the books. So they suggested that a committee be appointed, which should examine the Talmud and other Hebrew writings, and decide in the first place whether the Talmud should be burned and which of the other books should share its fate.

Among the members of that committee they sugested a man whom they knew to be pure-minded and upright, a profound scholar and one who was held in the highest estimation by the Emperor and his learned contemporaries That man was Johannes Reuchlin, one of the prominent humanists of the time, a classical scholar and well versed in Hebrew lore. He had studied under the direction of Loans and De Farno and was a warm, nay, enthusiastic admirer of Jewish literature. He gave his report totally in favor of the Talmud.

This so much exasperated the Dominicans and Pfefferkorn that they began to attack him. The latter published a libelous pamphlet against the universally respected Reuchlin. The result was that Reuchlin answered by the publication of a similar pamphlet (Augenspiegel of the Spectacles) which created a profound sensation throughout Germany.

Beginning of the Speech

With that pamphlet commences the era of free speech and public opinion. This was created through the controversy over the Talmud. From the Jews and the Talmud the controversy passed over to Reuchlin and his adherents, all the men of humanistic education in Germany. The power of the monks was still more shaken through a series of satirical letters and the so-called epistles of the obscurants, issued by a friend of Reuchlin, by which they were made the laughing stock of the world.

After a wearisome controversy and trial which dragged on for years. Reuchlin was completely vindicated of the accusation of heresy which his enemies had leveled against him, and he won his cause triumphantly. This was indirectly that of the Jews and they had for the time nothing more to fear. The unexpected happened. Not only did they get their books back, but Pope Leo X, an enlightened man, suggested that the Talmud be printed so that one could see what was true and what false in all those accusations.

The complete edition appeared in Venice in 1523 in 12 folios. This edition is the basis of all subsequent editions, in which the original pagination has been retained. It is now almost as scarce as a MSS. of the Talmud itself, of which only one copy is known to exist in Munich. Detached portions of the Talmud appeared in Portugal, Morocco (Fes), and even earlier still in Italy, long before Bomberg's edition. Soncino had printed a few in the years 1483-89, but that edition cannot be compared to the magnificence and beauty of Bomberg's.

In his office appeared also the Jersusalemitan Talmud, about the same time he published those three magnificent editions of the Biblia Rabbinica, which have remained unsurpassed for the beauty and correctness of the execution. It is said that he spent no less than 2,000,000 ducats in the printing of Hebrew works.

Under the Inquisition

But things were not to go so smoothly. The Reformation of Luther had given a severe shock to the Catholic Church. A reaction against any and every liberal tendency set in. One of the blackest characters, Pietro Caraffa, afterwards Pope Paul IV, pointed out to the more liberal Pope Julius III that the Inquisition ought to be established everywhere in order to stamp out heresy of every kind and to strengthen the tottering church.

Pope Julius acquiesced and on July 21, 1542, the Inquisition was established in Rome. The liberty of printing was immediately restricted, committees of censors were appointed, which had to examine every book before it was printed and to approve of the publication. Before the same tribunal all the books already published were to be brought and all the obnoxious passages struck out or obliterated, by blackening them over, thus putting their own seal over them.

A new era of persecution began for Hebrew literature. The censors were, as a rule, renegades and they would use their power to ill-treat and extort money from the Jews. From among them arose new denunciators, who only repeated the old calumnies and tried to strike a decisive blow at their former co-religionists.

Such men were Solomo Romano, Joseph Moro, and Hananel de Foligno, who accused the Talmud of heresies against the Christian Church and its founder. The Pope had no power to save it this time. The matter belonged to the Inquisition, and Caraffa with his assessors decreed the annihilation of the Talmud on August 12, 1553, and the copies robbed and taken away from the Jews by force, were burned on Rosh Hashana of the same year.

Thousands of Copies Perish

This time the destruction was much more general for auto-da-fes were lit not only in Rome but also in Ferraro, Mantua, Venice, and other places, hundreds, nay thousands, of copies were destroyed, and not only the Talmud but whatever the mercenaries of the "Holy Office" could lay their unholy hands

(Continued to page 10.)

Events of the Month in Review

Galician Refugees Present Vexing Problem to Vienna; Algeria Forms Society for the Protection of Jews Against Antisemitism; French Propaganda Hostile; Clemency Shown to Members of American Legion in Palestine

A STUDY IN CONTRASTING CONDITIONS OF JEWISH LIFE IN TWO COUNTRIES
Above at left—Jews congregated at a cemetery in Wilna; note the facial expressions. Above at right and below—Scenes at an eye clinic in Jerusalem, where the latest scientific practices are being employed in the healing of the sick. In the upper picture Dr. Krimsky is ministering to a patient, assisted by Miss Lazarus, a nurse. The lower illustration shows Dr. Ferguson treating a number of serious cases.

By Dr. G. DEUTSCH

THE unfortunate situation of our brethren in Poland still occupies the center of the stage in the Jewish world. Pogroms on a large scale, in which the soldiery takes the leading part, and attacks on individual Jews, are of daily occurrence, and instead of giving the monotonous details, we shall let an important witness speak.

Samuel Charney, the Yiddish essayist, better known by his pen name, S. Nigger, who arrived in New York October 18, having had a narrow escape in Wilna, where he was arrested, sentencted to be shot, and then deported, reports that the Polish pogroms are considerably worse than the Russian article of the same brand. In Russia one had the impression that pogroms were staged by a corrupt government, figuring on the support of a debased and criminal element by which the law-abiding and intelligent population should be intimidated. In Poland the bourgeoisie leads and enjoys the sympathy of even the socialists so that fully ninety per cent of the population may be classed as anti-Semites.

Convenient Excuses

Even the criminal and the cynic need some pretext for their acts. The slaughter of Minsk on Aug. 8 was excused by Paderewski with the claim that the Bolsheviki, who were exclusively Jews, had terrorized the population, which, breathing freely for the first time, when General Haller's troops entered the city, could not be restrained and vented its wrath on the enemies of society.

We have now come into possession of some facts which throw light on this thin excuse and on the general charge of Jewish Bolshevism. While the Bolsheviki were in possession of the power, the arrest of the "Stodtmaggid" (Preacher) Benjamin Shakowitzki, was ordered on the charge of profiteering and hoarding coin. The rabbi was informed in time of the proposed action and succeeded in making his escape. When this was learned, the Bolsheviki ordered the arrest of the chief rabbi, Eliezer Rabbinowitsch, and two of his assistants as hostages, imposing on the Jewish community a fine of 100,000 rubles for allowing the alleged criminal to escape.

The chief rabbi, with a heroism that has a precedent in the similar attitude of Rabbi Meir of Rothenburg in the thirteenth century, who was willing to die in prison rather than allow that his popularity should be used as a means of extortion, warned his congregation that if they paid the money he would nevertheless refuse to leave the prison. In spite of this, the poor people of the town scraped the sum together. Thereupon the radical element among the Jews—whose existence, of course, nobody denied—appealed to the Bolshevik administration against accepting such sacrifice from the hands of the proletariat which they are supposed to protect.

The latter saw the point, and discharged the three rabbis, issuing at the same time an appeal to the Jewish proletariat, "hoodwinked by superstition, which is the handmaid of capitalistic exploiters," to join their ranks.

Another Handy Excuse

The railroad workers in Lodz were on a strike. There was not a single Jew among them. The Polish government took care of that, dismissing all Jews employed during the German occupation as soon as it came into power; nor were there any Jews on the police force, called out to quell the riot, nor in the municipal offices from which the police received its orders. Before you knew it the rumor spread that shots had been fired from the house where the offices of the Jewish congregation are located. The excited masses found an outlet for their rage. Jews, found on the streets or in stores, were beaten, the stores and homes looted, and Jews who arrived from out of town were clubbed in the depot, and had their beards cut, which has become a national sport of Mr. Popolski.

There was no loss of life but the number of wounded is said to reach 300, and twice as many were arrested for interfering with the legitimate pastime of General Haller's finest. The Yiddish papers which reported these facts were suppressed, and Mr. Hartglas, the Jewish member of the sejm, who brought the facts before the parliament, was hissed down, and when he refused to leave the tribune, the members left the hall, breaking up the session.

Similar actions are taken by local authorities. When the Jews of Siedlce appealed to the local military commander for protection against an attack, in the course of which two men were mortally wounded, the commander told them if one word were reported in the press, he would move his troops and leave them without any protection.

The less violent methods are still more effective. In Wengrowo the synagog is requisitioned for military purposes, in Warsaw the "Sholem Alechem" School is needed for some municipal office, in Posen registration of Jewish students at the university is restricted to two per cent—under Russian regime the universities of the Pale had a ten per cent limit, those outside of the Pale five per cent—in one city a municipal bakery with the right of monopoly is opened, all private bakeries are closed, and Jewish bakers are not employed. lawyers are boycotted, phy-

Soldiers and Outlaw Bands Enact New Outrages in Ukraine

sicians are not admitted to hospitals, officials who under the German or Austrian government served twenty years are discharged, and the Lemberg **Tageblatt** sums up the situation in an appeal to the civilized world, closing with the words: "If you knew the facts as we know them an outcry would be heard in all civilized lands.".

The Shepherds

We need the fiery language of an Ezekiel to stir up the conscience of humanity against the shepherds who eat the fat of their flock and dress in their wool but do not tend the flock. The story of the revived corruption which carried the old Polish kingdom into the abyss will be told at a later date when the facts that stink to heaven will be permitted to be told.

The present policy is the same as that which was adopted by Russia and Rumania for years, hypocrisy and denial of patent facts for the consumption of foreign countries, and intimidation of the Jews at home. Niemojewski, the radical writer, advises the government to reply to Mr. Morgenthau that the Jews are a sore on the body of the Polish nation; Dwa Grosha, the paper which Paderewski helped to finance in 1912, wishes Sir Stuart Samuel expelled because he had the temerity to convince himself by autopsy of the fact that a Jewish student, arrested by the police on an arbitrary charge, had not committed suicide, as the police reported. but had been tortured to death by the guardians of public order.

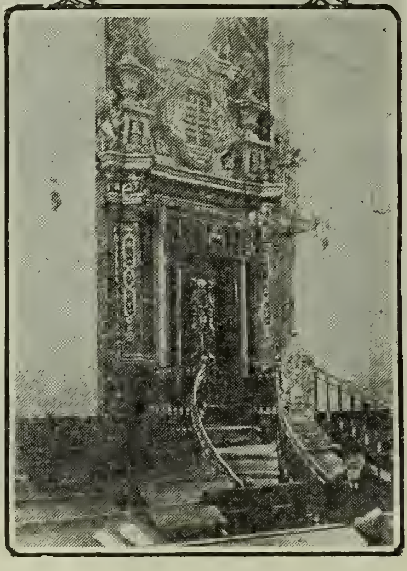
The sentiment of the Poles is clearly presented in their American organ, Free Poland, published in Chicago, which, in the issue of Oct. 1 has an article by Ex-captain Nowak of the United States Army, who informs the American public that the Jew is taught by his religion that it is not wrong to boycott. The priests of the Caholic churches in Detroit and Jamaica, N. Y., who proclaimed a boycott against the Jews and used the pupils of the parochial schools as pickets to see that no Pole should enter a Jewish store, were probably disguised rabbis who preached the Shulhan Aruk after they had celebrated mass.

While willing to wait for the official report, we regret to say that the whitewashing attempts seem to be the policy of the American commissioners. General Jadwin, member of the commission to investigate the pogroms, addressed the Jews of Minsk in German with the evident desire of calming them and said that in the pogrom of Aug. 8-9 only five Jews were killed. The audience replied that on that very day sixteen victims had been buried in the Jewish cemetery, and on the next day this number rose to twenty-five, and at least six were known to have been buried outside of the city.

Official Actions

The sejm passed a law, dividing the population into citizens, inhabitants and aliens. We know from the precedent of Rumania what this means. A recent London dispatch informs us that in clear violation of the treaty the sejm will pass a law which prohibits trading by the Jews on Sunday. Private advices inform us that the packages containing food, which are sent from the United States to relatives in Poland, are rifled before they are delivered, and in one individual instance it is reported that of 20,000 kilograms of foodstuffs sent from America to Kolomea, the Jews, who form one-half of the population, received 1,600, the Ruthenians, who are the majority of the other half, nothing, and the Poles, who are a mere handful, the rest.

It has to be acknowledged as a miracle that defendants in a ritual murder trial in Strzyzow were discharged. The frame up in this case was so evident that the court could not sustain the accusation. The difficulty of the situation is presented in one instance. In Lithuania the Polish government ordered a conscription. Two thousand Jews signed a protest against this order, and Niemojewski, the above named Polish journalist, demands that they be court-martialed. At the same time the Lithuanians, whose claim on independence has been heard by the conference in Paris, ordered a conscription for their government. We can therefore understand why the Jews of Tarnopol, which is in the Ukrainian section of Galicia, protested against Rabbi Taubeles, who attempted to preach a sermon in Polish on Rosh Hashanah. Were the Ruthenians to come again into possession of the city, this would be the best excuse for a pogrom.



IN THE PUBLIC EYE

Above—Hotel Bristol, Warsaw, where Sir Stuart Samuel, head of the British Commission to investigate pogroms, is staying. Below—Interior of the "Altschul" in Nikolsburg, Moravia. The building is at least 400 years old.

It seems a pity that the Yiddish press of Poland does not wait for the publication of Mr. Morgenthau's official report before criticising him. His policy of bringing about an understanding between the two parties is, after all, the only possible solution of the problem. On the other hand, one can easily understand that the encouragement given by the British anti-Semites to the reactionary element, which holds the balance of the power in Poland, provokes the bitterness of the Polish Jews.

Lord Northcliffe's Morning Post (Aug. 30) went so far as to declare that the mission of Sir Stuart Samuel is an insult to Poland and could be compared to an attempt to send a negro from Sierra Leone to the United States to investigate negro lynchings. The Polish Jews must also feel that actions like the protests of the Danish socialists and of the Italian Jewish organizations, with a brief matter of fact reply of the respective governments, are empty demonstrations.

Yoktan's Family

Our ancestors, wishing to say that one is as bad as the other, quoted Gen. 10:26-29, where the thirteen sons of Yoktan are enumerated, with the concluding remark that all these were the sons of Yoktan. There can be no doubt in spite of the impossibility of obtaining official information, that the conditions in Ukraine are worse than in Poland. There are, not counting the Poles, four different parties fighting for the control of the territory.

The Bolsheviki, holding the governments of Kiev and Czernigov, and parts of Podolia and Volhynia, wish to make Ukraine part of a Russian Federation. Petlura, holding other parts of Podolia and Volhynia, is fighting for an independent Ukrainian state. Denikin, holding Charkov, Cherson, Poltave, Crimea and parts of the province of Yekaterinoslav, is really the agent for Kolchak and his party is expecting the re-establishment of czarism, and finally there are independent bands, joining from time to time one or the other party, but having no program beyond loot and murder.

It may be that Petlura's bands are responsible for the worst of these pogroms, but one can not suppress the suspicion that the parties having the control of the news service for the American press are whitewashing Denikine. In a London dispatch, published in the New York Times of Oct. 8, the old story is told that the peasants, impatient with the rule of the Bolsheviki, who failed to make good their promises, attacked the Jews in spite of the efforts of Denikine to restrain them. The report of William A. Nash, in the Chicago Daily News of Oct. 19, speaks, in a suggestive way, of the large wealth accumulated by the Russian Jews during the war, and of the increased difficulty to solve the Jewish question, which has become more acute than it was under the czar's regime.

Justice requires us to state that Dr. Pazmanik, a Jew, who served as surgeon in the Russian army, stated in London that he sees in Denikine the only possible salvation from anarchy. On the other hand, Robert Minor, the American journalist whose testimony before the United States Senate committee on Bolshevism created a sensation, stated in an address delivered in Chicago that Kolchak's and Denikine's political wisdom is confined to the parole: "Exterminate the Jews." The same statement was made by the Jewish historian, Mark Vishnitzer, in London, who sees the salvation of Russia in complete autonomy of the Ukraine and in Petlura's success.

Meantime the slaughter and pillage continue, and it is hardly to the credit of foreign missionaries in that country that they withhold from starving women food unless they consent to be baptized.

The pogrom area is being extended. In Riga the Letts proved themselves worthy disciples of czarist traditions by a pogrom for which the reason was given that the Jews had signalled to the German and Russian armies when they attacked the city, a story similar to that at the beginning of the war in Poland, where afterwards the author of the rumors was discovered in the Russian colonel, Miassayedoff, who had sold his troops to the Germans.

The report of the United States Consul, Haines, in Omsk that in Siberia no pogroms have taken place, suggests new trouble, and the only bright star on the horizon of the Russian Jews is the report that the Georgian republic in the Caucasus gave to the Jews autonomy and appointed a Jew as minister of Jewish affairs, at the same time naturalizing the Jewish refugees from Russia. The native Jews of the Caucasus form a class of their own, different from those of the western provinces and speaking the Grusinian language. They are devout cabbalists, and a colony of them is living in Jerusalem.

Anti-Semitism, Fact and Possibility

The American Jewish Committee did a wise thing at its meeting on Oct. 19 when it made arrangements for the publication of a list of Jewish soldiers who participated in the World War, and voted against the negative suggestion of Isaac W. Bernheim that such a publication would single out the Jews as a class, instead of insisting on their being considered American citizens of the Jewish persuasion. It is the old story of the man who ran away from a dog that barked at him after having just expressed his conviction that dogs which bark will not bite. He knew it, but he was not so sure that the dog knew it.

It is much to the credit of Ludwig Philippson that he conceived the idea and, foresaw the necessity, of compiling a list of Jewish soldiers in the Germany army in the war of 1870, when everything tended to the realization of Mr. Bernheim's idea of the definition of the Jews as a religious community. The growth of German anti-Semitism since 1878 proved that he was right. America is not immune. The report of William Nash, quoted above, that the Russian Jews who form only five per cent—which at least since the declaration of Poland's independence is greatly exaggerated—and monopolize the total wealth of the country, is a proof in point. The agitation for a complete prohibition of immigration, for the present opposed by the attorney general, A. Mitchell Palmer, is not without its anti-Semitic tinge, especially in view of the charge that bolshevism in Russia is upheld by the sympathy of the American immigrant Jew.

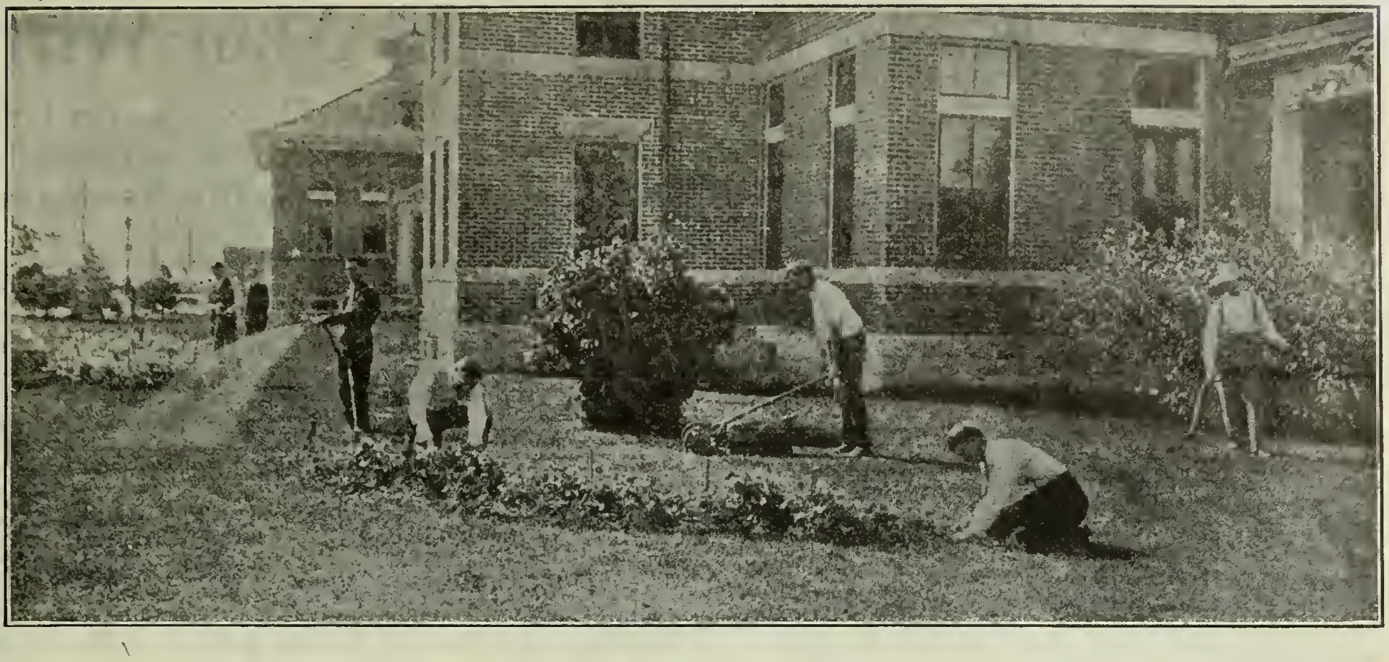
The allegorical painting of John S. Sargent, placed in the Public Library in Boston, which presents the synagog in the style of fifteenth century fanatics (see Hans Foltz: Die Alt und Neu Ee) as a blind woman clinging to old rags, is not without its significance for the opinion of the American public on the Jews.

A New Pogrom Area

The White Terror in Hungary, which succeeded the soviet government in which some Jews—though it still must must be treated as an open question whether Bela Kun and Tibor Szamuely were Jews—took a prominent part, in-

(*Continued to page 14*)

THE aim of the hospital is to keep the minds of its patients occupied so that they will not be free to dwell on their physical condition, for freedom from worry is one of the essential elements of cure. Accordingly, we see male patients engaged in cultivating the lawns —a recreational as well as useful task.



REST, fresh air and sunshine are factors of first importance in combating tuberculosis, all of which are abundantly to be had at the hospital. The patients spend as many hours out of doors as the weather—which is, for the most part, ideal—and their progress toward complete recovery from the plague will sanction.

Two New Leases on Life

A Story Written by Patients of the National Jewish Hospital for Consumptives at Denver, Which the B'nai B'rith Founded Twenty Years Ago; It Describes the Kind of People the Order is Helping Gain Health

THE Independent Order of B'nai B'rith is the founder and a principal patron of the National Jewish Hospital for Consumptives, one of the best institutions of its kind the world has produced.

From time to time the members of the Order have been made familiar with the hospital's equipment and its methods—its site in Denver, where to the west the Rockies rise a mile and more above the mile-high level of the plains; the spacious lawns which surround its beautiful, airy buildings; the perfection of its scientific apparatus and the atmosphere of cheer and security that permeates all the place. But little has been said personally of those it serves.

Subjoined are the narratives of two of the patients. These stories are non-theatric—read casually they seem even commonplace—yet between their lines is to be discerned the elements of tragedy, which multiplied by all human experience usurps so large a part in the great drama of Life.

By A PATIENT

AS you all know, tuberculosis is contracted, but when it once a disease which is not easily gets the upper hand on its opponent, it is vanquished only with great difficulty and after a terrific struggle. In order to tell you, then, how I contracted the disease and what this great hospital has done and is doing for me, it will be necessary to go back several years to the time when my resistance was gradually lowered by continuous and excessive exertion, both mental and physical.

In the fall of 1913, at the age of sixteen, I discarded by short trousers for longer and more manly ones, and, entering one of the big eastern universities, commenced my struggle for an education. With tenacity of purpose and resolute determination I registered in one of the technical colleges and set about overcoming the obstacles in the path of my ambition. It did not take long for me to learn that these obstacles were more numerous than I at first anticipated.

With only a few dollars in my pocket, it was necessary for me to find work. As there were many poor boys looking for work at that time, competition was keen, and—as a natural result—the employers took advantage of the situation. Students were exploited and paid very little for their labors.

Discrimination in Colleges

Aside from this, there was another factor that complicated matters. With very few exceptions, fraternities would invariably employ Gentile students in preference to Jews. The Jewish student was, then, "up against it," with very few prospects of obtaining satisfactory employment.

I was acquainted with several Jewish boys who, having tried in vain to obtain work, lived on milk and bread all the year 'round rather than give up their efforts to obtain an education.

After much difficulty, I finally got work in a fraternity house, but soon learned that if I wanted to hold the job, I had to be a little better and do a little more work than my Gentile friend. With that thought ever present, I managed to retain the position all year and was successful in making both ends meet. I welcomed vacation time, not because I would have the opportunity of resting, but because I had a chance to work and earn a little money, so that I might be better equipped to start the next semester.

All Work and No Play

For the next three years my experiences were simply a repetition of those in my freshman year, only they became less arduous as I made more acquaintances in town. Excessive work, with little or no recreation, preventing my proper physical development, gradually lowered my resistance and paved the way for a hospitable reception of Tuberculosis.

In 1917 I climbed another step in the ladder of ambition and was awarded a university degree. With a little vacation at this period I might have been prepared to shoulder the burdens that were to follow. For financial reasons, however, I could not afford a rest, and so I immediately obtained a position with one of the big eastern railroads.

Realizing the opportunity that was open to those who made good, I put every ounce of energy and interest into my work.

This sudden exertion, coming as it did after four years of physical and mental excesses, seemed to give the Tuberculosis Bacillus added courage, and it lost no time in taking advantage of the opportunity. The immediate effects of its work were readily discernible. I grew pale and haggard, ran temperature and lost in weight from day to day.

Gets the Doctor's Verdict

When the railroad physician discovered that I had been working continually with 101° fever, he advised me to stop immediately. I took his advice, went home, and was diagnosed as a moderately advanced case of tuberculosis.

The physician who examined me, being a personal friend, informed me of the National Jewish Hospital at Denver and urged me strongly to fill out an application for admission. I lost no time and four days later I set foot on Denver soil, with the same determination to get well as I previously had to obtain an education. After a little chat with the superintendent, I was directed to the hospital ward, where a nurse put me to bed and made me feel as comfortable as possible. With such pleasant surroundings and kindly treatment I soon became unconscious of my illness and readily contracted the spirit of optimism that prevailed among the other patients.

The wholesome meals, the pure, fresh air and the continual rest, which is the prescribed treatment, soon made their effects noticeable in my generally improved condition and my outward appearance. I gained 25 pounds in

(Continued to page 14)

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

5680-1919.

New Year's Eve	Wed., Sept. 24
Yom Kippur	Sat., Oct. 4
Succoth (First Day)	Thurs., Oct. 9
Succoth (Last Day—Shemini Atzereth)	Thurs., Oct. 16
Simchath Torah	Friday, Oct. 17
Rosch-Chodesch Chesvan	Friday, Oct. 24
Rosch-Chodesch Kislev	Sunday, Nov. 23
Chanukah (Feast of Dedication)	Wed., Dec. 17
Rosch-Chodesch Tebeth	Mon. Dec. 22

THE PRESIDENT'S ILLNESS

To the prayers of a host of sympathizers and well-wishers we join ours that the illness which has befallen the chief magistrate of our country may be of short duration, and that ere long he may regain his health and vigor to do the great things in the midst of which he was prostrated.

At a time like this it were indelicate to wish that he might have refrained from overtaxing his strength, that he might have chosen to direct the peace negotiations from Washington rather than from Paris, or that he might have refrained from his speaking tour. We may take it that the President was inspired by a high sense of duty, into which calculations as to personal comfort and convenience were not suffered to enter. His task, imposed by unique world conditions, required not only courage and moral strength, of which he possessed a superabundance, but also bodily vigor which, alas, broke under the strain.

We are beginning to realize what a stupendous expenditure of nervous force the duties of the Presidential office require, even in normal times. But President Wilson has had problems to deal with that took in a world out of gear and, in their perspective, years ahead of the present emergency.

No Criticism of Senate

It is not our business to find fault with the opposition in the Senate. Undoubtedly these gentlemen likewise acted from a high sense of duty.

Nor is it to the point to deplore the unnecessary injection of personal ill will which, perhaps, more than anything else, had to do with the President's breakdown. Strong men are known to make enemies, and the higher the position, the more numerous they are. There are some persons who pride themselves upon their ability to handle the human element to their own satisfaction and to wheedle the recalcitrant around to their own views. Yet, it is done at a sacrifice of the finer instincts of morality.

What is uppermost in the minds of the American people, aye, of an expectant world, is, aside from the purely human sympathy that goes out to the suffering mortal, the consciousness that this man, chained by sickness, has a task to perform right now that none other can do. The world is boasting of democracy. Yet here in the most democratic country it is the one man whose absence from his desk that puts the whole machinery of world adjustment well nigh out of commission.

Found America in Tumult

President Wilson came back from Paris believing that he got as much as it was possible to get under the circumstances. He brought back an instrument which was the best attainable. To his mind it safeguarded American interest and insured world pacification. He found great unrest in the country. He knew that much of it might be allayed by a speedy return to peace conditions and that again it was part of a world condition to be accepted as the inevitable consequence of the disastrous catastrophe. The high cost of living, the scarcity of dwelling accommodations, profiteering and gouging, strikes and mob lawlessness—all of these in a peculiar entanglement of cause and effect, and each of these requiring immediate attention.

But there he lies on his sick bed. His speedy and full recovery must be the wish of every true American, of every lover of human kind. We pray and hope that we may soon see him immersed in public business, with just a bit of caution that he do not overstrain, but otherwise with enough strength of body to do the things that are of immediate concern to all of us.

For his has been the singular opportunity to be just to the conquered, and at the same time watchful over the interests of the conquerors; a friend of labor, yet ready to curb all excessive dictation; above all the protagonist of small nations and of subjected and repressed minorities.

THE DIVORCE EVIL

Our friends of the Episcopal Church at their recent convention in Detroit had their differences about one of their canons concerning the remarriage of the innocent party after a divorce. The matter concerns members of other religious denominations.

Whether we Jews are affected in the same alarming proportion as others is questionable. Nevertheless, divorce is becoming more frequent even among us. It shows how little our family purity, on which we prided ourselves, was grounded in racial temperament. For the race is the same today, but it lacks the discipline to which, in the past, it was submitted.

But whether we are directly interested in the question or no, as religious men and as American citizens we are vitally concerned in all that tends to weaken the family. It is not for us to hark back to ancient authority, though no one will gainsay its weight. We had our stricter teachers whose view coincided, for example, with the law on the statute books of the state of New York, and the milder jurists who would approve of the law of the state of Nevada. What is important to consider is the immediate conditions surrounding us.

The state judiciary grants divorces. No other body is competent to do so. Our orthodox brethren may insist on a superdocument issued in accordance with ancient prescription. But the court decree alone is valid. The unorthodox among us are satisfied to leave divorce proceedings entirely to the courts. But inasmuch as the state still authorizes ministers of religion to perform marriage ceremonies, the religious celebrant must fall back upon the laws or canons of his religious denomination when it comes to remarrying a divorced person.

The Minister's Problem

It is true, he is an agent of the state; but he is so not as a private individual, but solely as a minister of religion. He pronounces man and woman joined in wedlock, not merely according to the laws of a certain state, but also in accordance with the law of God as interpreted by his denomination. Where the laws concerning forbidden degrees of consanguinity clash, he cannot contravene the state law; but where the state law, for example, tolerates the marrying of a deceased brother's wife, the Jewish minister must refrain. And when it comes to marrying divorced persons, the Jewish minister ought to consider whether by mere acquiescence in a court decree he is not encouraging an evil which may undermine the structure of family life.

By performing the marriage ceremony he lends religious sanction to the secular decree of divorce which was antecedent. His position as a religious guide ought to counsel prudence. He should inform himself upon the character of the dissolution of the previous marriage. The stricter view and the milder view both have solid grounds to stand on; the lenient minister will recall the fact that human nature is as it is, that graver evils may ensue if divorce is made more difficult.

But there is no blinking the fact that divorce is much too much on the increase, that marriage is entered upon too lightly and severed just as facilely, that men and women consider only their own selves, their own pleasures and conveniences, and forget that the children are the innocent sufferers of rash acts. All religious denominations ought to unite on pressing upon the state legislatures or upon Congress the need of uniform laws of marriage and divorce. It should not be tolerated that what is unlawful in one state is lawful in another.

Guardian of Conscience

Even so, the minister's duties remain in force. He is the guardian of the conscience of his people. That conscience is the outgrowth of the ages. It is laid down in written codes. Above all, his is the preventive function. He cannot too strongly, albeit delicately, preach purity, continence, forbearance. He must instil in the minds of his younger charges the conviction that marriage is a social institution, a service to society, that it is sanctified by God, and that the altar of God weeps because of rash dissolutions.

Sometimes a wise judge succeeds in effecting a conciliation; should not the minister of religion intervene cautiously, prudently, with all the prestige attaching to his position? Here is a pastoral duty of no mean signficance. No minister will meddle with the domestic affairs of a parishioner. But he ought to show that he invites confidences.

The Jewish minister can no longer entrench himself behind the racial immunity, which we fear is fast disappearing. He must face the conditions of today, of metropolitan life, of the momentary unrest in the wake of the war, of radical teachings in factory and parlor alike. The dead letter will not help much. He must act not as some authority did under different conditions, but as that same authority would act if with us today.

Thus the chain with the past is not broken, but rather maintained, and the conscience of past and present is made one on all the vital issues which concern life, society and the family in a changing world.

A Man Without Pity

Rockford, Ill., Newspaper Publishes Stinging Rebuke to Merchant Who Insulted Delegation Seeking Relief for Starving Jews in Poland

The following editorial, published by the Republic, of Rockford, Ill., in its issue of October 30, requires no comment. The editor sought to impress upon the offender the meaning of what he had done, but the most telling indictment is the man's own words.

"But there are 3,000,000 Jews—men, women and children—starving in war-ravaged Poland!"

"I don't give a damn. I wouldn't care if every Jew on the face of the earth would starve to death. There's the door."

The first statement was made by Mr. Edgar E. Bartlett, publisher of the Register-Gazette, and Mr. Louis Burke, West State street optician.

The rejoinder came from Mr. A. C. Deming, wealthy store proprietor of West State street.

Mr. Bartlett has known Mr. Deming for thirty years. They have called each other by their first names. It was like a blow between the eyes, to receive this bitter reply to a plea for starving babes and to be shown the door.

Mr. Louis Burke, a Jew, went out of the store broken-hearted, crushed, humiliated.

Later in the day Mr. Deming went to the Register-Gazette to explain that he did not mean the "door" for Mr. Bartlett, but for Mr. Burke.

Mr. Bartlett unloosed the vocabulary of mercy outraged and talked to Mr. Deming as only a friend knows how to talk when he stands in the presence of cruel, bitter misanthropy.

Makes Peace-Offering

Mr. Deming offered $5 as a peace-offering to help feed 3,000,000 starving children, women and men in Poland.

As a solicitor for the Jewish Relief committee Mr. Bartlett had not the right to refuse to receive the money. He tendered it to the general committee of thirteen prominent citizens in session last night. He did it with trembling voice as he explained the circumstances.

Sheer amazement held the committee tongue-tied,—for a moment, but the following letter, accompanying Mr. Deming's $5, is today being sent the donor:

"Mr. A. C. Deming, City.

"Dear Sir: Your remark, 'I don't give a damn. I wouldn't care if every Jew on the face of the earth would starve to death,' and your treatment of two of our solicitors were reported tonight to thirteen prominent citizens representing Protestants, Catholics and Jews in the joint committee of the Jewish Relief society.

"We wish you to know that we feel that we would be doing ourselves and the pitiful victims in Europe a grave injustice were we to accept your contribution. We return it with a calm pity and a deep wonder that any man in this age and land can feel such sentiments.

"We sincerely trust that on reflection you will realize that you have done yourself as well as your fellowmen a gross injustice. Your $5 has been covered by us so that there will be no loss to the starving children in Poland.

"Jewish Relief Committee."

There are 15,000,000 Hebrews in the world today. Of these 6,000,000 are in Poland; 3,000,000 of them are starving and unless America comes to the rescue, all of us—Jew and Gentile alike—hundreds of thousands of little babies will be dead by next spring.

By the accidents of race these folks are Jews. By the deep command of creation they are human. And they are starving.

These are the people Mr. Deming damns. But it is as well to remember, Mr. Deming, that these people gave to the world the church through whose doors you enter to worship; out of the loins of a Jewish mother came the Jesus of Nazareth, the Prince of Peace, whom we suppose you believe in. You are undertaking a tremendous responsibility when you profess willingness to let these people starve.

A Friend of a Hundred Years Ago

In Tribute to George Eliot, Novelist, Born on Nov. 22, 1819, Whose "Daniel Deronda" Gave to English Fiction Its First Adequate Characterization of the Jews; a Review of the Book Itself and of Its Author's Life

ONE hundred years ago, on Nov. 22, Mary Ann (or Marian) Evans, known to the world of letters as George Eliot, was born. Fifty-seven years later, at the zenith of a career which stamped her the greatest of English women novelists, she published **Daniel Deronda.**

This sympathetic and yet penetrating romance of the descendants of Israel is destined to live always in the memory of Jews, for it was as epochal in the literature of the English tongue, wherein it touched our race, as historically were the exodus from Egypt and the Babylonish captivity. It stood forth especially conspicuous against a background of ridicule and calumny, fashioned by the hands of Shakespeare, Sheridan, Scott, Carlyle, Browning, Thackery, Dickens and lesser notables, which was, perhaps, why it was so little comprehended.

It stirred, in any event, the fiercest controversy of any of the author's works — a noteworthy circumstance, since several of her novels, particularly **Romola**, had previously impelled the literati to no inconsiderable zeal of pen.

Though Oscar Browning declared it the greatest of her books, and his view was shared by a few others, by far the majority of the critics described **Daniel Deronda** as "unreal." Mordecai was called "a bore," his dream of restoring the nationality of the Jews "fantastical," and even Deronda himself was not spared the appellations of "an amiable monomaniac" and "a prosy moralist."

Jews Saw Its Worth

It remained for Jews, whom, of all authors in English, George Eliot was the first to depict in the several complexions of personality, agreeable and otherwise, which are the heritage of all races, to appreciate contemporaneously the true merit of her achievement. While Gentile reviewers were bickering whether the shortcomings of **Daniel Deronda** were to be laid at the door of George Henry Lewes—to whose alleged pernicious influence they had attributed certain faults in **Adam Bede**, the most popular of the great novelist's efforts—Joseph Jacobs wrote in Macmillen's Magazine:

"The critics have had their say; the recording angels of literature, more sorrowful than angry, have written down **Daniel Deronda** a failure.

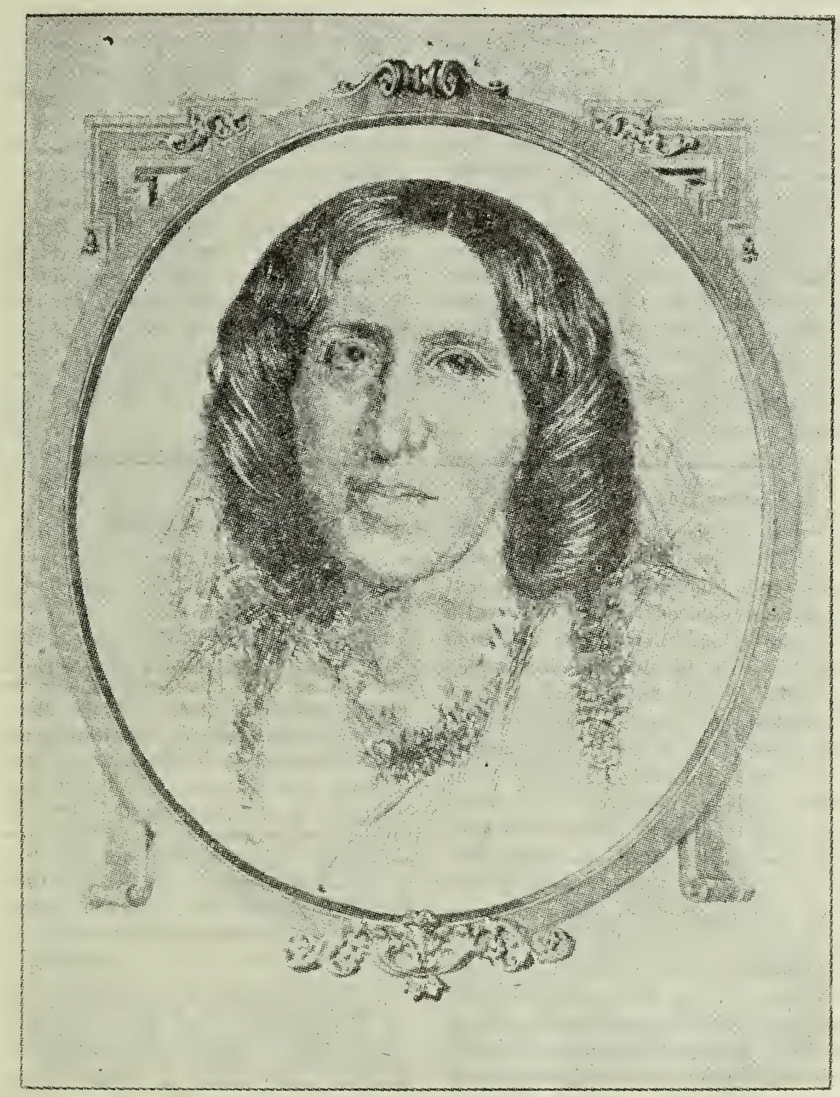
"Mr. Bagehot has told us that the greatest pain man can feel is the pain of a new idea, and the readers of **Daniel Deronda** have refused painfully to assimilate the new idea of the Mordecai part of the books.

A Shock to Christians

"This idea we take to be that Judaism stands on the same level as Christianity, perhaps even on a higher level, in point of rationality and capacity to satisfy the wants of the religious consciousness, 'the hitherto neglected reality,' to use the author's own words (ii, 292), 'that Judaism is something still throbbing in human lives, still making for them the only conceivable vesture of the world.'

"The difficulty of accepting this new idea comes out most prominently in the jar most readers must have felt in the omission of any explanation of the easy transition of Deronda from the Christianity, in which he was bred, to the Judaism into which he had been born.

"Hitherto the Jew in English fiction has fared unhappily, being always represented as a monstrosity, most frequently on the side of malevolence and greed, as in Marlowe's Barabas and Dickens' Fagin, or, sometimes, as in Dicken's Riah, still more exasperatingly on the side of impossible benevolence. What we want is truth, not exaggeration, and truth George Eliot has given us with the large justice of the great artist.



OUR FRIEND, GEORGE ELIOT
A novelist who defied the prejudices of her day to write of the Jew as he was—and is. In "Daniel Deronda" her representation of Jewish life is one of the greatest achievements of English literature.

Her Characterization Exact

"The gallery of Jewish portraits contained in **Daniel Deronda** gives in a marvelously full and accurate way all the many sides of our complex national character. The artistic element, with the proper omission of painting and sculpture, in which Jews, though eminent, have not been pre-eminent, is well represented by Klesmer, Mirah and the Alcharisi.

"Ezra Cohen is a type of the commonplace Jew, the familiar figure of prosperous mercantile dealing, the best-known trait of Jews to Englishmen; while little Jacob exhibits in a very humorous form the well-known precocity of Jewish children. The affectionate relations of Ezra Cohen and his mother and the tender respect of Mordecai and Mirah for the memory of theirs, point to the exceptional influence of the mother and the home in the inner life of Jews.

"Then in Kalonymos, whom we feel tempted to call the Wandering Jew, we got the nomadic spirit which has worked in Israel from times long previous to the Dispersion, while all must join in the scorn the author evidently feels for Pash, the Jew who is no Jew. Yet he is the representative of what might be called the Heine side of Jewry—the wit and cynicism that reached their greatest intensity in the poet of Young Germany.

Gideon a Plastic Type

"The more temperate Gideon represents, it is to be feared, a large proportion of English Jews, one not ashamed of his race, yet not proud of it, and willing to see the racial and religious distinctions we have fought for so valiantly die out and perish utterly among men. Perhaps the most successful of the minor portraits is that of the black sheep, Lapidoth, the Jew with no redeeming love for family, race or country to preserve him from that sordid egoism—the new name for wickedness—into which he has sunk. His utter unconsciousness of good and evil is powerfully depicted in the masterly analysis of his state of mind before purloining Deronda's ring.

"To some extent the weird figure of the Alcharisi serves as a sort of companion-picture of female renunciation of racial claims, but the struggle between her rebellious will and what old-fashioned folk call thhe Will of God (Professor Clifford would perhaps name it the Tribal Will) raises her to a tragic height which makes Deronda's mother perhaps the most imposing figure in the book.

"Deronda himself, by the circumstance of his education, is prevented from typifying any of the social distinctions of a Jew, yet it is not unlikely that his gravity of manner and many-sided sympathy were meant by the author to be taken as hereditary traits.

"So much for the outer life of Judaism. The English reader will find here no idea so startlingly novel as to raise opposition to its admission.

"But the new idea of which we have spoken is embodied in the person of Mordecai Brown, the Jew par excellence of the book, the embodiment of the inner life of Judaism. The very fact of this recognition of an inner life, not to speak of the grand personality in which she has typified it, entitled George Eliot to the heart-deep gratitude of all Jews; the more so inasmuch as she has hazarded and, at least temporarily, lost success for her most elaborate production, by endeavoring to battle with the commonplace and conventional ideas about Judaism.

Like All Great Leaders

"Those who know anything of the great leaders of spiritual Judaism will recognize in Mordecai all the traits that have characterized them. Saul of Tarsus, Ibn Gebirol (Avicebron), Jehuda Halevi, Ibn Ezra, Maimonides, Abrabanel, Spinoza, Mendelssohn (not to mention other still more unfamiliar names) were all men like Mordecai—rich in inward wealth, yet content to earn a scanty livelihood by some handicraft; ardently spiritual, yet keenly alive to the claims of home affection; widely erudite, yet profoundly acquainted with human nature; mystics, yet with much method in their mysticism.

"There is still another quality which Mordecai shares with the sages and prophets of the past—he is a layman. The natural thing for a writer describing 'a spiritual destiny embraced eagerly in youth,' a representative of the religious life of a nation, would be to describe some young priest ardently striving for the spiritual enlightment of his flock, some Mr. Tryan, some Savonarola; and it would have been right for all other religions.

Prophets, Too, Were Laymen

"But in Judaism the inner development of the Spirit has been carried on almost entirely by laymen—the Jewish Summa Theologiae, 'The Guide to the Perplexed' (More Nebouchin) of Maimonides, was written by a physician. We shall be using more familiar illustrations when we remind the reader that Moses and, above all, the prophets, were men from the lay community, not members of an organized priesthood. A 'nation of shopkeepers' has produced a Milton, a Shelley, a Newman; a 'nation of pawnbrokers,' if you will, has given birth to a Jehuda Halevi, a Spinoza, a Mordecai.

"To believers in the principle of heredity, this would be enough to give to Mordecai that possibility which is sufficient for artistic existence. English critics, however, seem not to believe in hereditary influences; they have unanimously pronounced him an impossibility. They require, it would appear, some more tangible proof of the existence among modern Jews of a character like Mordecai's than the a priori probability afforded by the consideration of the historic continuity of national character.

A Prototype Is Found

"Even this want could be supplied. The present writer was fortunate enough to discover traces of a Jew who, allowing for the idealization which is the privilege of the artist, might well stand for the prototype of Mordecai. . . .

"We have laid so much stress upon the artistic truth of Mordecai's character because, if this be granted, it is

Theatres Stop Slurs at the Jews

Anti-Defamation League Succeeds in Having Vaudeville Act Censored and Objectionable Advertising Matter Withdrawn From Circulation

WITH the opening of theatres for the winter season, incidents in several performances slurring the Jews or tending to hold them up to ridicule were reported to the Anti-Defamation League, which throughout the summer had waged a signally successful battle against discrimination in summer resorts.

Prompt action to suppress the objectionable scenes was taken, and proved effective.

Glen Edmunds and Rogers Jack in a vaudeville act, ''The Two Black Hawks,'' at the Columbia Theatre, Huntington, W. Va., sought to create laughter by giving an imitation of a Jewish dance in which they stamped their feet and shouted ''Get the money—get the money—get the money!''

Complaint was immediately made to the Gus Sun Booking Exchange Co., through which the act was booked. We quote from their reply:

''At no time is it our intention to have any act defame any religious faith. As you know, it is impossible for us to see more than fifty per cent of the acts personally, but if at any time anything of this kind is called to our attention, we immediately take steps to rectify it, the same as will be done in this case.''

The Indianapolis Star, in the August 12 issue, published a picture entitled ''A Jewish Kiss'' which brought compaints from Jewish residents of the city. Complaint was made to the Shubert Theatrical Company, which replied as follows:

''The cut is obnoxious and objectionable, first because it is indecent and second because it is defamatory. The picture from which this cut was made did not come from this office. We are wiring our advertising agent asking him to explain the appearance of this picture in the press.''

At the same time the League received a letter from the advance agent, expressing regret because of the incident, explaining that he was not responsible for the picture and advising that he would destroy all copies of the pictures in the possession of producing companies.

Upon further investigation it was found that the dramatic editor of the Indianapolis Star was responsible for the appearance of the picture. The matter was called to the attention of the editors of the paper, who expressed regrets and gave assurance that great care would be taken in all such matters in future.

George Eliot

inexplicable that the central incident of the Jewish part of **Daniel Deronda**, the meeting on the bridge between him and Deronda, should have failed to strike readers as perhaps the most remarkable incident in English fiction.

''If Mordecai has artistic reality, we contend that the meeting on the bridge in Chapter XL reaches a tragic intensity which almost transcends the power of the novel, and would perhaps require the manifold emotive inlets of the Wagnerian drama to do it justice—eye, ear, brain and heart should all be responsive. We boldly deny greater tragic intensity to any incident in Shakespeare.''

In what mood and manner, then, did George Eliot approach this epochal undertaking?

''**Daniel Deronda** is the most elaborate of her productions,'' says Dr. Edward N. Calish in his book, **The Jew in English Literature**. ''As she spent months in Florence seeking the material and the atmosphere to create a Savonarola, so she spent months in the study of Judaism and of the Jewish people, their customs and habits of life.

Letter to Mrs. Stowe

''In a letter to Harriet Beecher Stowe she wrote: 'As to the Jewish element in Deronda, I expected from first to last, in writing it, that it would create much stronger resistance, and even repulsion, than it has actually met with. But precisely because I felt that the usual attitude of Christians toward Jews is—I hardly know whether to say more impious or more stupid when viewed in the light of their professed principles—I therefore felt urged to treat the Jews with such sympathy and understanding as my nature and knowledge could attain to.' ''

How expressive of her character were the closing lines of that missive!

In **The Mill on the Floss**, published in 1860, is to be found a partial exposition; for in the impetuous, proud, highly sensitive Maggie Tulliver, the first necessity of whose soul is a passionate devotion to some one person, there exists the protype of the author. But a wider viewpoint is possible; and it is understandable only with a knowledge of George Eliot's life.

Story of Her Career

Born at Arbury farm, in Warwickshire, the daughter of Robert Evans, agent of the estate of Sir Francis Newdegate, she received her education in the schools of the countryside, where religious principles conforming to the Christian perceptions of the time likewise were inculcated; the latter, however, were more deeply impressed by her father, who apparently was a man of considerable intellect.

Upon the sensitive mind of George Eliot his preachments made a profound impression and, coupled with the fact that she found ample opportunity for study, it followed that she became a devout adherent of her church. But a reversal of her attitude was to occur. Her mother having died and her sister married, she accompanied her father to Coventry in 1841, where she won the friendship of Mr. and Mrs. Charles Bray and Charles Hennell, all of whom were critical toward Christianity.

In the twenty two year-old girl these associates inspired independent habits of thought which led to agnosticism and, it seems, to frequent clashes with her father, whose not always moderate rebukes proved, nevertheless, unavailing. The Brays and Hennell turned George Eliot's attention likewise to letters, and in 1844, with a translation, began her career—a career which was to bring her into association with Herbert Spencer, Carlyle, Froude and Lewes.

Lewes Her Inspiration

Lewes exercised in the life of the novelist the most important of influences, for in him she found the recipient her nature required for the full wealth of its affection. Lewes had separated from his wife in circumstances which precluded divorce, but an intimacy was established, construed by both the novelist and himself as marriage. Whether Lewes' companionship was, as some critics suggest, pernicious in certain directions, it must be conceded to have been the major prop on which the genius of George Eliot rested. It was Lewes who inspired her with confidence in herself; Lewes who shielded her from unpleasant persons and from unfriendly or even inapt criticism, the reading of which would make her ill for days; Lewes to whom she turned for compensation when the informality of their relation alienated many of her acquaintances. And in 1856, three years after their association began, appeared the first of George Eliot's novels, **The Sad Fortunes of the Reverend Amos Barton.**

One may well conceive the semi-isolation of their life and its effect upon the author's mind—profoundly studious, highly analytical, but, for all of that, more absorbed in the elementals of men's consciousness than in the facets ground by the petty transactions of her day.

That situation accounted in a sense, no doubt, for the failure of **Daniel Deronda**; it makes plain also the commercial reverses which attended the appearance of **Romola**, the most ambitious of her work, by some critics declared the greatest historical novel ever written. Its scene was laid in the Florence of Savonarola and the Renaissance, and it represented—as did **Daniel Deronda**—protracted periods of intense study; yet such Italian scholars as Browning, Rosetti and William Strong pronounced it unreal.

Of late the more enlightened thought of Christians has given to George Eliot's narrative of the Jews the praise to which its merit entitles it.

The Talmud

(Continued from page 4.)

upon, all went to feed the flames, even Bibles were not respected.

Penalty of death was decreed against everyone who would conceal a copy of the Talmud. This happened under the milder regime of Pope Julius. Worse times were in store for the Jews, when Paul IV ascended the throne of Peter. He has been without doubt the most cruel, the most fanatical, and the most ruthless persecutor of the Jews, from among all the popes. He reduced them to absolute beggary and drove them out of Rome, but he could not longer destroy the Talmud, for there were no more copies left to be destroyed in Italy.

The result was the downfall of learning and intellect. But the Jews could not do then without the Talmud as little as they could in former times. True, the Reformation destroyed the Inquisition in Germany, but the persecution of the Jews remained permanent.

It has taken more than 300 years before the Jews in Germany were emancipated. Still the Jews ventured upon a new edition of the Talmud. A new Pope Pius IV had succeeded Paul, and he allowed the printing of the Talmud with another name instead on the title page, hence the title Gemara on all subsequent editions, and he also insisted on having all the passages left out which had been struck out by the censor. Thus appeared the mutilated Edition of Basel, 1578-80. A book has been compiled in modern times which contains all the passages which were left out in that, and in all the editions which follow it, so many passages were struck out.

Russian Editions Deleted

The changes and alterations in it are often very stupid. Instead of ''Goy'' they put ''Akum'' (worshiper of stars and planets); nay, the whole tractato of Abodah Zarah was entirely left out, as if everything written against heathen in any way meant Christians. With the exception of the edition of Amsterdam all the other editions of the Talmud have retained the imprint of these censors, and the mutilation is continued still in all the recent editions printed in Russia.

The times changed but the spirit of intolerance was still rampant, and over and again new old accusations have been raised against the Talmud. In the year 1700 appeared the monster pamphlet of Eisenmenger, two volumes of about 1,000 pages full of all the legends and tales and sayings he could get hold of, which he twisted and turned, and to which he gave a hostile interpretation.

Unable like his predecessors to appreciate these flowers of poetry from Israel's garden, he was still less able to cull them. He was also assisted by the hands of former Jews. To this pamphlet the modern libelers recur for information, and the modern Briemans, Rohling, Drumond are indebted to Eisenmenger and his predecessors, of whom I have mentioned a few, for everything they pretend to know about the Talmud.

Shortly after the appearance of Eisenmenger's libel and instigated by the renegade, Joseph Jacob, the Government of Kustrin in Prussia ordered the confiscation of the Talmud on the same plea, that it contained blashphemies against the Christian faith. Being appealed to by the Jews, King Frederic ordered the immediate release.

Attacked by Frankists Jews

The century was not to close, however, without witnessing another and, let us hope, the last auto-da-fe of the Talmud. This time the tragedy takes place in Poland. The accusers are the Frankists Jews, who had believed that Sabbathai Zebi was the promised Messiah, whose prophet was a certain Frank and whose sacred book was the Zohar. This they placed high above the Talmud. They formed themselves into the anti-Talmudic sect, who soon resorted to unscrupulous transgressions of the Law.

Being persecuted by the Jews as heretics, the Frankists appealed for help to the Archbishop of Kounenke, alleging that they were almost Christians and that they were believing in the Trinity and they declared that the Talmud was not only a book full of blasphemies, but that it was the cause of the stiff-neck madness of the Jews preventing them from embracing Christianity. Upon these points they wanted to discuss publicly with the Talmudists.

Bishop Dembook convoked a public meeting at Kamenetz, where the scenes enacted were almost a literal copy of those enacted in Spain, when Geronimo de Santa Fe, alias Joshua Lorki, stood up as the public accuser of the Talmud. The result in Poland in the eighteenth century was identical with that in Spain in the fifteenth century. The Bishop declared the Talmudists as vanquished, and the Talmud was accordingly condemned to the fire.

The Frankists, assisted by the monks and police, searched everywhere after copies of the condemned book and many thousands were burned publicly by the hangman in 1757 in Kamenetz.

Concerning Modern Critics

This was so far the last of a long series of attempted destructions. Jewish hands fanned the flames and brought together the wood for the pile on which to burn the most wonderful book in the world, the Bible, of course, excepted.

If pyres and stakes are not built now for the Talmud, it is nevertheless again held up to public execration by men like the renegade Brimanus, and his acolytes and assistants—Stocker, Rohling, Drumond and the host of similar agents of darkness. Their success will be the same as that of their predecessors. Their efforts and machinations are bound to fail in the future as they have failed in the past. (Reprinted by permission of the Sinaist, London.)

Taft's Counsel to Jews is Patience

Former President Addresses Members in New Haven; Tribute is Paid to Those Who Served in War; Medals Bestowed

"IN longing and looking for the day when persecution and prejudice shall be no more, you Jewish people must have patience, patience, patience," was the warning which former President William Howard Taft gave his audience at the Victory night celebration held on Nov. 2 in the ball room of the Hotel Taft by Horeb Lodge No. 25, in honor of its 173 members who served in the war. With one or two exceptions all of these men were present and in addition to having been dined at Harmonie Hall earlier in the evening were given handsome service medals. Honor medals were also bestowed upon Mr. Taft, Col. Isaac M. Ullman and Col. Harry Cutler of Providence.

President Joseph Koletsky in a short speech paid a tribute to the boys who had served in the war, concluding his remarks by asking the returned members to stand by old Horeb as they had stood by Old Glory.

One of their number, George J. Bernstein, failed to return, having made the supreme sacrifice, and resolutions were adopted and a copy ordered sent to his family.

Honor Medal for Mr. Taft

After Charles H. Shapiro of Bridgeport, president of the New England District, had made a short speech, the arrival of Mr. Taft and Col. Ullman was announced and the entire assemblage arose and gave them an ovation which lasted several minutes.

After presenting one of the medals to Col. Ullman, Mr. Koletsky turned to the former president and in tendering another of the decorations called attention to the previous occasion when the Order had asked Mr. Taft to accept its recognition of his services—after the abrogation of the treaty with Russia.

The famous Taft "chuckle" was much in evidence when the former president commenced his speech of acceptance. "For," said Mr. Taft, "while I am deeply touched and greatly appreciate the honor which you have conferred on me, it seems to me that you are making much too much of those who stayed at home. I understood that this was to be a victory night for those who served abroad, and that doesn't include me."

Enemies of Oppression

Continuing, Mr. Taft said that the Jewish race had always fought against oppression wherever it existed, and then gave his warning as to having patience. "The evils are deeply imbedded," he said, "and needed some great catastrophe like the world war to make a change, after which will come a gradual restoration of justice and equality. I long for the league of nations and the ultimate protection of small peoples, and I rejoice for the future, as it is sure to work itself out for the good of mankind. The process may, yes, must, be of necessity slow, and we must not assume that everything is going to be done at once, so once again I counsel patience."

The speaker concluded by saying to the returned boys that the breadth of character which their experiences had brought them had made them better men, better members of Horeb and better citizens. Mr. Taft received another ovation as he left the hall with the colonel.

San Francisco, Calif.

Enthusiastic over the work of the B'nai B'rith lodges in the cities of the Pacific Northwest, Grand President Milton Meyer of District Grand Lodge No. 4 and members of his official party are back in San Francisco after an official tour of the northwestern portion of the jurisdiction.

Accompanying the Grand President on the trip were Mrs. Meyer, Grand Orator Edgar C. Levey and Mrs. Levey. They were away several weeks.

Among the most notable actvities of the B'nai B'rith which won the commendation of the Grand President were the immigrant aid and Americanization endeavors of the lodges in the Northwest, especially in Portland, Seattle and Vancouver. He told of the importance of this work and of the big results it is accomplishing in helping co-religionists who reach America as strangers in a strange land.

Strongly impressed was the Grand President, also, in the fact that in the various cities visited all activities and interests of a Jewish character radiated from the headquarters of the B'nai B'rith and that the lodges were keeping alive the sparks of Judaism.

In all twelve cities were visited by the party. These were Portland, Aberdeen, Bellingham, Vancouver, Victoria, Seattle, Spokane, Butte, Billings, Denver, Salt Lake City and Reno. In each community the grand president and his companions were accorded rousing ovations. Special meetings were called in honor of the grand president and grand orator. Conferences were held with Jewish leaders of each community to discuss B'nai B'rith activities and the work of the Order throughout the district.

Our Race an Asset

"One significant fact impressed me particularly on this trip," said Grand President Meyer. "That is that wherever our people are proclaiming their Judaism they are receiving the highest respect in their respective communities and holding high positions. And where they are indifferent about their Judaism, their position in the community is of no great importance."

Conditions in the cities visited were found to be "unusually good," Grand President Meyer reported, and he declared the Jewish people were taking care of their local problems. He said:

"I was deeply gratified to find that in the various cities all things Jewish are radiating from the B'nai B'rith lodges.

"In cities where no synagogues now are maintained, steps are being taken to provide them, and the inspiration to do this is coming from the B'nai B'rith.

"Our lodges are keeping alive the sparks of Judaism and are bringing our people of all elements together on common ground."

Visit Denver Hospital

The grand president and his party stepped over the bounds of the jurisdiction to visit the Jewish Hospital for Consumptives at Denver, which was established by the B'nai B'rith and since has had the B'nai B'rith for its chief patron. The patients were addressed by the grand president and grand orator.

"It is an institution of which we all can be proud," said Grand President Meyer.

The grand president and grand orator planned to visit Stockton, Sacramento and other cities later.

On Monday evening, Oct. 13, President and Mrs. Meyer were given an ovation by the two San Francisco auxiliaries at the B'nai B'rith hall. The receiption was in the form of a Succoth festival. An interesting program was presented and a large attendance was present.

Ophir Lodge No. 21 gave a dinner dance on Sunday evening, Oct. 26, at the Palace hotel in honor of President Meyer.

Nation's Heroes Feted

Members who have returned from the nation's service were guests of honor at an elaborate entertainment in the B'nai B'rith hall. Dr. Martin A. Meyer delivered an inspiring address. An entertaining program was presented, following which refreshments were served.

Boxes of goodies were sent as Rosh Ha Shonah gifts to Jewish soldiers at the Letterman General Hospital by members of the ladies' auxiliaries of the B'nai B'rith, who received the thanks of the Red Cross for the work.

The October issue of **THE UNITY BULLETIN**, the monthly publication of Unity Lodge No. 273, is a most creditable number, setting forth the activities of the lodge. It is filled with crisp lines of interest to the members and has a number of important announcements bearing on lodge work.

The lodge announces a whist party for Monday evening, Oct. 27.

McKeesport, Pa.

A rousing meeting of McKeesport Lodge No. 573 was held at Roth's hotel on Sunday morning, Oct. 19, for the purpose of furthering the drive for the Jewish Relief Fund, in which McKeesport lodge has taken a very prominent part. One of the most active members of the lodge, Brother Henry Friedman, is chairman of the Campaign committee.

St. Paul, Minn.

An open meeting of Minnesota Lodge No. 157 was held at St. Paul on the evening of Oct. 13. Miss Duke, formerly associated with the Federated Children's Bureau and now specialist on statistical research, on behalf of the Child Labor Committee, delivered a very interesting and instructive talk on the work of that body.

She emphasized the need of modern and scientific legislation, both federal and state, to correct abuses in the employment of children and urges also mothers' pension laws and compulsory education.

The meeting was well attended despite inclement weather. An entertaining musical program was also rendered. The meeting was presided over by Brother Sylvan E. Hess, chairman of the Intellectual Advancement committee of the lodge. Dancing completed the program.

The meeting was the first of a series of intellectual advancement meetings and social affairs which the lodge will hold during the coming season.

Bridgeport, Conn.

Harmony Lodge No. 711 staged a smoker as the first meeeting of the season, held on Tuesday, Oct. 14, at Harmony hall. Dr. Abraham Anspacher, rabbi of Temple Beth Israel of Hartford and vice-president of the Hartford lodge, delivered a brilliant address.

St. Louis, Mo.

The visit on Sunday, Oct. 19, of the Grand Lodge officers and general committee of District No. 2 was made the occasion of a series of entertainments and receptions.

In the morning Rabbi Leon Harrison, speaking of "The Purposes and Ideals of the B'nai B'rith," delivered a masterful address to the visiting officers and members of Ebn Ezra and Missouri lodges.

In the afternoon an automobile ride was provided for the visitors. The officers and the general committee were the guests of the local lodge at a dinner at the Columbian club in the evening. Following the dinner, a large reception was held in the ball room.

Sidney G. Kusworm, president of the District Grand lodge, addressed the assembly on "The Achievements and Future of the Independent Order of B'nai B'rith." Talks were also made by other officials of the district. The program included several musical numbers.

Spokane, Wash.

More than 300 persons were present at a meeting of Abraham Geiger Lodge No. 423 in the K. P. Hall on Thursday evening, Sept. 11. The meeting was held in honor of the visit of the Grand President and Mrs. Milton Meyer and Grand Orator and Mrs. Edgar C. Levey.

The president, Harry Cohen, introduced the district deputy, Brother Samuel Edelstein, who in turn introduced the district president. The latter was given an ovation.

President Meyer dwelt upon the activities of the Order, listing the institutions maintained and describing the Order's efforts to improve the Jews. Grand Orator Levey spoke on the ideals of the Order, showing the necessity for the existence of the B'nai B'rith, the members of which are able to perform such effective work.

The meeting was followed by a banquet prepared by the Ida Bloom Straus auxiliary. Talks were made by President Harry Cohen of Spokane lodge, Bros. Klinesmith, Capt. Max Newmann, Harry Rosenhaupt, J. A. Schiller and Past President Hyman Cohn.

The banquet was followed by a dance. Abraham Geiger Lodge has outlined an interesting program of activities for the coming season.

At the first fall meeting, held recently, seven candidates were proposed for membership and three candidates initiated. The publicity committee, headed by Brother Abr. E. Kye, announces that the lodge is in a flourishing condition and in excellent financial circumstances.

Springfield, Mass.

Springfield Lodge No. 684 has begun the publication of a lodge paper, **THE LIVE WIRE**. The paper lives up to its name and promises to arouse enthusiasm in lodge events. It is edited by Brother Isadore H. Horowitz, assisted by Brothers Henry Lasker, Dr. Myron Wessler and Ralph B. Boas.

THE LIVE WIRE announced a meeting on Monday evening, Oct. 13. It listed the petitions for membership and gave the names of those elected into the Order.

An interesting feature of the paper was the president's column, in which he enumerated members who had distinguished themselves in serving the Order.

Ft. Worth, Texas

Isidor Straus Lodge No. 519 announces that its regular meetings will now be held on the first and third Tuesdays of each month at the Hebrew Institute.

New Lodge Founded in California

Residents of Santa Rosa Obtain Charter; B'nai B'rith is Mainly Responsible for Ending Discrimination in U. S., New Haven Members Are Told

THE General Committee of District No. 4 at its last meeting was presented, through Brother Lucius L. Solomons, with a petition for a B'nai B'rith charter from residents of Santa Rosa, Sonoma county, Cal. Twenty persons had signed the document, but the number has since been augmented.

Brother Solomons was the Holy Days lecturer in the community, and it was in response to his eloquent appeal for Jewish ideals and Jewish life that the assemblage resolved to become part of the Order. Most of the petitioners being pioneers or busines men of established position, the request for a charter was granted forthwith.

A majority of the General committee went to Santa Rosa on Sunday, Oct. 12, and met the petitioners in conference, where the latter were made acquainted with the inner work of the Order, what was expected of them and what they might expect from the Grand Lodge. A preliminary organization was formed with Max Rosenberg, a leading merchant, as president, and Dave Rosenberg, his nephew, just returned from service in France, as secretary. The entire project was accepted with sincerity of purpose, and tangible proof was given that as new members they would be ready to shoulder all their burdens and responsibilities. The age and standing of the Jewish community is a guarantee of the permanency of the lodge.

Before the meeting a luncheon was served in the Occidental hotel, attended by the wives and daughters of the petitioners and several prominent non-Jews of Santa Rosa. Addresses were delivered by Brothers Solomons, Edmund Tauszky, Richard E. Gutstadt and Judge Sewell of the Superior Court of Sonoma county. The conference was afterwards addressed by President Meyer, Secretary Aschheim and Brother Newburgh. The installation of the lodge was set for Sunday, Nov. 2.

The selection of a name brought forth a contest between that of "Abraham" and "Bear Flag." The former name was to commemorate a pioneer, now deceased, named Abraham Jacobs, who for many years was the lay minister of the congregation, revered by the entire Santa Rosa population.

Everybody conversant with the early history of California knows of the "Bear Flag" incident at the old town of Sonoma in 1846, when a small party of Americans, with Gen. John C. Fremont at the head, proclaimed the independence of California from Mexico and raised the "Bear Flag" as their standard.

There was a tie vote and the question was allowed to rest with the understanding that, should it be found that an Abraham lodge was already in existence, "Bear Flag" would then be the choice. The gentlemen were informed that the executive committee objects to a duplication of names and declines to issue such charters. Since the meeting it has been learned that there is an Abraham lodge in District No. 1, consequently "Bear Flag" will stand.

Several of the petitioners came from the neighboring town of Petaluma, which now has even a larger Jewish population than Santa Rosa, and it is more than likely that those men will form the nucleus for a lodge in that thriving town.

New Haven, Conn.

That the B'nai B'rith is mainly responsible for the ending of discrimination against Jews in this country; that the aim of the Order is to mako better Americans and better Jews of newcomers to the United States and that every Grand President of the B'nai B'rith has received the commendation of the government for the splendid work the Order has done for the Jews' welfare, were the three principal points emphasiezd in an address delivered by Brother Chas. H. Shapiro, president of District Grand Lodge No. 1, at the first meeting of the fall season of Horeb Lodge No. 25.

The hall was crowded with an enthusiastic audience. While most of the time was consumed with speech-making, an elaborate program was set in motion which will pave the way for a busy season.

President Shapiro, at the conclusion of his talk, read a letter received from Booth Tarkington, in which the noted author said:

"I am much gratified and I should add that I think the work you are doing is of the utmost usefulness. In fact, I believe that just that sort of work is by all means the most important that can be done in America today. This country should be aroused to comprehend the need of it."

Other speakers included Morris D. Saxe of New Britain, Nestor Dreyfus of New London, S. Wagner of Stamford, M. A. Hartshall of Hartford, Benj. Kashman of Hartford, P. S. Silbert of Springfield, Dr. Myron Wessler and H. J. Weissman of Waterbury, Samuel Kampner of New Haven and Maxmilian Stein of Bridgeport.

Past District President Maurice P. Davidson spoke at the meeting of the lodge on Sunday evening, Sept. 28. At this meeting the announcement was made that the President of Horeb Lodge had brought in 130 members during the past three years.

Sunday evening, Oct. 12, was victory night at Horeb Lodge. The members were addressed by Hon. Herman Asher of New York, past president, and now treasurer of District No. 1.

"Horeb Lodge Pep" the paper edited for the lodge by Brother Joseph Koletsky assisted by Brothers Joseph H. Ullman, Abraham N. Friedman, Amster Spiro and Robert E. Hyman, announces in a most striking and interesting manner the various activities undertaken.

Portland, Ore.

Portland Lodge No. 65 held a splendid meeting on Tuesday, Sept. 23, at which Dr. Lawrence Selling, lately returned from France a major in the medical corps, delivered a most interesting and stimulating address.

Julian F. Langner, agricultural editor of THE JOURNAL, spoke on "Production and the High Cost of Living" at a meeting on Tuesday, Oct. 7.

Following the talk, a discussion on the work of the committees of the lodge took place. The speakers' bureau reported that among the speakers who would be in Portland this year were Dr. Martin A. Meyer of San Francisco, Dr. Stephen S. Wise of New York, and Miss Lillian Wald of New York.

A class of twelve candidates was initiated, bringing the membership of the lodge to 700.

Meetings are now held regularly on the first and third Tuesdays of the month. The Tuesday luncheons at the Chamber of Commerce provide excellent opportunities for putting the members in close contact with the work of the Order.

Portland Lodge is planning to inaugurate a state-wide campaign for work in the interest of the Jews. A very ambitious program has been drafted, which will be made public shortly. The following activities are announced at the B'nai B'rith Building:

Monday and Thursday evenings, men's gymnasium classes; Tuesday and Friday afternoons, junior classes; Wednesday night, social night; Tuesday and Saturday evenings, women's classes; Thursday afternoon, junior girls' classes.

All of the classes include swimming. This work is now in charge of an expert physical instructor for men and boys and a capable assistant for the women and girls.

The lodge arranged an exceptional affair in the nature of a Hallowe'en party for Tuesday evening, Oct. 28, at the B'nai B'rith building.

Chicago, Ill.

The regular monthly meeting of Oriental-Hilliel lodge was held on Monday evening, Oct. 6. The meeting was addressed by the President of the Order, Brother Adolf Kraus, and by Judge Hary M. Fisher of the Municipal Court, who appealed to the members for support in the B'nai B'rith campaign for the rehabilitation of the overseas members.

Brother Moses B. Levin, who had just returned from a trip abroad, painted a most vivid picture of conditions in Europe.

A new pace was set for the lodges in District No. 6 at this meeting, when Oriental-Hilliel lodge voted that hereafter an initiation fee of $15.00 would be charged all applicants. The lodge is also discussing the proposition of increasing the annual dues.

Ramah Lodge No. 33 still continues its program of initiating a class of members at every meeting. At the last meeting, on Oct. 13, eighteen new members were inducted into the Order. A number of applications for membership were presented. A letter was read from Brother Seelenfreund, secretary of the lodge, who is now in Europe on business of the Order.

Brother Seelenfreund described some of the conditions overseas and expressed the hope that he would be able to attend the next meeting.

Judge Harry M. Fisher made a stirring appeal for the war sufferers' fund and for the B'nai B'rith fund for its overseas members. The president appointed committees to raise funds for these drives.

David Fish Lodge No. 130 is planning to celebrate the fiftieth anniversary of the founding of the lodge, which will be attended by the two remaining charter members. The plans include a banquet, addresses by prominent members of the Order, and a reunion of all the lodge veterans.

Committees were appointed to raise funds for the B'nai B'rith rehabilitation fund and for the war relief campaign.

The lodge voted to charge an initiation fee of $15.00. It also plans to increase its annual membership dues.

Pittsburgh, Pa.

A huge banquet and entertainment was held on Sunday evening, Oct. 26, at the Hotel Schenley to celebrate the success of the recent membership drive inaugurated by Jericho Lodge No. 44. Brother Marcus Feuchtwanger, president of District No. 3, was tho guest of honor.

The occasion was used also to bid welcome members of the lodgo who had returned from service. The candidates who had been obtained as a result of the membership drive wero initiated.

New York City

Manhattan-Washington Lodge No. 19 conducted an outing to the B'nai B'rith Home for the Aged at Yonkers, N. Y., on Sunday, Oct. 12. A large group of members and their families attended. A pleasant program was provided and refreshments were served to the visitors and the inmates.

The first regular meeting of the winter season was held Wednesday evening, Oct. 22, at which plans were laid for a large membership drive.

Chananiah Lodge No. 165, at its last session, discussed the remodeling and putting into shape one of the rooms of the Yonkers home. This is part of the District No. 1 project to have each of the lodges take care of one apartment, the rooms thus remodeled to be named in honor of the lodge contributing the funds.

Chananiah Lodge is planning an entertainment and ball to be held on Jan. 17 at the Floral Gardens.

Another event of importance will be the memorial services to be conducted on Dec. 7 by Brother Henry Weiss, expresident of the Lodge and chairman of the Memorial Service committee.

Jackson, Mich.

David Heuman Lodge No. 809 held its first meeting of the winter season on Monday evening, Oct. 7. Three members were reinstated into the lodge and one new member initiated.

Rabbi Chas. J. Freund of Grand Rapids, Mich., delivered an interesting talk. The evening concluded with a luncheon and a smoker.

Cleveland, Ohio

Led by A. S. Deutsch, a group of young men and women have formed plans to study French. The course will be open to members of the B'nai B'rith and their friends and will consist mainly of French conversation.

A class in Hebrew and Hebrew literature is being organized for members of the B'nai B'rith at the request of a number of members.

Another course of study to be presented by the Cleveland Lodge will be a class in commercial law, conducted by the chairman of the commercial law committee, Brother Max B. Goodman. While it is not intended to make this essentially a law course, the aim of the leaders, who include some of the most prominent attorneys of Cleveland, will be to present the practical application of important legal principles to present-day business. The course will be presented in the form of round-table discussions.

Success is attending the efforts of the teams taking part in the B'nai B'rith membership campaign. The goal of Cleveland Lodge is 2,000 members. One team captain, Brother R. D. Haas, announced at one of the meetings that he alone had secured fifty new members.

To stimulate interest among the team workers, Brother Joseph Leronge said he would defray the expenses of a trip to Cincinnati to the world's series as a prize for the worker obtaining the largest number of new members.

The membership drive of Cleveland Lodge is under the direction of Brother E. E. Schwartz.

Newark, N. J.

A big initiation ceremony was held by Ezekiel Lodgo No. 90 at tho Temple Assembly hall on Wednesday evening, Oct. 27, to celebrate the success of the membership drive, for which Ezekiel Lodge received the commendation of the Grand Lodge. Brother Abraham Berkowitz, of Philadelphia, chairman of the Social Service committee of District No. 3, was the principal speaker.

The Inevitable Middle Course

A Scrutiny of the History of Judaism, Which, Though It Was Not Written With That Purpose in Mind, May Well Indicate the Manner in Which Political and Industrial Problems of the day Eventually Will Be Solved

By Dr. Max L. Margolis

"THIS TORAH is like unto two paths. The one is of fire and the other of ice. If we turn to the one, we shall burn to death; if we turn to the other, we shall freeze to death. What shall one do? Let him walk in the middle."

The counsel of our rabbis has nothing to do with the philosophers' direction to follow the mean. The latter has reference to the humdrum virtues and failings and savors of the prudential or utilitarian. The Preacher in Holy Writ gave utterance to this wisdom when he counseled men not to be over-righteous or overwicked, overwise or overfoolish. It amounts to diplomacy in morals. It inculcates holding oneself in control, having oneself well in hand. Such behavior insures success.

The rabbinic maxim occupies a higher plane. It has to do with religion. The religious sentiment is borne by enthusiasm, and the enthusiast will not listen to counsels of moderation. It is all in the temper of a man. The rabbis are not concerned with the individual. What they have in mind is clearly the system which is made the watchword of large followings, sects, parties. And the Torah is placed above the parties.

A living religion must have room for diverse courses, interpretations, points of view. The word of God in Israel has always been tripartite. Our collection of Sacred Scriptures is tripartite. The point is that all three are there, bound together in one volume, placed on an equal footing of authority.

The individual Israelite, in moments of uncertainty, in need of seeking authoritative advice, appealed for a decision to the instruction of the priest, the vision of the prophet, or the counsel of the wise man. The priest manipulated the divine oracle, or inspected the multitudinous scrolls for a precedent. The priest is always cool and collected. Everything for him is regulated by tradition. Ultimately he is convinced the rules emanate from the highest authority, from the ancient law-giver who was the mouthpiece of the Deity.

Rituals and Morals Blended.

Rules were laid down for the clean and unclean, the meat that might be partaken of and the meat forbidden, but also for vows and moral obligations, which were binding and which were not. The ritual and the moral were not at all distinguished. In either domain a soul might trespass and forfeit the divine pleasure.

The prophet is the born enthusiast. The priest always belongs to a body; the prophet may and may not belong to a school. Some sort of continuity obtains, but it is of the loose sort. The prophet seeks immediate contact with the spirit. There is something pathological about the gift of prophecy. The hand of the Lord was heavy upon the prophet; he was thrown into a fit of ecstacy which weakened his body. Jeremiah experienced it; Mohammed knew it. The prophet might be consulted by individuals; but for the most part he was the counselor of kings and men in high station, and his word was sought in critical moments of the nation's history.

The wise man is the forerunner of science. He, like the priest, falls back upon tradition, upon the searchings of the fathers. Human conduct was observed by generations. Wise maxims traveled from mouth to mouth and from nation to nation. Backed by experience, the wise man or the wise woman, as the case might be, gave counsel with a sureness and directness which equaled the prophetic insight.

View of Moderns Narrow.

Life is much more complex than the student of history is willing to concede. The great fault of the modern school of Bible scholars is that it neatly arranges the three parts of the Bible in chronological sequence. They really follow tradition, only in a different order. Tradition says, first came the Law, then the Prophets, and lastly, the Men of Wisdom. The modern says, first came the Prophets, then the Law and then the Men of Wisdom.

It were more to the point to place the law last, for when tradition places it first, it does not so much mean first in time as first in importance, and that means that the law succeeded to all the spiritual movements of ancient Israel. For the law held its position at the last; everything else was subordinated to it. The law-giver was prophet also, that is the law took over the greater part of the prophecy. Leviticus is priestly; Deuteronomy is surcharged with the prophetic element. And the same law of Deuteronomy gives itself out as the sum and substance of wisdom and understanding.

What is true, however, is this: that the priest's instruction and the prophet's vision and the wise man's counsel were contemporaneous, crossed and recrossed one another's paths. Bitter battles were fought between the three exponents of the divine will. At times one tendency prevailed, and at other times another. But the field was never held quite by one alone. Each was one-sided and each had an element of truth. But the whole truth was with none alone.

Torah in the Making.

Modern criticism tells us that the Torah is composite. So long as it merely dissects and does not build up, it fails to bring out the force that was operative in the make-up. It was not a mere matter of paste and scissors. The very composition would be proof that the Torah was meant to be an expression not of one or the other tendency, but of all the movements that stirred ancient Israel.

There were those that sought to bring the nation into close intercourse with the neighbors, the pluralists who stood for de-centralization, for treating Palestine as a province in a larger aggregate, and then there were the centralists who would withdraw the nation from all foreign contact and put it upon a footing of autonomous culture; and there were naturally those who worked for a reconciliation of the extremes.

No victory but it carries a partial defeat. If, therefore, centralization won out, it was not without concessions to the centrifugal element. Prophecy would rule the ritual out entirely: to what purpose were the costly sacrifices and the priestly paraphernalia and the hocus-pocus on the fast day? "Wash you; cleanse you; cease to do evil, learn to do good; love mercy, do justly; release the bonds of the oppressed." A sort of ethical culture.

Middle Position Victorious.

The priests answered by adding precept to precept, by telling people to visit the temple and give their best to the maintenance of its worship. The priest won out, you will say. But he had made peace with the prophetic stormers. The law which the scribes about Ezra undertook to teach the people made social righteousness and ritual ceremony alike a matter of concern. It is the middle position that was victorious. And as a sign of the intermediate's victory may be mentioned that from that time on the priest made way to the learned expounder of the law.

This was indeed the great deed of Ezra and the men of the great synagogue. The law was produced from its obscurity in a corner of the temple. It was re-written in a script that the laity could read. It was the people's book. The scholar, the student, the teacher had precedence over the high-priest who might learn his practice by rote but otherwise be ignorant of the plain or deeper meaning of the law.

In time the expositions of the scholars grew to enormous proportions and overshadowed the source. Mountains upon mountains of norms were heaped up, fences within fences were constructed, the pedantic jurists took to themselves the mastery over the conscience of the Jewish people. It was the ancient sacerdotalism in a new garb.

Engrossed in the Form.

In the place of the temple worship there came to stand the synagogue with its worship, and the slender ritual of long ago grew to be a voluminous book, and men were absorbed by the task of codifying the etiquette of public and private worship and the multitudinous rules as to the delinquency in confounding benedictions and the like. The externals were made much of. Yet in all these ages, reaching almost to the present day, there were not lacking the revolutionaries, those who rebelled against authority; and between the two extremes labored successively and successfully the men of the intermediate tendency, they who conformed as the strictest observers would have them do, but who stressed the motive, who dwelt on inwardness, on the duties of the heart.

Philosophers there arose who almost threatened to turn the whole structure of Judaism upside down and to make it capitulate before the wisdom of the Greeks. Again a middle course was found, and between the extreme legalists and extreme rationalists there arose the pietists or Hasidim, who in outward conduct were not a whit different from the rigorous traditionalists, but at the same time gave the religious practices a meaning, a motivation, an inwardness, and relieved observance of much of its gloom by re-investing it with joy, with spiritual elation.

For upward of a hundred years, Judaism has again been torn between two extremes. On the eve of the granting of civil emancipation, there arose, as in the days of Jason and Menelaus, and still earlier in the days of Ahab and Jezebel, men who, with no less good intentions, strove to adjust Judaism to the environment. It is needless to dwell at length upon the history of the movement. We are witnesses of its full blown consummation. We have been, all of us, at one stage or another, attracted by it. Even its antagonists cannot refrain from giving credit to its clean-cut position. Naturally its full intent is revealed in those who style themselves or who are so styled by the more timid radicals.

The Birth of Orthodoxy.

Over against this revolutionary movement, which it was and is, there came the reaction, and it was nicknamed Orthodoxy. The term was borrowed from the Christian Church, but we will let it go at that. The Orthodox clung the more tenaciously to the outworn or obsolete just because of the attack on the part of the radicals. Alas that that camp lacked men of breadth of view and of historical perspective. You will point to exceptions. But they really belong no more to the reactionary wing which the middle body now dubs as the ultra-orthodox.

For a middle body there came into existence. The Breslau Seminary became its most important seat, and a child thereof thrives among us. Schechter was wont to din it into my ears that "Richtung," tendency, "shittah," counted for everything. We also have had, and still have, the so-called "conservatives" among us. I said it years ago that if by "conservative" we mean hats on, the second holiday, organ, mixed sexes, abbreviated prayer-book and the like, the word and the position have no meaning for those of us, who, like them, may seem to occupy a middle position, but who, in reality, mean something entirely different.

A newer conservative type of Jews and Jewish congregations is in the process of development. We shall not curtail the prayer-book, nor are we going to pray in "journalese." We have the historical sense. What has come to be must stay. Prayer-books grow, but they are not made to order. We know that time-honored institutions had a beginning. But we cannot revert to beginnings. In all outward practices we conform. But we are conscious of the inroads which life has made upon certain practices, and we willingly shut our eye to laxities which are forced by circumstances and wait for the day when the properly constituted authority will legalize them.

More than Tradition.

But what is most important is this: we give our acts a motivation vastly different from that which the traditionalist pure and simple allows. If we abstain from forbidden food, it is not because it is so written in Code or the book of Leviticus, chapter eleven. We are men abreast of the learning of the day. We know, and, perhaps, even we do not know, how these taboos originated. But again we are students of beginnings, but we do not ourselves go back to beginnings. We do not believe in retrogression of any kind. For us the motivation lies in what the law-giver (unhistorically perhaps), assigns as the ground of the prohibition, to the intent that we remain a body apart, that in other words we may safeguard the perpetuation of the Jewish people.

What we ask of a new deviation is no more and no less than: will it tend to disrupt us or to keep us intact? And we keep ourselves intact because of the ancient hope and the ancient promises. Our movement is directed along the main current of Judaism, and we steer our craft clear of the rocks on either side. We are orientated as of old toward Zion. But we recognize the miracle "invisible" by which God is working redemption in our own days. We are looking forward to the day when the Jewish people will live its own life on the soil of the fathers; to them we would transmit the heritage of Judaism intact, in order that there it may be transmuted into something which will be imposed not from without but from within, by the throbbing pulsating life of new and wholesome conditions, and from thence we hope that an influence for good will spread to the utmost corners of the earth where Jews will dwell, true to their various fatherlands, but in spiritual contact with the new Jewish culture.

Leases On Life

(*Continued from page 7.*)

weight, a healthy color again came to my cheeks, and I felt better than I ever did in my life.

Under Care of Experts

I was under the care and treatment of physicians who are experts in tuberculosis and who had at their disposal laboratories equipped with the most modern scientific appliances and apparatus. Other physicians who are specialists in certain branches of medicine were also called in consultation when necessary. With such advantages at one's disposal, only he who indulges in dissipation or he who in his mind is predetermined to remain sick, fails to show marked signs of improvement.

It has been well said that tuberculosis is a disease of civilization; that it comes as a result of the weakness of the frail human body when it endeavors to achieve tasks in the furtherance of ambitions which are beyond its strength. A specimen history of the lives of most of the patients at this institution would disclose stories which differ from my own only in detail.

The patients as a whole are a group of self-respecting persons whose disease is in the nature of a calamity, since it necessarily involves a long period of debilitation, which sooner or later makes it imperative to have recourse to an institution such as this. This brings me to the most agreeable feature in the administration of the hospital affairs.

The immediate authorities, by their conduct in relation to the patients, by their solicitous interest, and, when occasion arises, by their spoken words, give one the right to feel that his tenancy in this hospital is not a charity, not the receiving of alms, but a privilege and a right which its founders and maintainers recognize to be a just one and a compensation for work done in the past and an incentive for future effort when a cure shall have been attained.

By H. GOODKOWITZ

FATE must have chosen me for her plaything. In the furnace of adversity, I've been tested again and again, finally to be found wanting. I'm a dreamer—and the story is told.

At the age of twenty, after being in the land of opportunity for a little over three years and supplementing my Hebrew learning with an American school education, I set sail in the little bark of my ambition on the high seas of life.

By natural inclination, perhaps by imagined aptitude, I selected engineering as the most promising field of endeavor and looked to destiny to become great. The dreamer assured me success. A year later, however, I surrendered mastery over my destiny by my marriage.

Enters Business Life

Pursuit of a livelihood, or, rather, the necessity of it, startled me into consciousness and for the first time of my life I recognized responsibility. My abilities, however, proved quite plastic, and soon I yielded to parental persuasion to give up my mechanical work and enter the mercantile field, where fortune for a while favored me.

But partnership trouble and credit complications soon convinced me that honesty with limited capital do not quite mate. A year later I retired from business—clean—in the full meaning of the word.

I never cried over spilt milk. Somehow, however, misfortune worked upon me, and, aided by the rapid reversal of my fortune, coupled with a prolonged illness of my dear wife and the ridicule of "friends," I finally broke down.

Despair and hope were in mortal combat, with the odds heavily against hope, when the flame of the "Menorah" dispersed the clouds of despair—the "Menorah," symbol of the B'nai B'rith. Through the generous solicitation of the Weils and Rabbi Meyerberg of Goldsboro, N. C., heads of the B'nai B'rith lodges of that section, I was enabled to enter this haven of rest, the National Jewish Hospital for Consumptives.

On Road to Health

As a result of my sojourn I have obtained a new lease of life. No sun ever shone more brightly than over the heads of those who seek refuge here from the White Plague.

Weary and sorrow-laden, indeed, is he who abandons hope and his dear ones in quest of the fountain of health. All this, however, is forgotten once he steps over the threshold of this blessed home which so fondly and so maternally welcomes him.

The indescribably beautiful scenery; superbly laid out lawns and walks; the perfect buildings; the cozy rooms and comfortable beds quickly imbued me with cheerfulness, and I rested bodily and mentally.

Life may be one disappointment after another—but not here. Here one is surprised but never disappointed. You are surprised to find nearly everyone happy and everyone so friendly to you, from the menial to the superintendent.

The Loan Fund

(Continued from page 2)

Charles Mayer	$100.00
Ed Guggenheim	25.00
Sam Nefsky	25.00
William Seelenfreund	20.00
Gabe Ellinger	20.00

$10 Contributions

M. Wassermann, M. Aach, Morris Kline, Victor E. Friend, Julius Spigle, Gus M. Friend, Ben Gradwohl, Joe Samuels.

LAKE CITY LODGE 831
Gary, Ind.

William Feder,	$25.00
A. Given	25.00
S. Miller	25.00
E. Pillischer	25.00
M. Revesz	25.00
L. Simon	25.00
Leo Wolf	25.00
H. Pitzele	15.00
M. Aranoff	15.00
A. Ottenheimer	25.00

$10 Contributions

M. Adelman, I. Altman, A. Blumenthal, S. Barken, B. Charmiker, H. Cohen, A. Deautsch, L. Dubetz, I. Ferguson, M. Finkelstein, H. Given, L. Glueck, S. Greenwald, A. Hirsch, H. Isay, A. Kriwitsky, S. Marcus, M. Marks, E. Milgram, J. Morris, M. Nusbaum, Dr. Propper, M. Rothschild, I. Ruman, J. Steiner, L. Sterling, J. Winter, M. M. Winter.

TRINIDAD LODGE 293
Trinidad, Colo.

Cash	$145.00

$10 Contributions

W. B. Hamerslough, Leopold Sanders, Ben Gordon, Albert Meses.

Three hundred lodges have as yet not been heard from.

New Balkan Combination is Rumored in Capitals Abroad

(*Continued from page 6.*)

dulged in wholesale butcheries which may well be placed in line with those of Poland and Ukraine. The number of victims is given as 3,000, and while round figures are always a little suspicious, the truth, as appearing from individual facts, is bad enough.

Dr. Toszeghy, who lived in a summer home on the Plattensee, had discharged a servant who out of spite went to the police and denounced her employer as a communist. A patrol was sent to his house to arrest him, and his wife, apprehending the worst, rushed in an automobile to police headquarters. When she returned she saw her husband hanged on a tree in front of his villa. She cut him loose but the police threw her into a room of the house which was locked and from which she had to witness the second hanging of her husband.

Count Zichy, the son of the former minister, boasted that he had killed three Jews with his own hand. The reports come from all sections of the country, from Slovak districts, as Tapolcsa, and from Magyar districts, as Zala, which saw similar events in 1883 when the dimsissal of the Tisza Eszlar ritual murder charge caused serious uprising in the country. In those days, however, Hungary had a strong government and a liberal premier, Count Tisza, while at present the country is in a state of anarchy aggravated by the Rumanian invasion which is to win cheap trophies that it could not obtain in the war.

The clerical character of the disorder is clearly seen in a report published in the Ohio "Waisenfreund," a Catholic paper of Columbus, O., which holds the Jews responsible for the Bolshevist government and closes its report with the remark that Hungary might get along without the Jews.

Fear and Facts

An American Jew, who was kept in Germany during the whole period of the war, writes from Berlin that the Jews stand in fear of pogroms such as the riots in Berlin indicated. Our correspondent adds that he believes these fears unfounded. Nevertheless, the tendency of the reactionaries, who still hope for a revival of the Junker government, is a factor which has to be taken seriously.

The attempt on the life of Hugo Haase, who was shot Oct. 8 in front of the parliament building in Weimar, can only be interpreted as an attempt to discredit radicalism as Jewish. Haase, who was a member of the Reichstag with a short interruption since 1898, and minister of foreign affairs in 1918, might have been selected for such purpose. The Hansabund, a reactionary political organization, issues an appeal to boycott the "Jew-papers," "Tageblatt" and "Vossiche Zeitung." While the former is owned by the Jew, Rudolf Mosses, the latter went so far in its desire to keep liberalism free from any Jewish suspicion that it would not employ a Jew on its editorial staff.

One suggestion of the Hansabund deserves serious consideration. The organization claims to have proof of a secret understanding between Rumania and Hungary, which would be joined by Italy for the sake of securing the preponderance of this new Balkan federation over Jugo-Slavia. Such a federation would seek the support of Germany against interference by Great Britain. One can merely say that more surprising things have happened in the shifting of alliances since the Crimean war, and an alliance between Great Britain, Russia and Japan looked far less probable at the time of the Dogger Bank incident in 1904.

At the head of the movement to bring junkerdom back into power through an anti-Jewish agitation, is, naturally, the officers' corps of the old regime, and even Max Harden (*nee* Witkowski) who likes to parade his disinterestedness in Jewish questions, sounds a warning in his "Zukunft." It has to be noticed, however, that the official Germany is so far just to the Jews. The Prussian government has allowed the Polish refugees to remain in Germany while the pogroms in their homes last, acting in marked contrast to Austria, as we shall see.

On the Blue Danube River

The American is used to associate Vienna with Strauss' waltz music, and the student of literature with Schiller's designation of it as the city of "the Phaeacians." It sounds like a cruel satire today to repeat Schiller's "Immer ist's Sonntag, es dreht immer am Herd sich der Spiess."

Vienna is starving. Three ounces of meat and two pounds of potatoes are allowed per person per month, but so far they are only promised because they are unobtainable except for the rich, who get it through "Beziehungen," as the typical Austrian institutionalism calls what we term "pull."

It is therefore no wonder that the Galician Jews, who came to Vienna as refugees at the beginning of the war, are now more unwelcome guests than ever before. Their repatriation, since they have become aliens, has been ordered several times but always postponed. The Austrian government has no trains and no coal to move them. The Polish government is in no hurry to receive the refugees whose homes have been destroyed years ago by Russian shells. The situation furnishes an effective plank for the antisemitic platform which charges the government in which some Jews, Otto Bauer, former secretary of state, Deutsch, secretary of war, and a few others are represented with pro-Jewish partisanship.

A public indignation meeting was held on Rosh Hashanah, perhaps purposely selected, in front of the Rathaus but the government remained master of the situation. Meantime new fuel is furnished to the antisemites in the number of Hungarian Jews, especially young women, who are fleeing from the White Terror.

The situation is simply desperate. It is, as stated above, by no means so for the Jews alone. The Alpine countries, which in former years drew a considerable part of their income from the tourist traffic, are now treating every visitor as an intruder preying upon their meager food resources. The Jews come in for additional abuse in these priest-ridden countries which, especially in Tyrol, hold to the Spanish principle of harmonious faith (Glaubenseinheit) which they defended against the constitutional grant of religious freedom in the shortlived German national assembly in 1848.

The severity of the distress, especially in the case of infants, may be seen from the fact that Anita Mueller, the indefatigable social worker, took 750 Jewish children to Copenhagen for a few weeks to protect them from starvation.

Quatre Vingt Neuf

France was the first country in Europe to place the Jews on a footing of full civic and political equality. Theodore Reinach demands in his "History of the Jews" that every Jew consider France as his second fatherland. He had a taste of his own medicine when Barres interrupted him in the chamber of deputies (Oct. 31, 1907) with the remark: "Il est de Francfort, chaqun a sa place." The same Barres in his "Le Judaisme Francais et la Guerre" pays the Jews some lefthanded compliments.

French public opinion regarding the Jews can better be ascertained from an essay on Bolshevism and the German revolution by the Polish count, Prozor, published in "Revue Contemporaine." Count Prozor, to quote just one typical remark, says the Jews are responsible for the revolutionary spirit, and he suggests as the only remedy to vaccinate the Polish, Russian and German Jews with those of the "civilized countries," just as a serum is the poisonous germ

Clerical Press Attacks Masaryk's Rule in Czecho-Slovakia

rendered innocuous and used to fight a plague. It is surely not to the credit of French Judaism when "L'Univers Israelite," in a polemical article, says that there is no relation whatever between "un Francais Judaique" and "un Allemand Judaique." One is reminded of Anatole France's novel, "L'Anneau d'Amethyste," where the Jewish prefect, M. Worms-Clavelin, boasts: "Je n'ai pas d'attache dans le monde juif."

The satire is evidently drawn from life. Anatole France recently headed a list of notables who signed an "Appeal to Civilized Humanity" against the Polish pogroms, though the Poles were not directly named. France, who was a strong Dreyfusard and condemned antisemitism, gave in his novels considerable support to antisemitism if his M. Worms-Clavelin, his Baroness de Bonmont and various other figures are true to life. We may believe they are, as are also the members of old-fashioned "legitimiste" aristocracy with their antisemitism.

In this respect Madame de Laboulaye gave us a specimen. The lady having been in charge of a Catholic hospital for wounded soldiers, situated in Sainteville in the Pyrenees, a location equally conducive to the recuperation of the patients and to the safety of the aristocratic nurses, published a book on her experiences in which the story is told of a rabbi, who came to the hospital as a visiting chaplain to look after Jewish soldiers "who naturally did not exist there, because they were found in no place where danger was incurred." The rabbi, she relates, was afterward unmasked as a German spy. The war record of the Jews, Dr. Bernheim can see from this instance, is important for Jews here as well as abroad.

As Mother So Daughter

In Algeria quite recently a society for the protection of the Jews against antisemitism under the pseudonym of "Comite Algerien des Etudes Sociales" was formed. The society enumerates some disabilities of the Algerian Jews of which we never heard before. Jews are excluded from grants of government land; they are, unless naturalized, excluded from voting and have to register at the consulate as aliens, and even those who are naturalized can not vote until they are 35 years of age, while other French citizens may vote at 25.

It so happens that Maurice Barres in his recent book, mentioned before, tells us again the story of Cremieux, who used his chance when he was minister of justice to railroad a bill enfranchising the Algerian Jews, through the chamber and signed it promptly, in this way driving the Algerian Arabs to revolt.

The story, like its companion story of the foundation of the Alliance Israelite by Cremieux, is a legend. The naturalization of the Algerian Jews was a measure executed and passed by the government of Napoleon and retarded on the ground of a formality until Napoleon was overthrown. It so happened that Cremieux became minister of justice when a housecleaning of such bills was ordered, and he put his signature under it.

The sentiment of France is also illustrated by the "Temps" which publishes a Bucharest dispatch, relating that the soviet government of Tamboff, consisting of Jews, voted an appropriation for a monument to be erected in honor of Judas Ischariot. One can understand the shudder which this story will produce in the convents "Du Sang Precieux" or "Du Sacre Coeur" and in the chateaux of the Bourbon vassals.

The Ends of the Earth

Czecho-Slovakia has an enlightened president, a consistent liberal in Professor Masaryk. The clericals hate him, but they can not antagonize him, especially as there seems to be a Husite movement among the Czech clergy, who demand from Rome concessions, among others the right for priests to marry. This movement seems to gain in strength and to be popular with a part of the Catholics. Masaryk favors it, and the clerical press ascribes his sympathy, as it did his advocacy of Hilsner, to Jewish slush money.

There is naturally a great danger for the Jews in the purely German and in the nationally mixed districts, as we may see from one typical instance. In the city of Eibenschitz, which is a town of about 5,000, the Germans won in the municipal elections through the Jewish vote. In individual questions, as in the maintenance of German schools in cities with preponderantly Czech populations, like Prague and Pilsen, either support of or the opposition to such a demand will cause trouble.

The temper of the population may be judged by the following incident reported from Prague. Two French women, members of the household of a French commissioner, entered a fruit store and asked for the price of some goods—probably in German, although this must not be reported. They found the price too high and one of the ladies said to her companion: "C'est une voleuse" ("This is highway robbery"). The Czech woman who kept the store claimed the woman had said: "Ceska holota" ("Czech rabble"), and believing the customers to be Polish Jewesses, she started an outcry about the impudence of the Jews who had insulted the Czech nation.

Fortunately some French officers came along who identified the women and told the police that the allegation could not be true, as these ladies did not understand one Czech word. One may imagine what would have happened, if accidentally these women had been Jewesses.

It is very far from Bohemia to Asia Minor, but just for that reason it shall be mentioned in this connection that the city of Aidin near Smyrna was burned by the Turks and that the Jews fled to Smyrna where the local community took care of the homeless the best it could. The statesmen who solve the Jewish question by the declaration that the Jews must not have a separate nationality are requested to advise the Jews in this section whether they shall be Greeks, Armenians or Turks in Aidin, Germans or Czechs in Eibenschitz.

In Rumania

The latest unofficial but highly credible report informs us that the allies are willing to concede to Rumania the right to settle the Jewish question as a strictly internal affair. This would save the diplomats of Bucharest the trouble of inventing arguments to show that they did not make the Treaty of Versailles a scrap of paper as they made of the Treaty of Berlin. Diplomats in our days need their imagination in so many other directions.

The probability of the report lies in the threatened new combination in the Balkans of which mention was made before. Should this concession really have been made, the Poles will certainly take advantage, and prove that if the Rumanians occasionally drowned Jews in the Danube, Poles can and did use the Vistula just as effectively, and have the same right as their neighbors to demand that such sport be left in the jurisdiction of the national authorities, just as is football in the United States, and polo in England.

Rumania receives encouragement from such an undisputed authority as Houston Stewart Chamberlain who advises her not to grant the minority rights. He receives a hearty response from the leader of the Rumanian anti-Semites, Professor Cusa, who bluntly said to a Jewish newspaperman: "I have not changed my views on the Jewish question except in one point. The Jews are now, since we have annexed other territories inhabited by Jews, a greater menace than they were before, and the only solution of the Jewish question is to send the Jews to Palestine. We shall work to this end, making it so hot for them in Rumania that they will be glad to go."

The well-tried Jews of Kishineff, now part of Besarabis, under Rumanian rule, have a taste of the blessing of the new regime, and they declare that under the czar's government they had at least a breathing spell between one pogrom and the next, while now the graft of the underpaid officials and the brutality of the army officers never allows them a rest.

Whither?

The question "Wohin?" which is usually attributed to the late chief rabbi, Hermann Adler, though he quoted it from Hirsch Hildesheimer, and the latter probably from Leon Pinsker, is as pressing now as it ever was before. Palestine, to which Professor Cusa wishes to send the Rumanian Jews, whose number will be about half a million after the war, is not ready to receive them.

Emir Feisul, the somewhat operatic "King of Hedjas," stated to the "Jewish Chronicle" that the Jews may be as happy in the new Arab empire as they were in Andalusia at the time of Judah Halevi but they can have no souverain rights. Immigration of Jews will be welcome, but it will have to be regulated. The claim of the Jews on Palestine is not solid because the Arabs took it not from them but from the Romans, an argument similar to that which the Talmud puts into the mouth of a Jewish apologist when the Canaanites claimed Palestine back from the Jews.

In spite of the message sent out by the Zionist bureau that these statements must not be taken so seriously, the outlook is by no means rosy. The "Wiener Morgenzeitung," in an article which shows solid information, points to the trouble arising from the rivalry between France and England. The former, which claimed in 1840 the heritage of St. Louis, was willing to believe, as M. Thiers assured the Greeks of Damascus, in the truth of ritual murder charge, if the Christians of the Orient would in turn believe in a French protectorate; the latter, however, would now not even concede Galilee which France is willing to accept as a compromise, leaving Judaea to England, and thus repeat the policy of Jeroboam and Rohoboam.

The bishop of England in a meeting of a missionary society, declares the famous Balfour Declaration has to be "properly understood," but the Arabs seem to understand it in their own way and started a massacre of the Jews in Yemen, as they used to do in olden times, when these people had a chance of fleeing from Arabic to Turkish dominion in Palestine. But now the "whither?" stares them in the face.

In this connection another disillusionment must be mentioned. American citizens, members of the Jewish Legion, who went to Palestine as crusaders with the British army and found themselves disappointed, were court-martialed for demanding their discharge and sentenced to five years in the penitentiary at hard labor. The sentence was reduced afterwards to two years. Is American Jewry willing to let these enthusiasts suffer for their honesty?

Miscellaneous

The war has created the belief in the incredible. We had been told that the destructiveness of modern instruments of warfare was so terrible that a war could not last long. The instruments of warfare, however, still improved, their destructiveness still increased, but the war lasted over four years. We have the satisfaction to point to the incredible in works of charity which the war stimulated, and the latest is the plan of the Joint Distribution Committee to raise $10,000,000 for constructive relief work.

We believe the sum which before the war would have appeared utopian will be found, and we can merely hope that the Poles, Ukrainians, Rumanians e tutti quanti will not treat this money like the food packages sent from the United States, and will give the Jews a chance to use it for the benefit of their respective countries.

It may be mentioned too that the Bene Israel community of Bombay is about to establish a home for its destitutes and orphans. It is a sign of modernism in this isolated community which does not receive the attention which it deserves. We are not a missionarizing people, not even missionarizing among our own.

The publication of a new Jewish paper in London has been announced. It is entitled "The Jewish Guardian," and is financed by Lionel de Rothschild, Lord Swaythling and others as a protest of the British aristocracy of the Mosaic persuasion against the Zionist leanings of the "Jewish Chronicle" which has held the field since 1841.

Poor Hilsner is a type of fate's dupes. After having spent eighteen years in prison innocently, he was pardoned, and lived in Vienna, being probably supported by charity. Now he is expelled as a citizen of Czecho-Slovakia. The eighteen years in an Austrian prison were mere hospitality extended to him. As Masaryk, his defender, is president of the republic, he probably will be protected from mob violence.

This review shall close with a pleasant notice. Frau Henriette Goldschmidt, who will be 93 years old Nov. 23, just published a book "From Kindergarten to the Academy," reviewing her activity in the cause of the Kindergarten and of woman's rights. She lived to see woman's suffrage legalized in Germany. Frau Goldschmidt is a native of Krotoschin, now Poland, and the widow of the rabbi of Leipsic, Dr. A. M. Goldschmidt.

Adolph Brand

Adolph Brand, formerly field secretary for District No. 5, I. O. B. B., and past president of Argo Lodge No. 413, died Sept. 8 at the age of 49.

Brother Brand was one of the most expert chronologists in the country, in so far as this science relates to the Jewish calendar. His great talent gained for him the admiration and personal friendship of the late Theodore Roosevelt. He was the author of "How the English Got the Bible." He was also an inventor of merit and obtained recognition in the Patent Office.

But his soul was always wrapped up in Judaism and especially in the principles of the B'nai B'rith. He was an ardent and indefatigable worker for its welfare. Just before his death he wrote a very thorough history of the Order which he left in manuscript form. His death has deprived the B'nai B'rith of one of its hardest, most earnest, and most faithful workers.

In accordance with his wish, his body was conveyed to Boston for burial in the family lot. A simple but very impressive funeral service, attended by many members of Argo lodge, was held prior to the taking of the body to the station. Brother Abram Simon and Rabbi G. Silverstone delivered eloquent eulogies. The funeral prayer of the Order was recited by an officer of the lodge. Brother M. G. Pressler accompanied the body to Boston as the lodge's special representative.

London is Mecca for Diplomats

City is Second Only to Paris as Political Center; Jews Have Many Prominent Posts; Knighting of Sir Leon Levison Assailed; Lodge Prepares an Elaborate Program for the Winter; Other English News

By DR. M. EPSTEIN

London Correspondent of the B'nai B'rith News

London, Sept. 15.

THE present political situation tends to make London an important diplomatic center, second only to Paris. Most of the new states, and others as yet in embryo, have their missions here as well as on the Seine. One result is that a goodly number of strangers are in the English capital, including a fair sprinkling of Jews.

Dr. Yahuda, of Madrid, has already been noted in this column. He is still with us, winning fame as a speaker and in private life. Others have arrived, principally from Russia, and perhaps the best known of the latter is Dr. Vishnitzer, secretary of the Ukrainian Mission to London and famous as a Jewish historian and writer.

It has been observed that Jews are to the fore among the diplomats of the Ukraine. The explanation is simple. The population of Ukrainia is composed for the most part—possibly even 98 per cent—of peasants; and while they constitute a healthy element in the country, their standard of culture is somewhat low. Good soldiers the country has in abundance; good administrators are few, and the higher standard of education among Jews fits them eminently to serve their country in this sphere.

Many other Jewish visitors from Russia are in our midst. Some cleave to the Cadets; others are working for the new Baltic States. The appearance of these men gives the lie direct to the accusation that all Russian Jews are Bolsheviks. Then there are others. The Zionist Office has attracted a number of young men from all parts of the world to participate in its administrative work, and the new arrivals include brilliant American university men, experienced workers from Palestine, specialists on the Jewish question from Poland, and administrators of ability from England itself.

Budget Is Criticized

The Bureau recently published its Budget project for the current year. The wave of querulousness at public expenditure which is passing over the country must also have affected certain Jewish quarters; and it was not surprising, when questions were being asked about national expenditure, that questions should be asked about the Zionist expenditure.

The spokesman of the economy advocates was Mr. Neville Laski, who, it may be mentioned incidentally, is the son-in-law of Dr. Gaster. He received a detailed reply from Mr. Boris Goldberg, the treasurer of the Zionist Organization, and on the whole the demand for information and the information vouchsafed gave satisfaction.

Equally general appears to have been the satisfaction occasioned by the appointment of Professor Geddes to assist in planning the new Jerusalem and the proposed university. Professor Geddes is well known in this country as an authority on town planning, and it is cheering to the Zionists to think that Jerusalem may soon again be "beautiful in situation, the joy of the whole earth."

If hope is dawning in Palestine, there is still hopelessness. Reports of pogroms are still being received and the position remains critical. Perhaps it is a case of the leopard not being able to change his spots. "Polen-Wirtschaft" is proverbial. It still exists. It looks as though the stupidity which marks the anti-Jewish excesses also characterizes the general policy of the country.

Stories are told of political deals which sound as though they came out of a Gilbert and Sullivan Opera. One story, for instance, relates that when an appointment was made to a ministerial position recently, the notification was accidentally received by the nominee's brother, who actually entered upon his new duties, and it was not before some days that the error was discovered.

AT WESTMINSTER ABBEY

Procession during the ceremonies of opening the law courts. Lord Reading, Lord Chief Justice, is in the lead. Photograph copyright by Underwood and Underwood.

A Venerable Failing

The Poles were never famous for political efficiency. Their political inactivity for so many years seems to have blunted what political capacity they ever had.

It is a curious thing, moreover, that the ill treatment of the Poles in Silesia at the hands of the Germans should be advertised to the world in the press as an act of unspeakable cruelty and barbarism, whereas the ill treatment of the Jews by the Poles, which on all hands is recognized to be a hundred times worse, has to be trumpeted forth by protest meetings and the like.

The answer of the responsible Polish authorities is that the anti-Jewish excesses do not exist or are not as bad as they are made out to be. Fortunately, this can be tested. The American Mission under Mr. Morgenthau will doubtless do good. Now a British official mission is being sent out, and it was a wise step to put Sir Stuart Samuel at its head. Sir Stuart is a leading Jew in the community, and his connection with the British Mission will inspire confidence in its report.

Such reports from Poland as have already come through to the world—Mr. Israel Cohen's and Mr. Brailsford's, for instance—show a pretty black picture. It is to be hoped that the influence of Mr. Morgenthau and Sir Stuart Samuel will open the eyes of the Paderewski Government to the folly and the wickedness of their Jewish policy.

Sir Leon Is Assailed

Every year as the King's birthday comes 'round, a number of distinctions are conferred on men whom the King delights to honor. For the most part the recipients have won fame in one or another branch of public work. This year the list contained a puzzling surprise.

There is in Edinburgh a converted Jew called Leon Levison, who differs in no marked way from other members of the fraternity of the converted.

During the war he collected money for what he termed the Russian Jews' Relief Fund. There appears to have been some unpleasantness about this business, and Mr. Levison's name was frequently mentioned, both in the local and the London press, in no complimentary terms.

Judge of the public surprise, therefore, when the King's Birthday Honours List contained the name of Mr. Leon Levison, upon whom a Knighthood had been conferred. Sir Leon Levison! People rubbed their eyes in wonder. As for the Jewish community, it was amused, not because the man was a convert, only that he was futile and insignificant. Perhaps the most apposite characterization of the incident appeared in **TRUTH**, a well-known weekly of repute. **TRUTH** wrote:

> "Whatever honour this may be to Mr. Levison, it is none to anybody else concerned. Mr. Levison is knighted, says the official announcement, for his work in connection with the Russian Jews' Relief Fund. This simply means that during the war he has collected and disbursed money for this object. The operation is open to some criticism, which has appeared lately in the columns of **Truth**, but there is no occasion to go into that again. The essential fact is that Mr. Levison is a professional charity-monger. A knighthood, or any such honour purporting to be conferred by the King, is a valuable asset to anyone engaged in this kind of business, and I protest against the prostitution of such honours to such uses.
>
> "Whether it is any additional objection to Mr. Levison's selection for this distinction that he is a converted Jew and that his officious labours on behalf of the unconverted are consequently most offensive to the Jewish community, is a matter which, I presume, the advisers of His Majesty have considered, and decided, rightly or otherwise, to disregard."

Homage for Chief Rabbi

The Chief Rabbi spent his summer holiday at Margate and the local community, aided by the numerous Jewish visitors, made the occasion one of demonstration of affection and esteem. The Chief Rabbi preached at the local synagogue, and the reception arranged in his honor was attended by the Mayor of Margate.

The congregation does not possess a permanent synagogue, and efforts are being made to build a worthy House of Prayer. It has been remarked in some quarters that the Chief Rabbi's visit to Margate marks the democratic tendencies which are showing themselves in the community. No one would ever have imagined the late Chief Rabbi spending his vacation in Margate, and it would have been surprising if he had preached there.

But "we have changed all that." The people are making themselves felt in communal politics, and a thoroughly democratic Chief Rabbi is very much in place.

Important Jewish Conceptions

It has often been pointed out that modern thought at its best is developing in the direction of the Jewish standpoint. Is not the League of Nations essentially a Jewish conception? And are not the movements in support of Brotherhood?

The great problems of reconstruction have not been limited to the material aspects of life. Man does not live by bread alone. The spiritual reconstruction of society, the revitalization of religion and faith, appear to be occupying thinkers a good deal, and Mr. Stanley Cooke, of Cambridge, has been ventilating his opinions in **THE TIMES**. A somewhat remarkable letter from his pen appeared in that journal on August 29 —remarkable because of its thoroughly Jewish point of view: "Let men know that God and men need each other; that every individual is dear to God and indispensable for the ultimate purpose, and that everyone has immediate access to God, if he truly wants Him." Thus Mr. Cooke.

He might be a Jewish preacher. He emphasizes Jewish doctrine. On this basis he pleads for reconstruction of thought and conduct. He wants more than Christianity. Possibly, without knowing it, he wants Judaism.

The New Year Holidays are nearly with us, and until they are over the "Communal Season" cannot be said to have commenced. When it does set itself going, it will be interesting to observe any new developments.

It will be the first season of activity of the peace period. Will we get into the same old rut, or will there be imagination and courage enough among us to tread new ways and wander in fresh pastures? For the present, the Communal Scheme is on the shelf, to be taken down after the Holy Days. Even before then we are to have a new communal organ, **THE JEWISH GUARDIAN**, the first number of which is promised for October 3.

The London Lodge is also "on vacation," and it is to be hoped that when it reopens after Tabernacles, it will generate huge activities. Lodges should be founded in a number of provincial centers, and in London the membership ought to be increased. But it is cheering to know that Brother Paul Goodman, our president, is fully alive to the needs of the day, and it is not too much to say that the council are as one with him.

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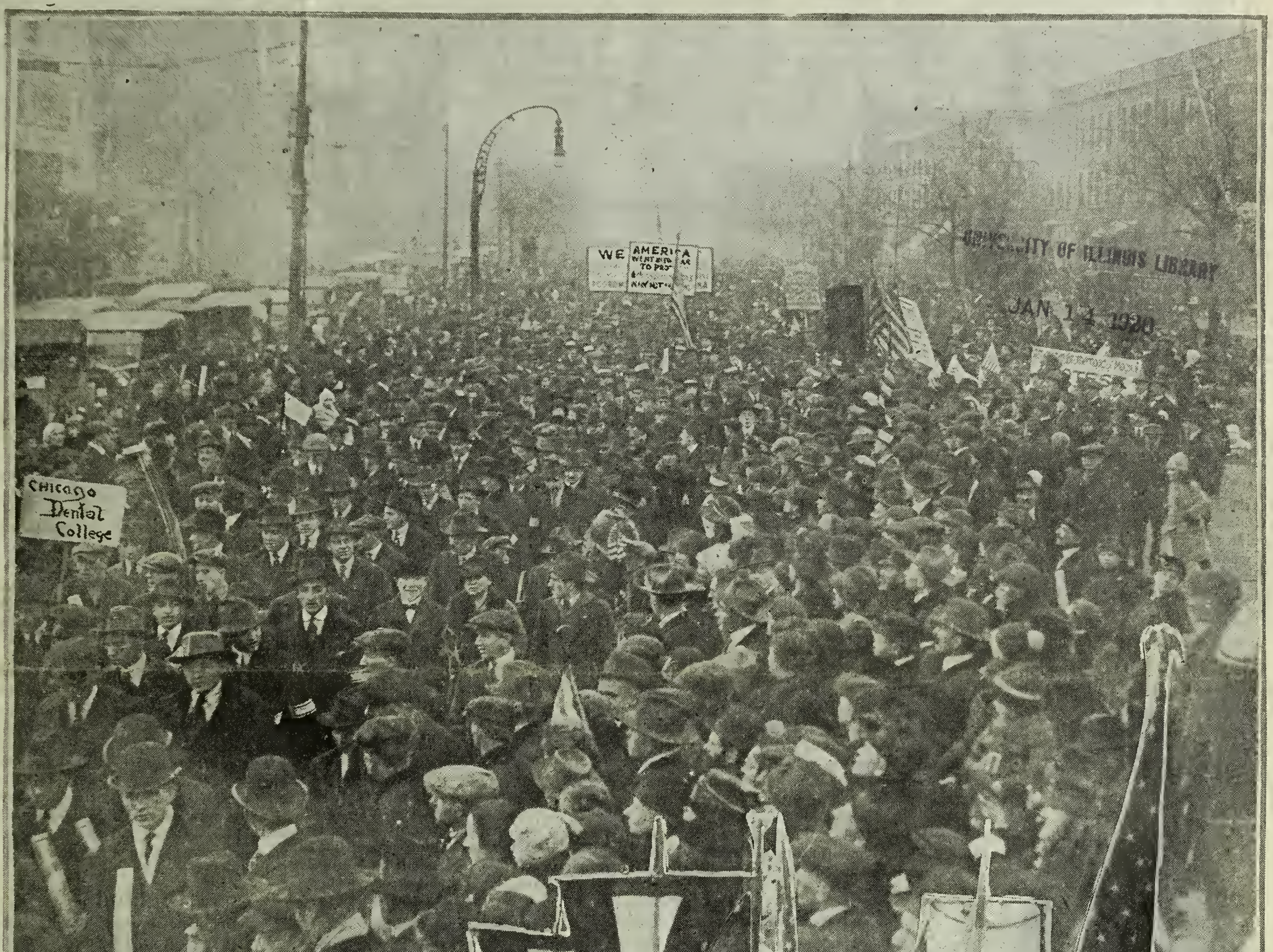

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A Protest

PARADES, mass meetings and other forms of peaceful demonstration against excesses committed at the expense of the Jews in Europe have been staged of late in many American cities, includ-Chicago, whose protest is pictured above.

The order's official report on the foreign situation, observed by its Secretary during a three months' tour, begins on page two of this issue.

Situation of the Jews in Europe

A Report by the Secretary of the Order After a Three Months' Tour of Inspection Among Lodges in War-Stricken Lands; Death Toll in Ukraine Reaches 50,000; Germany Hot Bed of Antisemitism; Distress is Universal

By A. B. Seelenfreund

ALMOST a year has passed since the signing of the Armistice, and the long looked for peace is still far off. The Balkan situation, the boiling chaldron of Europe, has not undergone any material change, though boundaries have been altered and old landmarks have been obliterated. Instead of the hoped for goodwill among men and friendship between nations, increased hatred and deeper animosity is the order of the day.

Instead of righteousness supplanting tolerance, injustice and persecution have raised their hydra head. And as previously, so at the present time, the Jew is the chief victim. At him the shafts of contempt and ridicule are hurled, he is made to suffer for the misfortunes of peoples, the ruin of nations. He is blamed for the fortunes of war, the responsibility for defeat and disaster is placed upon his shoulders.

That the interim between the promise of true peace and its still-awaited fulfilment has filled the lot of the Jew with more sorrow and anguish than the rest of mankind is evidenced by the fearful and bloody sacrifices demanded of him. These sacrifices can best be reviewed by nations and peoples, but as a whole, while the means used for oppression may be varied, the results achieved have been of the same general type.

Starvation Is Widespread

The Jew is going through an economic crisis in enlightened and so-called civilized countries as well as in benighted lands; in Germany, Austria and Czecho-Slovakia, no less than in Poland, Russia and Roumania. Thousands are suffering from hunger and cold; while statesmen are bickering over the spoils of war presumably to establish peace, instead of realizing that a prompt solution of the food and fuel question is the greatest aid to a lasting peace.

Food is so scarce in Central and South-eastern Europe, that the people are subsisting upon rations, the quality and quantity of which is wholly inadequate to nourish the body. Women and children are in particular the sufferers; undernourishment is arresting their growth and development; the yellow pallor in their faces bespeaks famine; their distended stomachs certify to the lack of food for long periods. Children are dying in Vienna by the thousands for want of milk; tuberculosis is increasing appalingly; malnutrition has swelled the mortality and is the cause of new diseases.

Boycotts, fostered openly by semi-public officials, are being waged with hatred and bitterness, for the purpose of preventing all trade and commerce with Jews and their eventual extermination, or enforced emigration, from lands in which they and their ancestors have lived for many centuries.

The pogroms have deprived thousands of Jewish families, who were formerly in comfortable circumstances, of all they possessed. Their homes have been destroyed, their shops plundered and a large number of them were even denuded of their wearing apparel. The authorities, furthermore, instead of defending the Jews, have remained either passive or participated in the excesses. The victims are wandering aimlessly in the fields and woods, starved and almost naked, and the highways are lined with graves of women and children who have literally died from exposure and starvation. The situation has assumed such tragic dimensions as to baffle all description.

The Ukraine

The position of the Jews in the Ukraine is terrible. Pogroms have occurred in hundreds of places, and these massacres and excesses are unparalleled for brutality and savagery. It is estimated that more than 50,000 Jews were tortured and murdered in cold blood, not including thousands of victims who succumbed to wounds and as a result of ill-treatment. Women have been violated, old men tortured, children quartered and crucified to satiate the human ogres in their desire for blood and lust.

Jewish homes were pillaged, their shops robbed and ruined and even their sanctuaries, the synagogues, fell victims to the wild and cruel orgies of the fiendish mobs. As these pogroms are the work of soldiers and Cossacks solely, instigated by agencies which have the approval of those in authority, forcible resistance is out of question. The peasants as a rule abstain from massacring, but, hyena-like, they indulge in pillaging after the soldiers have done their bloody work.

In Elizabethgrad, with a Jewish population of about 15,000, the pogrom lasted three days, with the result that not a single Jewish house or establishment was left unpillaged. The fiends were so methodical and painstaking that they searched even cellars and garrets. The carnage resulted in over 2,000 maimed and killed and property damage is figured in hundreds of millions.

Child Sees Mother Slain

In Rosovo the pogrom netted 27 persons killed in blood-curdling circumstances. One Jew was tortured by forcing a bayonet into his neck, after which he was made to chew earth. His father-in-law was likewise compelled to chew earth. Then members of the mob violated the wife before the eyes of her husband and father. Their child was present and began to cry on seeing its mother killed, whereupon a revolver was put into its mouth and the trigger pulled, bursting the child's head into fragments. The exact number of killed is not known, as a number of victims were buried by the assassins.

In Filstine the tragedy began after a large body of Ukráinian soldiers entered the town. The Jewish population was aware of what was in store and as the women and children were seeking safety in flight, they were butchered on the streets. The atrocities were manifold. A Jewish boy after being horribly maltreated was thrown into a cellar where a large number of dead bodies were decaying. He went mad. An old man mortally wounded was left on the street where he fell. Pigs came along and began to devour his body while the old man was still alive but unable to drive the beasts away. The soldiers stood by laughing.

At Ovrutch, General Petlura's troops initiated the bloody carnival by violating Jewish girls. A delegation of prominent members of the Jewish community called on the Hetman Syrks and pleaded for protection from the soldiers. They were beaten with "nagaikas," leather whips weighted with lead, and afterwards killed with bayonets.

Refugees Tell Own Story

A pogrom lasting two days was carried on in Kief after the city was taken by General Denikin's troops. The names of twenty-seven Jews were reported in the local papers as having been killed. A large number of Jewish places were plundered and burned to the ground.

The aforementioned incidents were reported to me by refugees from those cities while I was in Constantinople, and many facts in their reports were corroborated by the Committee for the Aid of Pogrom Victims in the Ukraine in its recent report dealing with the outrages. In some quarters it is claimed that the reports of pogroms are exaggerated with the intention of bringing about an opposition to the granting of further aid and support by the entente powers to the anti-bolshevik forces. But the facts remain and cannot be denied. Even a paper of Tiflis, favorable to Denikin, protests against the pogroms in its editorial columns by saying: "The excesses against the Jews in Charkow and Ekaterinoslaw, even if they were provoked by irresponsible reactionary elements, are a shameful stain on the character of the Russian fighters."

Poland

Several commissions have already submitted their report on the pogroms in Poland, and particularly with reference to that part of the country formerly known as Galicia.

Pogroms have taken place in Pinsk, Vilna, Lida, Lemberg, Przemysl, Killier,

STARVATION IN POLAND

At left—a Jewish child victim; below—a bread line in Warsaw.

Soldiers Disperse 10,000 Antisemitic Rioters in Vienna Streets

FIGHTING RIOTERS IN AUSTRIAN CAPITAL
Government troops quelling street disturbances, in one of which they were called to protect the Jews. Photos copyright by Underwood and Underwood.

Kaliez, Jaroslaw, Stanislaw, Krakau and in a number of smaller cities. But as the American commission, headed by Mr. Morgenthau, and the English commission, in charge of Sir Stuart Samuel, have not as yet presented their findings, I deem it best to await the result of their investigation.

The Polish press, iucluding the anti-semitic journals, have treated the Morgenthau investigation courteously. As to the Samuel mission, however, the situation is directly the opposite. Polish papers greeted Mr. Samuel upon his arrival with abuse. One anti-semitic journal headed an article ''Sir Schloime Samuel.'' It ridiculed him and also warned him to keep away from the larger cities, as the working people, made nervous by unemployment and hunger, might do somethiug rash and silly.

Much more serious was an article which appeared in the leading conservative journal of Cracow. It impugned Mr. Samuel's fitness as head of the mission and quoted the reproach previously directed against him that he was not a gentleman because he ''had to leave Parliament when he came into conflict with the law prohibiting Parliamentary corruption.'' It further charged him with being a Zionist and insinuated that he came to Poland not in the confidential capacity of the British government, but rather of the English Zionists. And it also quotes ''The Morning Post,'' which stated that the mission ''was low, unjust and insulting to Poland'' and declared in view of these circumstances ''The Post'' appears to be correct.

Poles Admit the Pogroms

The article concluded with the following significant statement: ''Neither the interests nor the self-respect of the Poles permit the creation of a precedent by having our internal affairs interfered with from without.'' While pogroms on a large scale have for the present ceased in Poland, discriminations against and persecution of the Jews have not abated.

As already stated, Jewish nationalists are disqualified as officers in the army. This abnegation of the law on the part of the Polish War Office has been officially sanctioned in a letter from the War Office to the Jewish Deputies in the Polish Parliament, wherein it is stated 'all officers called up are required to be of Polish nationality in addition to their being subjects of the Polish State.

All Jewish students of the seventh and eighth classes of the Przemysl high school have been expelled without any reason. The Polish school children of Przemysl have organized a boycott of Jewish stationers aud booksellers. The eighth class of the Polish Gymnasium had to be dissolved because the Polish students would not sit with their Jewish colleagues. In the other classes Jews were seated separately. In the girls' schools, obstacles were put in the way of admitting Jewesses. In Minsk 23 Jews were expelled from the city and interned in a concentration camp.

Government Fears the Jews

The Polish government, as now constituted, is inimical to the Jews, for the reason that it fears them both ou account of their numerical strength and also for their intellectual and commercial superiority. As soon as the Poles took hold of the government all state employees and officials other than Catholic Poles were summarily dismissed. Corruption, bribery and smuggling are being generally practiced and indulged in, from the highest official to the lowest; and as a result the Jew must bribe and corrupt, if he wants to enjoy the rights and privileges of a citizen as guaranteed by the Peace Treaty and the law of the land.

Roumania

As in Poland, so in Roumania, but even in a more aggravated form. Open violations of the law and bribery are being practiced with impunity, and ''Bakshish'' has become the ''Shiboleth'' of the people. Every transaction, whether of a private or official character, is impregnated with corruption and without ''Bakshish'' not a wheel moves.

The national government is in the hands of a small coterie of men, led by M. Bratiano, and this group endeavors even to secure the control of the principal industries by means of the gigantic and elaborate banking system which it [illegible] and governs. Politi[illegible] [illegible] government is [illegible] large parties and a few, in themselves insignificant, small factions.

These parties and factions are continually at strife with each other, but they act as a unit as far as opposition and enmity toward the Jews is concerned. The Jew is hated more than in any other land, and while the natural and inherent cowardice of the Roumanian retards him from an indulgence in pogroms, he mistreats and persecutes the Jew in all parts of the country.

Officially the Jew is boycotted. He cannot secure any position, no matter how unimportant, in any governmental department or private institution controlled by the governmental leaders. The Roumanian banks, after having largely augmented their capital, have outlined a program of economical and industrial activities, from which the Jew is totally barred.

Bankers Organize a Boycott

The doors of these financial institutions are closed to the Jew, and it is evident that they intend to cripple the credit of the Jewish manufacturer and merchant—a sure means of driving him out of business. As the bulk of the Jewish population is engaged in trade and commerce, the baneful results and consequences which naturally must follow can easily be imagined.

In academic and professional circles the Jew is also being discriminated against. Only recently several deputations of university students called on the Minister of Education and demanded that the Jewish students, of whom nearly eighty percent are still in the military service, be debarred from further attendance at the university. While in former years anti-semitism was known to exist only in the higher and educated circles, it now has infested all classes of the population, and this was principally due to the agitation carried on by the government against the [illegible] of the Versailles Tr[illegible] [illegible] the rights of [illegible]

In Bukoviua, the territory ceded to Roumania, the Diet until recently recognized the equal rights of all nationalities, and the Jews had nine deputies out of a total of sixty-three. The Jews were also represented in the Executive Council of the province. The Roumanians, after they entered the country as the occupying power, at once began their customary petty means of persecution. They invented ''aliens,'' issued decrees of expulsiou, closed the country to all comers, and tried to provoke resistance by provocative actions.

Barred from the Assembly

Recently the Roumanians, by the issuance of a decree, regulated the elections to the Constituent Assembly. To acquire the right to vote it is necessary to produce a number of certificates, as laid down in the decree on the naturalization of the Jews. In addition, the constituencies are so large that a representation of the majorities will scarcely permit any Jewish representation.

The Jewish schools are particularly in a critical condition. The bulk of them formerly received their support from the Jewish Colonization Association through its Vienna office; but as Bukovina has become part of Roumania, the support from Vienna is no longer available and as a result more than half of the Jewish schools have been closed on account of lack of funds.

The Roumanian authorities have the same anti-semitic policy in other departments of life as they manifest in legislation and administration. Salt and tobacco have been placed under the control of the state and the Jews were immediately prohibited from dealing in these commodities. Jewish officials in many state departments were dismissed or their juniors promoted over their heads. Such proceedings the Roumanians justify as necessities occasioned by a state of war.

Greece

Until the acquisition of Saloniki by the Greeks there was no Jewish question in Greece, since the Jewish population was insignificant. Saloniki is the largest and mo[illegible]ous city of Greece, its principal [illegible]rt, and noted for centuries on account of its commerce and industry. The population is composed of Greeks, Armenians, Turks, Spaniols, Bulgarians and Jews, the latter however, forming more than sixty percent of the city's inhabitants.

As may be expected, the bulk of the trade and commerce is in the hands of the Greeks and the Jews, the latter predominating. It is now the intention

Greeks Begin Trade Warfare Against the Jews of Saloniki

of the Greek government to bring about a change of existing conditions and to secure for the Greeks supremacy in the principal vocations of life.

The great conflagration two years ago reduced to ashes almost the entire Jewish section of the city, which is the most important portion of the city from a geographical and commercial standpoint. To prevent the rebuilding of this section by the Jews, and thus handicap them in the pursuit of trade and other vocations, the government has introduced a bill in Parliament authorizing the government and the city authorities of Saloniki to acquire by condemnation proceedings the burnt area for public purposes.

The Sabbath Is Attacked

If such measure becomes a law, its principal tendency will be to drive the Jew out of the business section and by underhand means to turn the valuable land over to the Greeks. There is also a measure before the city council designating Saturday as the day for holding markets, fairs and bazaars. The veiled purpose of such measure is obvious. Another proposed measure is intended to enforce rest on Sunday, to the great detriment of the bulk of Jews, who are strict Sabbath observers.

The Jewish Kehilla of Saloniki, through its "Sanhedrin," composed almost entirely of members of the B'nai B'rith Lodge, has submitted to the Greek government a memorandum containing a request for official recognition of its ancient rights to a certain autonomy in the administration of its internal affairs. The claims made by the Jews of Saloniki for themselves are as follows:

> Recognition of the Jewish community as a corporate body with the right to the free exercise of the Jewish religion.
>
> Right to found and administer institutions for religious, educational, philanthropic and social purposes.
>
> Recognition and acceptance by the state of the diplomas and certificates of the educational institutions of the Jewish community as equal to the diplomas of state schools of the same standing.

Demand Religious Rights

> Jews who close their business and offices on Saturday and on Jewish holidays shall not be obliged to rest on Sunday and on non-Jewish religious festivals.
>
> The recognition of the right of Rabbis to act in all matters relating to marriage, divorce and all other questions which have a religious character.
>
> Right of the Jewish community to levy and collect the taxes and fees imposed on every Jew according to his means, for the maintenance of communal activities.
>
> Recognition of sacred places, such as synagogues, cemeteries and schools as inviolable and unseizable.
>
> Exemption from taxation of all properties, the income of which is devoted to the maintenance of communal activities.
>
> A subvention to be granted by the state and the municipality to the Jews for the support of their religious, educational and benevolent activities.

The foregoing memorandum asks only the recognition of the pre-war situation and of rights and privileges possessed for centuries, the deprivation of which would harmfully affect the Jewish Community of Saloniki and prevent the continuance of its traditional life.

Czecho-Slovakia

The situation confronting the Jews is an unenviable one. As is well known, the Jews were absolutely loyal to the Dual Monarchy, subscribed out of proportion to war loans, and in all manner possible aided the government. The Czechs cite those facts now against the Jews to prove that they were not and are not now true and loyal citizens of the new republic. The hatred and hostility toward the Jews is fierce. They are being discriminated against in all manner and form possible.

A Jew cannot obtain a passport to go to any of the entente countries. All former Jewish public officials were summarily dismissed. Their private school buildings and institutions were commandeered and utilized as barracks for soldiers. In commerce and industry, in political as well as social life their lot is made as unbearable as possible, and it is the purpose of the Czechs to make it so unpleasant for the Jews that they will feel obliged to leave the country.

In many cities of the country meetings were held, at which resolutions were adopted demanding the expulsion of the Jews. Remarks that Jews, if found after September 15, would be hanged were vociferously applauded.

The Czech hates the German, but the Jew he detests. Wishing to express contempt for a person, he calls him "Nemetzki," German, and for absolute hatred he uses the word "Zid," Jew. Practically the Jews are all considered to be Germans and are treated accordingly; they are being doubly hated for being Jews and Germans.

Anti-Semites Riot in Prag

Excesses aimed against the Jew took place in a number of towns, and even in Prag an anti-semitic demonstration on a large scale was arranged. A mob numbering in the thousands formed on a certain holiday on the principal square of the city, a large percentage being soldiers in uniform. They marched through the main streets breaking show windows of Jewish shops and looting their contents. The mob increased rapidly in numbers, the police were either powerless or indifferent, and the situation became tense and fraught with danger, when, upon orders of the government, mounted troops were dispatched to disperse the rioters.

Seeing themselves frustrated in their holiday diversion, the mob marched to the "Hradzin," the residence of President Massaryk, and demanded that the authorities take steps against the Jews. President Massaryk appeared on the balcony and, addressing the mob, ordered it to disperse. He upbraided the Hooligans for their conduct and hurled defiance at them by stating that mobs and lawless demonstrations could not dictate to him or to the government any specific course of action. President Massaryk, however, though well intentioned, is powerless. He is merely a figurehead and thé chauvinistic element is in the saddle.

Corruption in Cabinet

The cabinet is composed of an element unfitted by training and unsuited as to their standard of morality and decency to govern. Their ability consists solely in enriching themselves by means of corruption and bribery and to divert criticism from themselves they engage the attention of the populace by appealing to its passions and fomenting attacks against the Jews.

Outside intervention seems futile, as the government and the country, being considered an ally of the Entente and particularly a protege of France, feel secure and may dare anything, well knowing that political conditions will preclude their being called to account for their misconduct, internally, as long as they present a hostile front to the common enemy.

What the final outcome will be it is hard to tell, except that the lot of the Jew will be a hard one.

Germany

The situation with reference to the Jews is depressing. The pogroms in Poland, Galicia, Russia and the Ukraine, affecting the world with fear and horror and surpassing the atrocities of Kishineff and Homel, are having an undesirable effect also upon other people. Slowly but steadily a tremendous wave of Jew hatred rolls onward from east to west, fanning the anti-semitism of Germany to increased fury. Numerous political parties which already before the war secretly agitated against the Jews have during the war and particularly of late materially increased their ranks and do not hesitate now to appear before the public with their demands "to make an end with the Jews and to do it by force if necessary."

These parties are recruited mostly from an element which sees in the proposed pogroms an opportunity for personal benefit and material gain. The means for their propaganda against the Jews is manifold, such as standard newspapers, temporary journals, placards, pamphlets and circulars. The printing and distribution of same is done in the smaller cities and provinces. "Der Deutsche Volksrat," published in Leipzig, is exclusively devoted to anti-semitic propaganda. In a continuous article entitled "The Pogrom Movement" the following statement appears:

"The German people prefer to be ruined and to commit suicide rather than to kill the Jews. * * * Order cannot be reinstated in Germany until the Jew plague is abolished."

Papers Threaten Pogroms

Even a reputable and leading newspaper like "Germania" is not abashed to openly threaten the Jews with pogroms. The following is quoted from one of its recent editorials:

"Jewry must earnestly come to the realization that 'pressure begets pressure.' That it is not our desire to further anti-semitism we need not aver, yet it is our desire to call attention to certain results which must follow naturally, nay, will surely appear as soon as the world rids itself of bolshevism. These words are not intended as threats, but we would be unfaithful to the interests of humanity and even to Judaism, were we to abstain from pointing out certain possibilities."

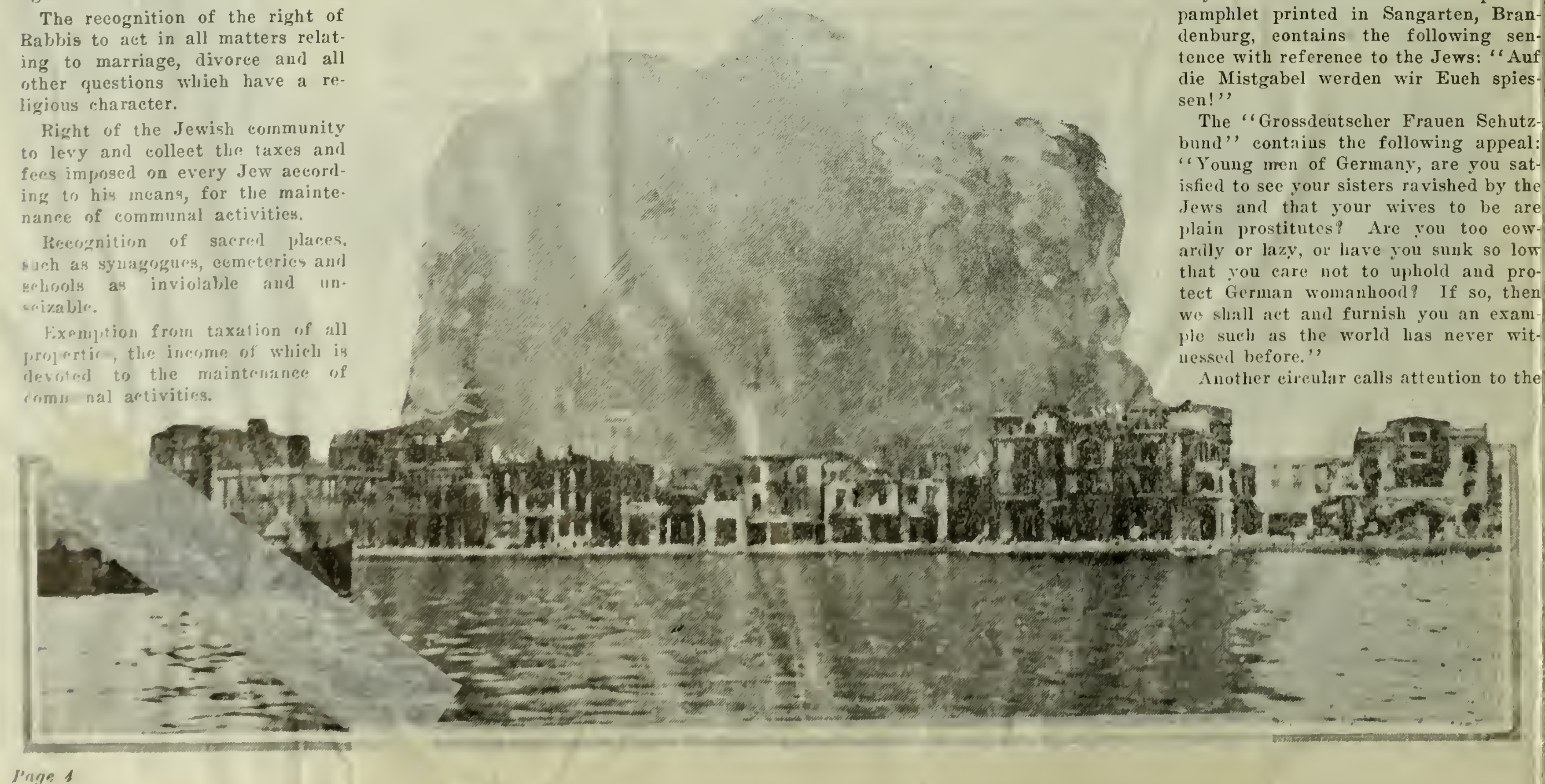
The circulars and pamphlets are still more outspoken in their hatred toward the Jew. There is not a town, no matter how small it may be, where this sort of literature is not freely distributed. The tracts are being mailed to homes and offices and also find their way into factories and workshops. A pamphlet printed in Sangarten, Brandenburg, contains the following sentence with reference to the Jews: "Auf die Mistgabel werden wir Euch spiessen!"

The "Grossdeutscher Frauen Schutzbund" contains the following appeal: "Young men of Germany, are you satisfied to see your sisters ravished by the Jews and that your wives to be are plain prostitutes? Are you too cowardly or lazy, or have you sunk so low that you care not to uphold and protect German womanhood? If so, then we shall act and furnish you an example such as the world has never witnessed before."

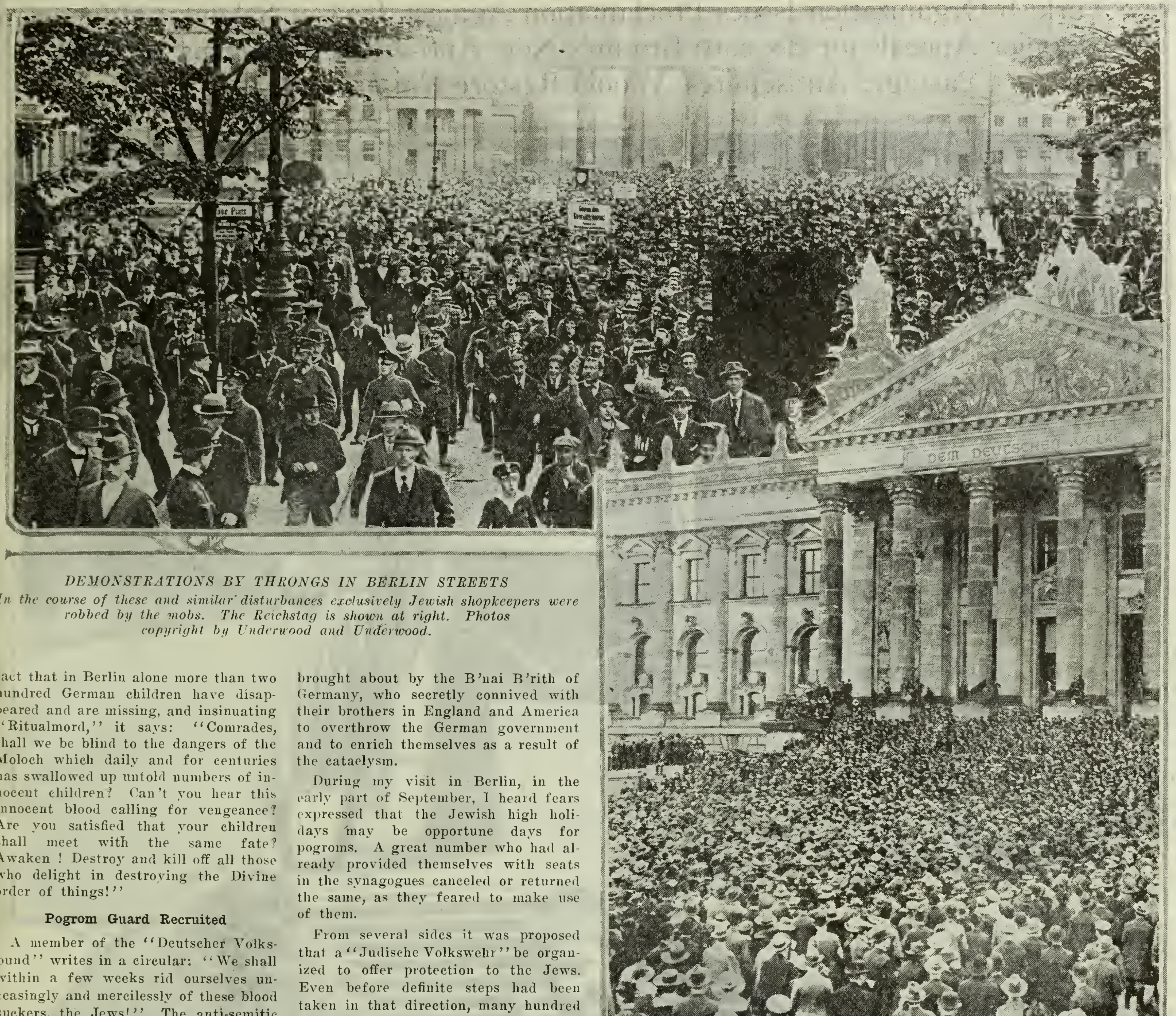
Another circular calls attention to the

DESTRUCTION OF JEWISH QUARTER IN SALONIKI

The Greek Government now plans to prevent the rebuilding of the section by Jews to hamper them commercially. Photo copyright by Underwood and Underwood.



Jewish Shops Looted and Pogroms Threatened in Germany



DEMONSTRATIONS BY THRONGS IN BERLIN STREETS
In the course of these and similar disturbances exclusively Jewish shopkeepers were robbed by the mobs. The Reichstag is shown at right. Photos copyright by Underwood and Underwood.

fact that in Berlin alone more than two hundred German children have disappeared and are missing, and insinuating "Ritualmord," it says: "Comrades, shall we be blind to the dangers of the Moloch which daily and for centuries has swallowed up untold numbers of innocent children? Can't you hear this innocent blood calling for vengeance? Are you satisfied that your children shall meet with the same fate? Awaken ! Destroy and kill off all those who delight in destroying the Divine order of things!"

Pogrom Guard Recruited

A member of the "Deutscher Volksbund" writes in a circular: "We shall within a few weeks rid ourselves unceasingly and mercilessly of these blood suckers, the Jews!" The anti-semitic propaganda is assuming also other forms. Arrangements are being made to organize a "Pogrom Guard!"

Recently a meeting with closed doors was held in Berlin, under the ausipces of the "Committee to Educate the Masses," at which meeting government officials and army officers demanded that active and definite steps be taken against the Jews and called attention to the voluntary recruiting bureau, sanctioned by the war department, which should be used to secure recruits for the "Pogrom Guard." This Guard, at the opportune time, will let loose against the Jews and, beginning with plunder and robbery, it will, as always, end with bloodshed.

It is noteworthy that during the riots in Berlin, Munchen and Kolberg, only Jewish shops were attacked and that the majority of stores plundered and robbed in Frankfurt and Oder were also Jewish. Even the B'nai B'rith is being considered by these agitators as dangerous to the welfare of the country. In one of the circulars, speaking of the bolshevistic leader, Dr. Eugen Levine, it says: "All these crimes, these German pogroms, are due to the machinations of one Dr. Eugen Levine, a Russian Jew, and possibly also a member of the secret Jewish order, the B'nai B'rith."

Blame B'nai B'rith for War

Some Berlin newspapers have editorially declared that the war was brought about by the B'nai B'rith of Germany, who secretly connived with their brothers in England and America to overthrow the German government and to enrich themselves as a result of the cataclysm.

During my visit in Berlin, in the early part of September, I heard fears expressed that the Jewish high holidays may be opportune days for pogroms. A great number who had already provided themselves with seats in the synagogues canceled or returned the same, as they feared to make use of them.

From several sides it was proposed that a "Judische Volkswehr" be organized to offer protection to the Jews. Even before definite steps had been taken in that direction, many hundred demobilized Jewish soldiers organized themselves as flying squads to be ready for service at a moment's notice. Even the government seemed to realize the gravity of the situation by sanctioning the movement and permitting these returned soldiers to possess arms.

The government is not only unfriendly to the anti-semitic agitation, but even assists the Jews in their attempt to nullify the work of the agitators. The authorities, however, are also powerless, and have their hands full to steer the ship of state free and clear of the shoals and rocks. The proletariat is all powerful, and respect for constituted authority is a thing of the past. Thus not only can it not be denied—but it is almost certain from present indications—that times fraught with danger are in store for the Jews of Germany and the possibility of pogroms becomes more and more threatening from day to day.

Austria

Anti-semitism, which for some time, or at least for the duration of the war, had lain dormant, is now again attaining its former virulence. The temperament of the people has undergone a radical change, and, instead of servility and obedience to law and respect and deference to culture and intellect, surliness, arrogance and defiance have become the "Leitmotif" of the populace.

All the ills of the country are attributed to the Jews. In the latter part of September a monster demonstration took place in the principal square of the city, in which over 10,000 people participated. Banners were displayed upon which were written demands in unmistakable language that Jew rule must cease; that the Jews, being profiteers and exploiters of the people, must be driven out of the city.

The affair became threatening, but, luckily, at the energetic action and remonstrance of the American Mission, the Burgomaster caused the dispersion of the mob by means of mounted police and soldiers.

A few days later, on Sunday, October 5, a new demonstration took place. This time it was held under the auspices of the German Schutzen Verein and had for its object to secure a concerted demand for the expulsion of the Galician Jewish fugitives. There were many thousands of people assembled in front of the Rathaus. All the speeches delivered at this meeting were full of vulgar abuse. The resolution adopted read in part as follows:

"Should the expulsion of the undesirable Jews not be completed within a month, and the population have to suffer further under the pressure of Jewish exploiters, we repudiate all responsibility for the further development of the anti-semitic movement, and will proceed to self-help."

Want Jews as Hostages

At the commercial academy in Vienna, the lecture course was to be opened on October 8, but the Christian students refused to remain with the Jewish students and left the lecture hall in a body.

A notorious anti-semitic paper, "Wiener Stimmen," advocates that Jews be held as hostages. It claims that in doing so the Jews of the world will give the Austrian people everything they want in order that the Jews held as hostages be spared from harm.

The fact that the people of Austria depend entirely upon the good will of the entente nations for food supplies and coal is the only deterrent against their calling pogroms into life. On the other hand, the populace is so ruined economically that it has but little at stake, and for this reason the fear for persecution and even of pogroms is well justified.

Events of the Month in Review

New Turkish Organization Issues Proclamation Against Jews of Saloniki; Hungarian Premier Appeals for Boycott; Britain's New Anti-Alien Bill Seems Sure of Passage; Antisemites Would Restore Kaiser, is Report

IN ALGIERS
Where the Arabs Dispute the Jews' Claim to Sovereign Rights.

By DR. G. DEUTSCH

OUR forefathers, saturated with religious literature, expressed themselves in quotations. This habit made their expressions both brief and impressive. With the humor which is the comforter of people living under disadvantages which they cannot remedy, they would characterize their situation in three Hebrew words, two of which are monosyllables: "U-bekhen mi lo." The words are taken from Jeremiah, 10:7, and, if translated in the sense of our grandfathers, mean: "Who is not?" They occur as the caption of a long prayer in the morning service of Yom Kippur, and therefore were familiar to the average devout Jew, even if he was not a scholar.

When he learned of a new order of the government, restricting his already much restricted livelihood, when he heard of persecutions in countries which had been considered friendly, when the relative merits of living in a Catholic or a Protestant country were discussed, when a supposed liberal came forth with a denunciation of the Talmud, of Jewish aloofness, of their economic undesirability, the Jew would shrug his shoulders and say: "U-bekhen mi lo."

Cossacks of Different Colors

The latest news, which even in these days of uncertain press reports we may accept as a fact, indicate progress of the Bolsheviki and a decisive defeat of the "loyal Russian" armies of Kolchak, Denikin and Yudenitch. Deniken lost Czernigov to the Bolsheviki, and before evacuating it, his troops won a decisive victory over the helpless Jews of the city. Petlura, Denikin's rival for the control of the Ukraine, lost Kamenetz Podolsk to the Poles, and before evacuating it, his soldiers took revenge on the Jews, butchering several hundreds of them in a pogrom that lasted two days, November 2-3.

The Poles trying to secure the permanence of their occupation of Lithuania and White Russia, are evidently trying the czarist recipe of winning the sympathy of the oppressed people by persecuting the Jews. A fugitive from Minsk reports that the butcheries, of which Mr. Morgenthau will be able to furnish us authentic information, have given way to a relentless persecution by means of "legal measures."

The Letts in Courland, fondled, as are the Poles, for their usefulness in fighting both Germans and Bolsheviki, had to be prevented, as the enigmatic report reads, from pursuing the Germans because this would have led to a pogrom. The Rumanians can surely not afford to lag behind. They ordered the expulsion of the Jews from Transylvania, where the latter had for centuries a secure home under Turkish and Mag-

Switzerland Threatens Expulsion of Jewish Refugees

yar rule, and where there is even a section of them of pure Magyar blood, descendants of Unitarians who in the sixteenth century have adopted the Jewish religion.

A cable to the London "Times" of Nov. 12 surprises us with the report that a new organization in Turkey, calling itself "The Red Sword," came forth with a proclamation against the Jews of Salonica as having corrupted the Turkish government. The greatest surprise comes from Egypt, where demonstrations against the unpopular British rule led to a murderous attack on the Jews, in the course of which one Jew was killed. It will be remembered that one of the causes for the courtmartialing of the Jewish legionaries and their condemnation to severe terms of imprisonment was their protest against being used to quell riots in Egypt. Nevertheless the Jew in Egypt is supposed to be British, in Turkey to be Greek, in Transylvania to be Magyar, in Lithuania to be German, in Minsk to be Lithuanian, in Ukraine, according to the needs of a pretext, either Polish or Russian or Bolshevist international. "U-bekhen mi lo?"

Stable and Other Governments

The Slovaks, for centuries subjects of Hungary, are now feeling themselves as masters of their destiny and are practicing autonomy on the Jews. One of the charges is that the Jews are trying to drive a wedge between the Slovaks and their Czech brothers. A boycott is preached in their organs, and the situation must be quite critical because President Massaryk refused to receive a committee of Jews, wishing to present to him their grievances. The officers of the French commission are backing this movement to such an extent that they prohibited Jewish societies for self-protection.

The depression of the Magyars, who next to Austria, have suffered the most crushing defeat of any nation in the war, works on the Jews as badly as the exuberance of the Slovaks. The Magyars have a case which, granting the anti-semitic premise that the Jews as a class are responsible for the acts of individuals cannot be denied. The short Bolshevist regime in Hungary had a considerable Jewish following, and its downfall brought clericalism to the front.

Bishop Prochaska of Stuhlweissenberg —an old antisemitic center from which up to 1848 the Jews were excluded— states with undisguised brutality that Hungary has too many Jews, and Wekerle, the liberal premier of former times partly agrees. He is not in favor of violent measures. Hungary needs the Jews in the development of her economic life, but by and by the Magyar youth must be led to such activities that the Jews can be displaced.

The present premier, Stephen Friedrich, is an out and out clerical and monarchical reactionary. He openly appealed to the population to boycott the Jews, and to make a beginning with a boycott of all banks in which the Jews are interested. He also received a committee headed by the woman president of a Catholic society, which demanded that a cross be placed on the roof of the parliament building, and judging from the comments of the situation in Hungary, found in the "Ohio Waisenfreund," a Catholic weekly of Columbus, Ohio, which once established a record by declaring that the Jew has no more right to live than the vermin infesting our beds, Hungarian antisemitism is strictly or preponderantly clerical. These comments in the "Waisenfreund" of Oct. 29 are by the way about the meanest antisemitic trash which ever disgraced the country of religious liberty—of which a Catholic paper, and especially one published in the German language, should be more careful.

Declining Idealism

England, for centuries the haven of liberty for the persecuted of other lands, the England of Cromwell, who listened sympathetically to Manasseh Ben Israel's plea for the victims of the Inquisition, the England of the memorable Mansion House meeting of February 1, 1882, protesting against the Russian atrocities, seems to become a remote memory.

Mr. Kennworthy on November 6 interpellated the foreign office on the White Terror in Hungary and the persecution of the Jews. Captain Guest declared the rumors were greatly exaggerated and usually unfounded. We would have liked to see this diplomatic language turned into the plain statement that, while some of the rumors are exaggerated, there is enough well-established truth in them to warrant action on the part of Great Britain for the prevention of further atrocities.

The honorable and gallant gentleman —as the phraseology of the British House of Commons runs—has peculiar notions of continental affairs as concerns the Jews. The Foreign Office employs a Mr. Namier, originally Bernstein, afterwards Namierowsky, and now Namier, as expert on Polish affairs. The Polish press dislikes him most heartily and calls him "the Englishman from Przemysl." Mr. Raper, the antisemitic member of the House of Commons, wanted to know more about him, and Captain Guest in his reply (November 13) told most wonderful romance: how Mr. Namier, who was born in Warsaw of a family called Namierowski and for centuries living in Russian Poland, was brought by his father to Galicia, where the latter, in order to secure an interest in property to which his wife had become heir, was compelled to become an Austrian subject, and on the ground of a policy inforced by Russia, "the partitioning power" of Poland, was compelled to assume a German name.

We have to admit that the pedigree of Mr. Bernstein Namierowski Namier is not known to us in all its ramifications, but it sounds more probable that Mr. Namier is a native of Przemysl by the name of Bernstein, as the Polish press has it, who was metamorphosed into a Pan Namierowski of the Mosaic persuasion and as a Britisher dropped the "ow" and the "sky."

Weightier Matters

At this writing the new anti-Alien bill is still before the House of Lords with an almost certain prospect of passing. This drastic improvement of the act of August 11, 1905, was prompted by "Jew-baiting," as Major Ormsby-Gore stated (October 24); and Colonel Wedgewood (October 26) said plainly in the course of the debate that the bill dishonored the English name. Mr. Lionel de Rothschild, the president of the United Synagog, introduced an amendment which should give to a rejected alien the right to demand a trial. This was defeated but a severe provision for deportation was passed, and the cabinet, originally opposing it, yielded in order to save the bill. Except for the amendment offered by Mr. de Rothschild, the Jewish members remained silent, leaving the plea for the immigrant and the denunciation of the bill to the few liberals, one of whom, Mr. Jones, had the courage to state that anti-aliens should inquire into "the descent of the highest in the land." The bill was passed in the House, November 21, and the Northcliffe papers helped to create sentiment for it by the constantly reiterated cry of Jewish Bolshevism, which was ingeniously used in the "Times" (November 10) when that paper suggested that Mr. Lloyd George's feeler directed toward an understanding with the soviet government—denied by him but upheld by Mr. Bullit before the United States senate commission— was due to the influence of American Jewish financiers who are interested in Trotsky.

In other words, the Jewish feeling of the American financiers is so strong that they invite the success of Bolshevism, which means the confiscation of their wealth, out of sympathy with the Jew Trotsky who declared that he does not consider himself a Jew.

Liberte, Egalite, Fraternite

It was previously mentioned that officers of the French commission in Hungary are supporting the Slovacks in their antisemitic policy. It is even reported that French troops of the army of occupation in the German Rhineland have participated in or at least tolerated a pillage of Jewish stores in Saarbruecken.

The Berling "Boersenkurier" (September 17) tells the most atrocious stories of brutality in the treatment of the population so that one will not be surprised to hear that the outraged sufferers fall back on the handiest victim of all national calamities. Foreign rule, economic distress and a weak government, meeting with open hostility by the lovers of the old order, including the religious element, are bound to arouse the cry for the fleshpots of the kaiser's rule, coupled with a denunciation of Moses' kinfolks.

Germany is in severe straits. The ruling socialist party is hopelessly divided, the rate of exchange makes the buying in foreign markets almost impossible; the people are starving, and the great pride of the old Fatherland, the efficiency and incorruptible honesty of its officials is, as we are reliably informed, passing with the insufficiency of salaries.

The government of Ebert is tottering. Hindenburg and Ludendorff were prevented by a mob from appearing before the commission of the Reichstag before which they were to testify on the responsibility for the war, and out of the crowd cries, "Down with the Jewish government" were heard (November 14). Karl Helfferich, the former vice-chancellor, refused to answer questions of Dr. Oscar Cohn, socialist member of the Reichstag, claiming that Cohn had received money from Adolf Joffe, the first ambassador of the Russian republic to Berlin. The papers claim as his real reason that he would not answer the questions of a Jew.

Paul Hirsch, a socialist member of the Prussian diet since 1908, and now premier of Prussia, denounced the conservatives for using the students of the universities in street demonstrations against the government. Maximilian Harden, the apostate Jew, who likes to pose as disinterested outsider, warns the government against encouraging reaction by giving the Jews such prominence. A "Schutz-und Trutzbund," which has its branches among the high school students all over the country, indulges in monarchial and antisemitic demonstrations. A protest by Professor Gerland in the "Berliner Tageblatt" (November 5) against this government which will discredit Germany, seems to be a voice in the wilderness.

Conditions in German Austria are still worse, it seems, and in view of the distress prevailing in Vienna, where, according to "Neue Freie Presse" (October 16), the population is assigned— but so far only promised because the amount is not available—one kilo (2 pounds and three ounces) of coal per household a day, the outlook for the Jews is critical. Strafner, a nationalist member of the parliament, said, seeing the Jews in kaftan and Peot, he felt a yearning for the executioner. It is discouraging for the believer in the ideals of humanity to learn that even in free Switzerland Jewish students from Vienna, mostly wounded and sick soldiers sent there for recuperation, are threatened with expulsion.

Paradisus Judaeorum

The situation in Poland is tersely characterized by Dr. Boris Bogen, in charge of the relief work of the Joint Distribution Committee, who said in an interview with the London "Jewish Chronicle" (October 10): "There are not merely pogroms in Poland. There is one continuous unceasing, unrelenting pogrom." This authorized public statement sets at rest all the rumors in the Polish Yiddish press that Dr. Bogen, as member of the committee to investigate the conditions, had indorsed the supposed report of Ambassador Gibson, exonerating the Polish government.

The view of Dr. Bogen is confirmed by refugees who came to this country. The "Jewish Courier" of Chicago publishes a statement of Miss Kestenbaum who recently arrived in that city from Lublin and who plainly says: "The Jews have nothing to look for from the Poles."

Under these conditions it is practically immaterial how much truth there is in the recent reports of new pogroms in Minsky and Wilna, in the brutalities perpetrated on the Jewish recruits in Tarnow, in the arbitrary taxes imposed on Jewish merchants, in the expulsions from individual cities, and in the daily excesses of General Haller's soldiers.

The difficulties in obtaining definite information may be inferred from the following case reported from Minsk. A deaf Jew was beaten to death on the streets by soldiers in uniform for having refused information asked of him which he, of course, could not give because he did not hear the question. The fact of his being killed is admitted in the report of the American commission, but the fact that he was deaf is suppressed. It is admitted that numerous Jews from Wilna, deported when the Poles entered the city, are still kept in internment camps. It is impossible to know whether they were guilty of any offense because nobody is allowed to see them or even to know the place of their detention.

The Advocates of the Jews

Judging by the continued bitterness of the Polish press and by its antisemitic backers in England, Sir Stuart Samuel, the head of the British commission for the investigation of the pogroms, is not going to join in the white-washing process which (according to rumors so far not authenticated) is the tenor of the report written by Mr. Morganthau and General Jadwin. The New York "Morgen Journal" (Yiddish) reports (October 30) that the police of Warsaw made an attempt to search Sir Stuart's office to which he strenuously and successfully objected.

Rabbi Perlmutter, member of the sejm, is bitterly attacked in the Yiddish press of Poland, which claims that his mission to London, ostensibly in the interest of relief work, was actually managed by the government in the hope of using him as crown witness. This is supported by the fact that he voted for the exclusion from the sejm of the radical member, Noah Prilucki, who has made himself obnoxious to the government by his fearless exposure of its responsibility for the pogroms.

For the same reason the government urges the unseating of the delegate Nomberg, and demands the prosecution of the delegate Gruenbaum, who criticized it in the Zionist organ, "Der Kaempfer," which, like another Yiddish daily, "Hajnt," a journal that existed even in the czarist times, was suppressed.

Infernus Rusticorum

The same couplet which calls Poland the paradise of the Jews calls it the hell of the peasants, and herein lies the most important solution of the puzzle why new Poland indulges in the policy, introduced by the Jesuits in the sixteenth century. Just as at the time the exploited peasantry was to be kept in the leash by the scare of heresy, so today the imminent

(Continued on page 14)

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CALENDAR

Chanukah (Feast of Dedication)	Wed. Dec. 17
Rosch-Chodesch Tebeth	Mon., Dec. 22
5680-1920.	
Fast of Tebeth	Thurs. Jan. 1
Rosch-Chodesch Shebat	Wed., Jan. 21
Rosch-Chodesch Adar	Thurs., Feb. 19
Purim (Feast of Esther)	Thurs., Mar.4
Rosch-Chodesch Nissan	Sat., Mar. 20
Passover (Pesach)	Sat., April 3
Passover (Eighth Day)	Sat., April 10
Rosch-Chodesch Iyar	Sun., April 18
Lag b 'Omer	Thurs., May 6
Rosch-Chodesch Sivan	Tues., May 18
Shavuoth (Confirmation Day)	Sun., May 23
Rosch-Chodesch Tammuz	Wed., June 16
Fast of Tammuz	Sun., July 4
Rosch-Chodesch Ab	Fri., July 16
Fast of Ab	Sun., July 25
Rosch-Chodesch Ellul	Sat., Aug. 14
5681-1920	
New Year's Eve	Sun., Sept. 12

SUPERGOVERNMENT

THE opponents of the League of Nations Covenant in the Senate have raised the cry that it stands for supergovernment. It is possible, of course, that other motives played into the impasse which was created at the time that the upper house adjourned. Somehow the executive and the treaty-ratifying body have not worked in harmony. At any rate the narrow margin by which the balance of power in the legislative body switched to the other party was taken as a mandate from the people to effect a change in our foreign policy.

The chief objection contains an appeal to the voters to weigh well a departure from what is called Americanism, and supergovernment is the bugbear. If indeed the issue were clear-cut and we had to choose between an American and an un-American policy, there would not be a moment's doubt as to the position which all true lovers of America should assume. Probably, however, it is a case of a lack of foresight as compared with the large vision of the advocates of the Covenant, chief among whom is the President himself, with ex-President Taft a worthy second, no matter how these two worthy Americans may differ in detail.

The truth is we must come to an understanding with that thing called supergovernment. America went to war on the side of the Allies because with them it was determined to lay low not so much the military machine of the enemy, but the spirit behind it which said and acted out the doctrine that the state can do no wrong and that necessity knows no law. As our soldiers with grim mien threw themselves against the iron wall they felt that they were battering down more than the wall itself, they were dealing the death blow to a false conception of the omnipotence of the state.

The state can do wrong. Just as little as the individual may with impunity put self-interest above right, can one state assume an utter disregard of other states. It is true our hands are sometimes not clean. The impression right now is that the treaty-enforcing powers look to their own selfish interests and ruthlessly invoke might against right. We have ourselves imperceptibly been inoculated with the poison which we started out to destroy. Obviously states can be suffered to run as little amuck as individuals. The actions of a state must be governed by the opinion of the world.

That high tribunal has always existed. It was the superbody which curbed the greed of states. The Covenant of the League of Nations would set up the machinery for the corporate expression of the world's best opinion. It would legalize the supervision and superjudgment which in a measure are already in force. It is not, "My country right or wrong," but, "My country because she is always in the right."

If the state refrains from selfish actions which are bound to jeopardize the safety of weaker states, it has avoided the clash with a superauthority. That is the true conception of Americanism. America can never be wrong, not because it has the power to enforce its will, but because its will is always righteous, considerate, selfless. Does that mean that we must always yield, forestall the decree of the League by abiding by it beforehand? Not indeed, if we are in the right. But if for a moment we should have been blinded by a hasty judgment, by passion, it would become us to recognize the error of our ways.

We Americans just because we are strong enough must teach other nations, and be they the mightiest, the lesson of self-control.

America cannot remain isolated. That policy of splendid isolation died with the war. We entered the war after due weighing of the consequences. We might have said then, the quarrel does not concern us. We might have left Europe to bleed itself to death. We interfered to save civilization. Had we then thought that Americanism counseled the policy of hands-off, we would have kept intact the lives of so many Americans and our treasure, but we would have incurred not merely possible disaster at our own doors, but what is worse, the just condemnation of mankind; and our own conscience would have branded us as guilty.

In other words, we then chose to cast our isolation overboard and to listen to a higher authority to which we were constrained to yield obedience. That is to say, we believed ourselves mandatories appointed by a League of Nations as it might have been but was not, because perforce it had to pass through the crucible of carnage and destruction. We were not laggards then and we cannot be recreant to our duty now. We left our isolated position and we cannot return to it, simply because of our participation in the war which in its inception was European.

It is not that we expect any benefits to accrue to us when we join the League. We stand in need of no help from anybody. But the world needs us sorely. The voice of free America must not be silent at the conventions of the League. We are the only disinterested nation, disinterested so far as we ourselves are concerned. Ours therefore is the unique privilege to inject into all future deliberations the spirit of fair play, of justice to all concerned, of protection to the weakest member, of help to young and struggling nations.

If we are out of the League, or even slow in entering, we shall lose our prestige and with it that moral force which has made a world look up to us for guidance and sustaining power. Those who think that they are making the treaty American by cutting out its vital provisions which simply transplant to other continents and states the spirit of our own free institutions, are in truth only making it less American.

And the specious plea that we are surrendering sovereignty in favor of supergovernment will not mislead true Americans who recognize the peculiar conditions of today and believe in a measure of adjustment to meet circumstances which, had our fathers been confronted with them, they would have met in the same resolute and generous spirit.

The Aftermath

An Analysis of Post-War Conditions in America and a Prediction in Favor of Sanity

By DR. MAX L. MARGOLIS

IT was to be expected and it should surprise no one that when the world war came to an end its effect would be felt for some time to come. Of course, the waste which that gigantic slaughter entailed could not be repaired in less than a generation's time. Justice demanded that what the enemy had destroyed should be made good in so many dollars and cents. But to make him pay is to make it possible for him to pay, and nothing that happens beyond what was the line of battle can fail to affect us all on this side.

Of all the lamentable sequences to the war nothing is so disastrous as that breakdown of moral restraint which somehow has appeared even among ourselves with our much vaunted stability of conditions as well as of temper. It shows itself in haste to acquire wealth; in making the most of an abnormal situation; in cornering the market; in storing food for profit, in gouging and profiteering. The laboring man would seem to be doing well; but on all sides the complaint is heard that the work done is of an inferior grade, that men will shirk, and worst of all that they are slothful and that there is a reluctance to exertion.

Spend Less, Produce More

The statesmen and responsible leaders tell us that the speedy rehabilitation of the world depends upon spending less and producing to the utmost capacity. Yet we hear that men and women spend lavishly and on the other hand that the output in the factories lags behind. Demagogues are fanning the flame of class hatred. Strikes are engineered against previous agreements and contracts are broken at the bidding of mischief makers.

Not that justifiable grievances should not be adjusted. But the weapon of coercion is a dangerous one. It destroys all sense of proportion, it deadens a minority to the disastrous effects which the walk out must have upon millions and millions of fellow citizens. And out of this struggle between the haves and the have-nots which is not of yesterday there results in a community like ours the pernicious onslaught upon the alien.

Because of a few "reds" in our foreign population the native is apt to take to himself the unction that all would be well in the land were it not for the accursed foreigner. The "red" agitation is abominable. It must be stamped out. But it is the province of the law and of its appointed guardians to do the stamping out. When self-appointed organizations take the law into their own hands, our free institutions will in the end suffer.

Passion versus Justice

You cannot kill one species of lawlessness by another of the same kind. Passion is placed upon the seat of justice. The citizenry of the land is divided against itself. The common effort during the war would have seemed to cement all the races that make up the American people. But the spirit of co-operation, of unity was short-lived.

We are farther apart than before—as when in the drive now going on for the relief of the Jews in Eastern Europe, to save a million Jewish children from starvation or stunted growth, here and there the voice has been heard, when a non-Jew was approached, "It is not our concern," and when a small pittance was offered the very amount was an overt insult. The more gratifying it is that these voices, though symptomatic, are sporadic, and that over against the ungenerous everywhere we have met with a hearty response. Probably some still remember how eagerly and generously Jews but a little while ago contributed to welfare organizations no matter what the denomination that started them, and in times of peace how frequently Jews donate to church work and church activity.

And rightly so. If we believe in our own faith and cherish our own institutions we must accord the same merit to like faiths and institutions. Everything that makes for clean lives, for decency, for honesty, for sobriety concerns every citizen. We resent encroachments. But otherwise we are willing to help every noble cause under whatsoever symbol it goes.

In the Aftermath of War

Yes, we are living in the untoward circumstances of the war's aftermath. It is all in the bargain, and we must not grumble. For after all the signs are there that we shall outgrow these excrescences. Once more we shall be leading the normal life, in which there is mutual trust and helpfulness, freedom of speech under self-restraint, kindliness to our neighbor of a different persuasion, the regard for law and its due processes, and the feeling that the world is of one kin, that the cry of distress concerns everybody alike, and that suffering in the farthest corner of the earth must be alleviated.

What an inspiration men of the type of Herbert Hoover furnish! He and his like it is that represent the best Americanism, which penetrates beneath the outward shell to the core of humanity, which is merciful even to the enemy, which knows no distinction of native or foreigner, of this or that race or creed, when it comes to stilling the cry of hunger from the mouths of innocent babes.

Look Toward New Day

It is because of such men that we despair not of the havoc which the sequel to the war has wrought amongst us, that we hope to conquer the beast of hatred, that we look forward to an America proud of its traditions which no amount of temporary disturbances will dislocate from their equilibrium, proud of its fair name as the haven of the oppressed and the one place on God's earth where a man may rise to his full stature no matter what his encumbrances, so long as he absorbs the spirit of this country and meets fair play by the same degree of justice And so we look away from the irritation of the moment to behold the equable future which shall resume the past thread. Not to divide, but to unify, must be the watchword of all true Americans. Then we shall look back upon the aftermath of the war as a thing that had to be lived through for a short period, quite like the war itself, which soon will be a thing forgotten.

Indeed, we have no fear that America will come into her own, a happy land of concord and sanity and amity and unified endeavor for the betterment of the common heritage which we all cherish.

Rabbi's Yearbook

The twenty-ninth volume of the year books of the Central Conference of American Rabbis is the Isaac M. Wise Centenary volume, and in addition to the usual reports, contains a notable group of papers on Judaism and its problems.

Governor Rebukes Attack on Jews

Kansas Executive Repudiates Discrimination in the Selection of State Hospital Staff; Head of Oakland Schools Apologizes for Canard in Scholars' Paper, U. S. Judge Explains Opinion; Other Anti-Defamation League Activities

THE work of the Anti-Defamation League, which prosecuted with notable success during November its war upon slanderers of the Jews, presents an interesting array of correspondence, especially the letters passing between the Administrative Committee and Governor Henry J. Allen of Kansas.

LEON L. LEWIS AGAIN APPOINTED SECRETARY OF ANTI-DEFAMATION LEAGUE

MR. LEON L. LEWIS, who acted as Secretary of the League at its inception and who has recently returned to Chicago, after eighteen months' service as Captain in the A. E. F., has again been appointed to the position of Secretary, to succeed, Mr. L. Edward Lashman, who has been made Superintendent of the Jewish Orphan Home in Cleveland.

All complaints and letters of inquiry relating to Anti-Defamation League matters should be directed to Mr. Lewis at the office of the Administrative Committee, 1228 Tribune Bldg., Chicago, Illinois.

Dr. F. A. Carmichael, Superintendent of the Kansas State Hospital at Osawatomie, caused to be prepared a circular letter, which subsequently was sent out to all applicants for employment. The letter read:

''Hospital, 1350 beds; live bunch of hustlers doing up to the minute work. You must be a hustler and be able to deliver the goods. No pensioners. Excellent opportunity for study of neurology and psychiatry. Good opportunity for man interested in pathology who has technique. Not expected to know the work but must be willing to learn. Staff of five physicians. Single man (the younger the better) preferred but married man considered. Will start you at $1,500 and maintenance, more if you are worth it, but you will have to show me. No Jews. Let me hear how this strikes you. F. A. CARMICHAEL, Supt. State Hospital, Osawatomie, Kansas.''

Canard Is Repudiated.

On Nov. 5, the Administrative Committee brought Dr. Carmichael's attitude to the attention of Governor Allen, as follows:

''My Dear Governor:—We are enclosing copy of a letter received by a citizen of Chicago in answer to his application for a position with the Osawatomie State Hospital. We wish to call your attention to the statement, 'No Jews.' We know your sentiments in the matter, and feel that you should know that the superintendent of your state hospital discriminates against members of the Jewish faith. The letter appears to have been mimeographed and must have been sent to a considerable number of applicants.''

Three days later the following communication came to the League from the Governor's office at Topeka:

''Thank you for sending me under date of the 11th inst. a copy of letter you have received from the Superintendent of the Osawatomie State Hospital. I have taken the matter up with the State Board of Administration. I fully agree with you that it is not the sort of statement that should go out from Kansas, and the objectionable words in the circular, as well as the spirit of it, will be eliminated. I cannot believe that this letter has ever been adopted as the carefully digested standard of the institution in selecting its medical staff. Thank you for calling my attention to the matter.''

A School Boy's Slur.

''The Lakeview News'' is a small newspaper published by the students of the Lakeview Public School, at Oakland, Cal. In its issue of Oct. 15, described as ''The Booster Bond Issue,'' a poem, entitled ''Think of the Kids,'' by Harold Brassfield, appeared as follows:

''Be an American;
Vote for the Bonds.
We need the schools,
And also the grounds.
Oakland is growing—
So must the schools.
Think of your kids
When you go to the polls.
Forget the taxes—
Don't be like the Yids
When you vote on the school bonds;
Just thinks of the kids.''

Sidney J. Silverstein, the League's representative at Oakland, brought the slander to the attention of Fred M. Hunter, superintendent of schools. After an investigation of the circumstances, Mr. Hunter wrote:

''Dear Mr. Silverstein:—As per our conversation at the Shrine meeting on Oct. 15, I investigated the item in the 'Lakeview News,' as I promised. I certainly regret more than I can tell you this occurrence. I understand that apologies do not remedy a matter like this when the harm is once done. I can only submit you a statement of the facts and try to make clear that this happening does not represent the attitude of the Oakland Public Schools.

''I immediately called the principal of the Lakeview School, asking him for a statement of the facts. He submitted immediately in behalf of the teachers and the school a letter of explanation and whole-hearted apology. I am enclosing a copy of the letter.

Expresses Profound Regret.

''While apologies can do little good after the harm of a thing like this is done, they can, I hope, express to those who were injured the sincerity of the attitude of those who are responsible for the injury. I trust you and your people believe that I am sincere when I tell you that the Oakland Schools do not stand for this sort of thing, or for any discriminating attitude in any sense toward any religion, and that this expresses the attitude not only of the executive officers but of the principals and teachers alike.

''The fact that most of the larger elementary schools and all of our high schools print papers of this kind and have done so for several years, and that this is the first occurrence of this kind in thousands of contributions by students, I believe is of some evidence in confirmation of this expression of our attitude.

''Of course, an organization, I suppose, ought to be sufficiently perfect to keep tragic accidents such as this from occurring, but it is very difficult in the heat of an exciting campaign to control the action of our 35,000 school children and all of our 1,500 employes.

''Moreover, I believe no one realizes more fully than does the management, including the board of education, executive officers, and teaching force of the Oakland schools that the Jewish people as a whole are among the very best supporters of public education, and that the leaders among the Jewish people and the rank and file are not only unselfish and public spirited, but are representatives of the leading thought of the country as to what a public school system ought to be and to do.

''I believe I could adduce considerable evidence to prove to you that this, rather than the unfortunate item in the school paper, represents the viewpoint of the Oakland public schools toward the Jewish patrons of the schools and citizens of Oakland.

''As I have already stated, this is not an excuse, or in the least an attempt to shift our responsibility or my own personal responsibility. I can only say that I regret extremely that this unfortunate happening has taken place, and that I shall certainly do all in my power to see that such a thing never happens again.''

''Merely Making Rhyme.''

The enclosed letter of the principal read:

''My Dear Mr. Hunter:—My attention has been called to the second line in the last verse of a poem, 'Think of the Kids,' published in our last issue of the 'Lakeview News.' We wish to assure you that no reference was intended in the line. It was merely a boy's idea of making the line rhyme.

''Both Miss Strawbridge, the English teacher, and myself read the poem, but it did not occur to us that anyone could attach any significance to it. If, however, anyone has been offended by the word 'Yid' used therein, I as principal of the school, and speaking for the whole school, wish to offer our sincere apologies for having made this error and assure you that nothing of this kind will happen in the future. Most sincerely,

''EDGAR E. MULLER.''

Letter to United States Judge.

An unusual incident in the League's activities resulted from a remark attributed to Judge David P. Dyer, of the United States District Court, at St. Louis, as having been made from the bench. Under date of Nov. 10 the Administrative Committee wrote the judge in part as follows:

''Dear Sir:—The Oct. 27 issue of the St. Louis 'Post-Dispatch' quoted you in the case against the United Cloth & Cap Makers of America as making the following statement in court: 'A Jew immigrant and a woman came here and stirred up trouble when there was no dispute between the workers and their employers over wages or hours. Such things must be stopped.'

''Please understand, in the first instance, we have no fault to find with the decision itself. We do deem it proper, however, to inquire why emphasis should have been laid upon Zaritsky's religious faith. If, instead of the man's name being Zaritsky, it had been, let us say, O'Brien, would the court have referred to him as a Catholic immigrant? We beg leave to suggest that the word 'Jew' does not add strength to the opinion, or, if omitted, would not weaken it.

Newspapers Set Example.

''Some time ago, our League issued a note, 'On the Use of the Word ''Jew,''' copies of which are now being used by the leading newspapers of the country. We are sending you one of these cards, which will explain our objection to the word 'Jew' as used by you.

''We should greatly appreciate an answer to our communication.''

The letter was signed by the chairman of the committee, Philip Stein, formerly Judge of the Appellate Court for the First District of Illinois, and Judge Dyer responded two days later in his own handwriting:

''Ordinarily I would make no reply to criticism of the court but as your letter is couched in courteous language and comes from respectable sources, I reply and beg to say that I never saw the newspaper article you refer to. The exact language used I can not with certainty state, but to the best of my recollection it was in substance, 'This fellow was foreign born, was a Russian immigrant to this country, was naturalized in the City of New York, but has no conception of his duties as an American citizen.' ''

From ''Vox Populi.''

Under a caption, ''Letters to the Editor,'' The San Diego ''Sun,'' of San Diego, Cal., recently published the following:

''Editor Sun:—How is it that every city and town in California has the two-platoon for firemen with the exception of San Diego and Fresno? If San Diego can't afford it, then why are the firemen picked as the goats? Where Chief Almgren resides, at Tenth and B station, the firemen are either doing the shimmy dance or the goose step with fright. Fireman Strauser, a German Jew, is the chief's right hand man. Too bad he isn't the kaiser.

''JERRY GREEN.''

Lasker Lodge, No. 370, brought the letter to the attention of S. I. Fox, the League's San Diego representative, who received a communication from the paper as follows:

''I hasten to inform you that any intention of defamation against the Jewish race was absolutely foreign from our idea in printing the letter in question. The letter was printed just as it came to us through the mails, but it was a mistake on our part that we overlooked the reference to the German Jew. Hoping that you will realize that we are regretful of our mistake, we are,

Very sincerely,
HAROLD RUSSELL,
''City Editor.''

Ever since its formation, the Anti-Defamation League has waged a campaign to banish Shakespeare's ''The Merchant of Venice'' from the schools. The public school system of St. Paul, Minn., is the last to heed the League's request, as is witnessed by the following letter to the League from S. O. Hartwell, the superintendent:

''I have your letter of Oct. 8 with copy of enclosed previous letter regarding the inclusion of 'The Merchant of Venice' in the list of required readings for high school. For years this play was on the required list of readings for college preparation undertaken by various high schools. However, I understand that it is now on the list of auxiliary readings and we are perfectly willing to arrange that it shall not be made a required exercise.''

A Splendid Example

The alumni association of the Hebrew Orphans' Home at Atlanta, Ga., founded under the auspices of the Order by Simon Wolf, who was its president for 25 years, has just evidenced the effect of its members' training, guided by R. A. Sonn, the superintendent for 30 years. The alumni presented $20,000 in bonds to the Home as a token of their affection, the interest to go to Mr. Sonn during his lifetime. After his death the principal will be added to the Simon Wolf Endowment Fund.

Order Protests Pogroms in Ukraine

A Request

Contributors of Lodge news to be printed in these pages will please forward material as far as they find it possible in typewritten form with space between the lines sufficient for correction. If the matter is written in long hand, special attention is requested to be given to plain spelling of names. When clippings are sent from other papers, upon each should appear the name of the Lodge, the city where it is resident and the date of the affair described. THE EDITOR.

Hartford, Conn.

On Sunday evening, Oct. 19, Aarat Lodge No. 13, of Hartford, Conn., had an open meeting, which was one of the most successful affairs ever held by that lodge. Brother M. A. Hartstall, District Deputy of Connecticut, presided. Brother Congressman Siegel delivered a very interesting address on "What Ails America." Brother Chas. H. Shapiro, president of the District, who accompanied Brother Siegel on his trip, also delivered a splendid talk on the progress of the B'nai B'rith in our district. Aarat Lodge looks forward to a series of open meetings this season with a number of prominent speakers and a large increase in membership.

In Poland

Isidor Hershfield, who is now in Warsaw as one of the Commissioners of the Joint Distribution Committee, in a statement which he has sent to the Central Relief Committee, 51 Chambers Street, New York, N. Y., says:

"My supply of adjectives to describe the situation here has long ago been exhausted. The present winter will take its toll of many thousands of Jewish lives, among them many, many thousands of Jewish children. They will die of starvation or cold. Disease is now and will be rampant all over Poland.

"Our meager American moneys will not be able to save the people here. Our funds available here are a mocking, trivial pittance. As the representative of the Joint Distribution Committee here I must stand helpless at the deathbed of these thousands of my brothers and sisters. They are doomed to freeze, to starve, to die. Can you help me to save some of them, at least the little children?

"If our well-fed, well-clad, American Jews could see conditions here and hear the pitiful appeals which cannot be adequately granted, I am sure that their hearts—broken, torn and bleeding, as is mine—would move them to give much more generously."

Stamford, Conn.

Jacob B. Ullman Lodge No. 685, of Stamford, Conn., held an open meeting on Wednesday, Oct. 15.

In general interest and enthusiasm the meeting was one of the most successful in the history of the lodge. Brother Charles H. Shapiro, president of the district, accompanied by a delegation of members of Harmony Lodge, was the guest of the evening and delivered an address on the achievements of the Order since the last convention. Several of the past presidents of the lodge also made splendid talks. Other speakers were District Deputy Joseph G. Shapiro and Dr. M. S. Rosen, past president of Harmony Lodge. After the meeting the members enjoyed refreshments and cigars.

A large photograph of Judge Jacob B. Ullman, after whom the lodge is named, a present of the Ullman family of New Haven, adorns the lodge room in the Hebrew Institute.

Executive Board Names Committee to Call on Lansing; Is Assured U. S. is Doing Everything It Can to Stop the Excesses at Once

POGROMS directed against the Jews in portions of Europe, formerly comprised in the Russian Empire—particularly that part of Russia which is now the Republic of the Ukraine—formed the subject of an exchange of communications between the Executive Committee of the Order and the Department of State.

Following the Executive Committee's meeting in Chicago, Nov. 16, 17 and 18, the following letter was forwarded to Washington:

"To the Honorable Robert Lansing,
Secretary of State, Washington,
D. C. Nov. 20, 1919.

"Sir: I have the honor to address you in regard to the action taken at a meeting of the Executive Committee of the Independent Order B'nai B'rith held in Chicago this week at which numerous petitions were presented by lodges of the Order and by individuals calling attention to apparently authenticated press reports regarding excesses and pogroms practiced against Jews in various parts of the territory of what was formerly the Russian Empire and particularly in that part now known as the Republic of the Ukraine and requesting steps to secure sympathetic action of our government with a view to preventing a repetition of these outrages.

"The Executive Committee is well aware of the earnest efforts made by the President of the United States and yourself to ameliorate the condition of all oppressed peoples and we are especially cognizant of his and your untiring efforts to relieve and protect as far as possible the Jewish people in certain parts of Europe from the suffering which they have been made to endure.

"In view of these recent outrages, however, the Executive Committee feels that it is its duty to lay before you as the head of the State Department, such information as has come to its knowledge, so that this government may have a definite basis for protest and action. To this end, therefore, the Executive Committee has deemed it wise to appoint a committee of three, of which the Honorable Simon Wolf is chairman, to call on you at the earliest possible moment and lay the matter before you in person.

"Permit me, therefore, on behalf of the order, as well as on behalf of all American citizens of the Jewish faith to bespeak for this committee and its cause, your earnest consideration and sympathetic action. With renewed expressions of respect and esteem, I have the honor to be

"Most respectfully yours,
"ADOLf KRAUS, President."

In response came the following telegram on Nov. 28:

"Hon. Adolph Krause,
Tribune Building,
Chicago, Ill.

"Had interview with Secretary Lansing. He said that the government was doing everything it could, but unfortunately we had no means of enforcing our stand, since we had no representative in the Ukraine; that efforts are now being made looking toward a stopping of the pogroms and the amelioration of the distress, and that the sympathies of the American government were in full accord with our viewpoint.

"Simon Wolf."

Other matters considered by the Executive Committee at its session were:

Report of the Secretary of the Order, who was in Europe for three months as to the condition of the Jews abroad and the standing of the Order in such countries where lodges are situated, and how best to aid in relieving the distress of co-religionists suffering as the result of the war and in rehabilitating the members of the Order in accordance with existing government regulations.

The B'nai B'rith Gold Medal was awarded by the Executive Committee to Honorable Simon Wolf for services rendered to Judaism and Humanity for many years and especially during the past year.

Arrangements were made for the holding of the Quinquennial Convention of the Constitutional Grand Lodge of the Order on the Second Sunday in May, 1920, in the city of Cleveland.

Washington, D. C.

Argo Lodge No. 413 adopted a resolution Nov. 26, on the death of Brother Adolph Brand, who succumbed Sept. 8.

In the death of Brother Brand the Order loses a most conscientious and enthusiastic worker, for whom no effort was too great that went for its betterment. In his capacity of Secretary of the local Jewish Welfare Board he rendered service that earned him the encomiums of the various government officials he had occasion frequently to meet.

Argo Lodge owes him grateful remembrance as by his sole efforts its membership was greatly enhanced in numbers. Memorial ceremonies were held at the last meeting of the lodge in his honor.

The resolutions follow:

"Whereas, We bow our heads in humble submission to God, who in His infinite wisdom has seen fit to remove from our midst our brother, Adolph Brand, who departed this life on Monday, the 13th day of Ellul, 5679, Sept. 8, 1919, at the early age of 49, and

"Whereas, Brother Adolph Brand has done very valuable services for our beloved Order in general and for Argo Lodge in particular, and has earned the distinction of being the first, and up to the present, the only brother who has ever been awarded a gold medal by Argo Lodge in recognition of his very valuable services; therefore be it

"Resolved by Argo Lodge, No. 413, I.O.B.B., District No. 5, at its November meeting, that we deeply deplore his demise and keenly feel his loss. And be it further

"Resolved that this Resolution be engrossed upon the minutes of the lodge; that a copy of this Resolution, together with the said gold medal, or a photograph of same, be suitably framed and placed in a conspicuous position in the lodge room, in which manner it is to be kept as long as Argo Lodge remains in existence; and that a copy of this Resolution be sent to our official organ, 'The B'nai B'rith News.'"

Jewish Orphan Home

The Board of Trustees and Directors of the Jewish Orphan Home, Cleveland, Districts 2 and 6, announce the election at a special meeting held Nov. 30, 1919, of Mr. and Mrs. L. Edward Lashman of Chicago as Superintendent and Matron, respectively, for the term beginning Jan. 1, 1920, and ending Nov. 1, 1921.

Wilmington, Del.

A fete in honor of the home coming of Colonel Max R. Wainer was staged by Wilmington Lodge No. 470 in the Du Barry Room of the Hotel Du Pont.

After a banquet, Colonel Wainer was presented with a gold medal in behalf of the Lodge, which he will wear beside the distinguished service medal and the medal of the Legion of Honor of France, which he won abroad. In a short address of thanks, Colonel Wainer referred to his mother and father, who were present, as the persons whose tender care has made his service to our country possible.

Two hundred persons attended. At the right of the toastmaster, Nathan Miller, president of the Lodge, sat the honored guest; at the toastmaster's left, William C. Taylor, mayor of the city. Others at the speakers' table included Secretary of State Everett C. Johnson, Rabbi Samuel A. Robinowitz, Colonel J. Warner Reed, David Bortin of Philadelphia; Albert L. Moise, United States Appraiser of the Port of Philadelphia; George Carter, J. Harry Gordon, Rabbi David Swiren, Israel Wainer, father of the colonel; Professor A. H. Berlin, principal of the High School, and A. O. H. Grier.

Colonel Wainer is about thirty-four years of age. After his graduation from the University of Pennsylvania, he entered the army as a private, rose to the distinction of colonel, and now occupies the position of Chief of Personnel of the War Risk Bureau at Washington, having charge of 15,000 employees.

Colonel Wainer has been an ardent Ben B'rith since he was twenty-one years of age. He distinguished himself in France by founding the re-classification system, and in consequence was presented with the French Legion of Honor and distinguished service medals.

Bridgeport, Conn.

Harmony Lodge No. 711 celebrated the seventy-fifth anniversary of Brother Max Neisner the evening of Nov. 16.

Brother Neisner is the sole surviving Connecticut veteran of the civil war, who in commemoration of the occasion presented a beautiful silk flag to the Lodge. Members who had returned from National Service also were feted and Brother Charles H. Shapiro presented each with an emblem in the Lodge's behalf.

A distinction unique in the B'nai B'rith annals of this District has been attained by the Lodge in that it has doubled its membership in six months.

On the night of Oct. 15 at Harmony Hall, the opening event of the season was held, at which Dr. Abraham Anspacher, Rabbi of Temple Beth Israel of Hartford, spoke.

Members of Abraham and Harmony Lodges held a special service in the Park Avenue Temple the evening of Nov. 21. Colonel Harry Cutler was the principal speaker.

Pueblo, Colo.

Members of Pueblo Lodge No. 526 were shocked on Oct. 11 to learn of the death of L. D. Koretz.

Apparently in good health, Brother Koretz started with his wife from his ranch at Fowler, Colo., for his home in Pueblo, where he intended to assist in the American Jewish Relief Campaign drive. On the way Brother Koretz was stricken with acute indigestion and died before a physician could be summoned.

He was a leader in movements of uplift and charity, especially in B'nai B'rith work, having several times represented Pueblo Lodge in the District Grand Lodge.

New Lodge is Instituted in Vienna

Program Limited, Invitations Announce, by Restrictions Placed Upon the Use of Food, Light and Heat; Name Selected is Wahrheit

A NEW lodge—Wahrheit Lodge—was instituted by the Order in Vienna on Nov. 1. The invitation to the ceremony, which indicates some of the difficulties surrounding it, follows: "October 19.

"Dear Sir:—Referring to our recent announcement, we herewith extend to you the invitation issued by the Provisional General Committee of Vienna to attend on Sunday, Nov. 16, the installation of the new lodge, Warheit. The program will, of necessity, be limited because of the exceptionally difficult conditions governing the food, heating and lighting situations. The installation will, however, be carried out as well as it possibly can be under the circumstances. The program will begin at 3:00 o'clock in the afternoon, in the District No. 9 meeting rooms, No. 4 University Street.

"The meeting will be followed by a congenial tea, for which a charge of ten kronin per person will be made.

"Please reply to the below address, advising us whether we may expect you for the meeting and also indicate whether you will attend the tea. Wear full dress!"

Stockton, Cal.

Men who entered National Service from Stockton Lodge were entertained at a Homecoming Celebration at Redman's Hall. Over two hundred members attended including visitors from San Francisco, Oakland and Fresno.

Among the latter were Grand President Melton Meyer of San Francisco; Grand First Vice President L. Mendelsohn of Fresno, and Orator Edgar Levy of San Francisco. Twenty new members of the Order were initiated by a special degree team and a banquet was served.

The honored guests of the evening numbered Ben Sinai, Dr. Friedberger, Dr. N. Sinai, Meyer Rosenberg, Solly Davidson, Morris Shuper, Clarence Semel. Fred Greenberg, Emil Gumpert, Solly Kline, Arie Neistat, Isaac Weinberg, Harry Tobenkin, Sam Berger, Jack Ganales, Joseph Hoffman and Melvin Levy.

Two members of the Order who joined the colors died shortly after their return—George Klein and Sidney Brown.

Washington, Pa.

Washington Lodge No. 576 gave a banquet at the Masonic Hall in honor of the returned service men, following the initiation of the largest class since its installation. The initiation was in charge of a degree team from Jericho Lodge of Pittsburgh, Pa., consisting of A. L. Solomon, Louis Caplan and Harold L. Solomon, assisted by Henry Schoenthal of New York City, the local Lodge's founder.

Approximately one hundred and sixty persons, including the families of the service men, were feted. The banquet was preceded by a prayer, delivered by Rabbi Jacob Goldfarb. A piano solo was played by Mrs. Rudolph Hanau and Mrs. Alex Cohen sang.

Immediately following the banquet, Robert Abel, president of the Order, presented each of the service men with a gold mounted fountain pen. The following were present: Abraham Goldfarb, Harry W. Samolsky, Jack R. Richman, Theodore Leavitt, Benjamin H. Freidman, Harry Myers, Theodore Grossman, Dr. Samuel A. Rueben, Harry Ruben, and Meyer Goldfarb. A memorial service was then conducted by Rabbi Goldfarb, both in Hebrew and English for Isadore Landay, who was killed in action in France. A large photograph of the deceased member was unveiled and presented to his family.

Although primarily a reception in honor of its members who were in service, the banquet was given also as a testimonial of the esteem and love in which Mr. Schoenthal is held. He spoke of the early history of the Jewish community in Washington and of the birth and growth of the local lodge, and after his speech, the entire assembly arose to its feet as an expression of its regard for this venerable member.

The entertainment was in charge of a committee composed of Louis Ochs, toastmaster, J. Louis Siegel, Alex Cohen, Sam Berman, Harry Grossman and I. R. Newmark, assisted in the preparation of the banquet by Mrs. Louis Ochs, Mrs. A. H. Landay, Mrs. Rudolph Hanou, Mrs. L. S. Grossman, Mrs. I. R. Newmark, Mrs. Alex Cohen, Mrs. Harry Richman, Mrs. Max Finegold, and Mrs. Jos. Friedman.

Dallas, Tex.

Rabbi Martin Zielonka, of Temple Mt. Sinai, El Paso, addressed the Dallas Lodge, Sunday, Oct. 26. His theme was "In the Mirror of Time." The lecture was open to the public. Victor H. Hexter presided. An attractive musical program was given.

New Haven, Conn.

Congressman Isaac Siegel, member of the Immigration Committee of the House, chairman of the Congressional Overseas Committee and a member of the B'nai B'rith, addressed Horeb Lodge on Nov. 9. A business meeting was held beginning at 7:30, and at 8:00 was thrown open to the public. Congressman Siegel spoke on "What Ails America."

He was introduced by Attorney Joseph Koletsky, president of that lodge, as was Attorney Charles H. Shapiro, of Bridgeport, president of District No. 1, who delivered his usually entertaining "Pathe News" review of B'nai B'rith activities.

Congressman Siegel said in part:

"When war was declared on April 6, 1917, in this country there was but one purpose—to win the war as quickly as possible.

"Within a few months, however, manufacturers and employes realized potentially of their power and each one immediately endeavored to obtain a larger amount of money for what he was giving to the government.

"Extravagance ran riot, and peace found this country unprepared for it. We were not ready for war and were not ready for peace.

"Let me say to you tonight that the immigration committee is determined upon one thing—that in the United States there is not going to be room for a creature who is not willing to stand by America 24 hours a day. There has been too much talk about taking things easily and calmly.

"It is only during the past two years that the immigration bill really provided for illiteracy test and examination both physically and mentally. It gave the government all the power which it could ask for in order to effect the deportation of undesirables."

Special arrangements to enlarge the seating capacity of Hiram Hall have been made. The open meetings will continue for the benefit of the families of members and their friends. Among the speakers who have been invited to discuss important topics of the day were A. B. Seelenfreund of Chicago, Grand Secretary of the Order, who just returned from a tour through Europe, President Arthur Twining Hadley of Yale, ex-Ambassador Henry Morgenthau, Professor Albert G. Keller, head of the social science department of Yale; Dr. Stephen J. Maller, president of the Connecticut Public Health Association; Leonard J. Obermeier, former deputy attorney general of New York; Past President Joshua Kantrowitz, executive member; Hon. Charles Hartman and President of the District Charles H. Shapiro of Bridgeport.

A membership campaign is expected to swell the rolls of Horeb Lodge from nine hundred to considerably more than one thousand before the end of the winter.

Worcester, Mass.

On Oct. 22, Worcester Lodge No. 600 tendered a banquet and reception at the Hotel Bancroft to members who formerly had been in national service. Forty-four men went away to war, twenty-two per cent of the Lodge's entire roll. All save one, Brother Wolfe, who died at Camp Devens, returned in safety. The toastmaster was Brother Samuel J. Beeber, the Lodge's Vice President.

Rabbi Jesse Beinenfeld said grace. The speakers were: Charles M. Shapiro, President of District No. 1; Judge Jacob Asher, President of Worcester Lodge No. 600; Brother Joseph Ullman of New Haven, Member of the General Committee of District No. 1, and Brother Archibald M. Hillman of Worcester, also a Member of the General Committee.

A gold medallion in the form of a watch fob was presented to each former service man by Brother Deputy David Goldstein. Dancing followed.

The committee consisted of Samuel J. Beeber, Rabbi Jesse Beinenfeld, A. M. Hillman, Samuel Sedee, Dr. E. H. Pofcher, David Goldstein, Maxwell Sandberg, Harry Goodman and D. B. Isenberg.

St. Louis, Mo.

The meeting of the General committee in St. Louis on Oct. 19 proved a most interesting event.

Dr. Leon Harrison of Temple Israel delivered a special B'nai B'rith lecture, which the committee attended. The Lodge gathered in the evening at one of the local clubs and enjoyed an address by Brother Sidney Kusworm, district president. Other members of the committee made short talks. Brother Kusworm's clear explanation of the work which is being accomplished by the Order and the work in contemplation was universally praised.

A number of vital changes are being discussed in Missouri Lodge No. 22 and a newly appointed Reconstruction Committee will bring in a proposition for the consideration of the members at the next meeting. Election of officers will also take place as well as the election of delegates in the next Grand Lodge Convention.

Boston, Mass.

Members of Amos Lodge enjoyed a smoker the evening of Nov. 3, at the Hotel Bellevue. Ways and means of stimulating a greater interest among the members were discussed. "Ladies Night" was held Nov. 10, when Judge A. K. Cohen spoke of the work of the Anti-Defamation League. The Lodge has applied for the maintenance of a perpetual bed at the Beth Israel Hospital. The annual contribution to the Federation Government has been triple.

New York City

Jordan Lodge No. 15 initiated a large class of candidates at B'nai B'rith headquarters, 2307 Broadway, on Oct. 30. The address of the evening was delivered by Brother Samuel Dorf, Grandmaster of the Order B'rith Abraham. The list of candidates follows:

Dr. Henry Kendall, Joseph Herzberg, George Ehrlich, Leo Schwartz, Benjamin Jonas, Morris Perla, Carl Korwein, J. Gottfied, David Siegel, David Greenblatt, Ed. E. Greenberg, Dr. Herman Mendelson, Dr. Jack Manuel Mayer, Stephen Mayer, David Wilson, M. Silverman, Abraham M. Friptu, George M. Levinson, Stanley Silverman, Abraham Weiler, Nathan M. Gold, Leon L. Leipzig and Emanuel Solomon.

The Ladies' Auxiliary meets the first and third Tuesday afternoons of each month in the headquarters at 3 p. m. The meetings are informal and social and the members do sewing for poor children. A dance at the Hotel Gotham was given the evening of Thanksgiving day. On Saturday evening, Jan. 24, a beefsteak dinner will be partaken of at Reisenwebers.

The first of a series of meetings and entertainments was given by Henry Jones Lebanon Lodge at the District headquarters Sunday evening, Oct. 5. Congressman Isaac Siegel, vice-president of the Lodge, delivered a most interesting address on "What Ails America." Brother Charles H. Shapiro, president of the District, also addressed the members. A musical program was rendered and a class of candidates initiated.

Brooklyn Lodge No. 753 held an open meeting the evening of Nov. 6 at which Brother Shapiro spoke.

Denver, Colo.

Denver Lodge No. 171 observed B'nai B'rith Day on Nov. 9. A special ritual for the occasion prepared by Brother Rabbi Davis Lefkowitz of Dayton, O., at the direction of the Grand Lodge, was carried out by Brothers M. S. Anfenger, president; S. R. Zeetow, vice president; D. E. Harlem, orator, and Arthur E. Friedman, who delivered an address.

Brother J. J. Lieberman spoke on "The B'nai B'rith—the Unifying Force of Jewry." A fine musical program was given.

A committee has been appointed, of which Brother Anfenger is Chairman, and Brother Harlem, Treasurer, for the purpose of obtaining subscriptions to the B'nai B'rith Loan Fund now being raised by the Order for the rehabilitation of war-stricken members in Europe.

The Lodge is expected to raise at least $7,000 to this fund, and has started the subscription with $500 from the Lodge treasury.

A class of ten candidates has just been initiated.

Los Angeles, Cal.

The Ladies' Auxiliary, early in November, held a most successful dance, contributing out of the proceeds $100 to the fund for Jewish war sufferers, and $200 to the B'nai B'rith fund for the Relief of War-Stricken Members Abroad. About $25 remained to go into the treasury as a part of the emergency fund.

Buffalo, N. Y.

Montefiore Lodge No. 70 held a meeting Wednesday evening, Nov. 5, at which Brother Charles A. Shapiro, president of the District, and Brother Max Levy, the new secretary, spoke.

B'nai B'rith Medal to Simon Wolf

"For Humanitarian Work During Long and Usefu Life," Reads Tribute of Executive Committee, Acting in the Order's Behalf

THE Medal of Honor, which is conferred annually by the B'nai B'rith upon the individual who, in the judgment of the executive committee, has done most for the cause of Jewry during the twelve months, was awarded this year to Brother Simon Wolf, the Order's Washington representative.

Only four other men have been so honored by the organization. President Taft was presented with the first medal for signing the abrogation of the treaty between the United States and Russia. Dr. Adolph Stern, of Bucharest, Rumania, was the second medal recipient, having been selected for his great philanthropic and educational work. Henry Morganthau, ex-ambassador to Turkey, was the third, the medal having been conferred on him for his work in Turkey during the war; and President Wilson received the fourth medal last Thanksgiving Day for splendid services rendered the cause of humanity during the war period.

Mr. Wolf's Services.

"For humanitarian work during a long and useful life and appreciation from a grateful race for the books he had contributed to literature," was the wording of the motion presented at the meeting of the executive committee at Chicago which decided that Mr. Wolf be designated for the honor.

"The American Jew as Patriot, Soldier and Citizen" and "Presidents I Have Known" are the works of Mr. Wolf referred to by the committee, and with the present condition of war-torn Europe it might be relevant to quote President Taft's letter to Mr. Wolf, in acceptance of copies of the works.

Regarding the former book Mr. Taft wrote: "It is one thing to grant in a constitution, and in the forms of law, the fullest recognition of religious freedom, and it is another thing to achieve complete equality of opportunity in the political, social and business fields of activity unobstructed by traditional religious prejudice."

Work in Washington.

On receipt of a copy of "Presidents I Have Known," Mr. Taft wrote Mr. Wolf: "You have been on guard for your people in Washington through many administrations, and it must be a source of greatest satisfaction to you to realize how much you have accomplished in bringing to the attention of the presidents whom you have known instances of official discrimination based on religious bigotry and racial prejudice which the presidents thus informed have been able to condemn and remedy."—(Washington "Post.")

Birmingham, Ala.

The joint membership campaign of Birmingham Lodge No. 368, and Magic City Lodge No. 725, commenced Monday, Nov. 24. The committee in charge follows: Joseph Beitman, chairman; Frank Abelson, Irving M. Engel, A. H. Levy and Dave Rich, vice-chairman; Mosely Shugerman, M. Band, D. T. Feidelson, Morris Karpeles, Hugo Kuhn, M. Hirsh and Ike Abelson. Mervyn H. Sterne is chairman of the team captains.

Marked interest is being displayed this year in the work of the B'nai B'rith, due in part to the fact that the annual convention of the District Grand Lodge will be held in Birmingham next April, and also that the president of the Grand Lodge is A. Leo Oberdorfer, a prominent citizen of Birmingham. A. H. Levy is president of Magic City Lodge No. 725, and Morris Karpeles is president of Birmingham Lodge No. 368.

The objective of the drive is two hundred new members. An open meeting launched the Lodges' activities at Temple Emanu-El the evening of Nov. 24. An exceptionally entertaining program was provided.

Chicago, Ill.

Oriental-Hillel Lodge No. 72 tendered a welcome home dinner at the Covenant Club the evening of Nov. 24, to the Secretary of the Order, Brother A. B. Seelenfreund, who has just returned from a tour of Europe. In honor of the occasion, a class of forty candidates was initiated.

The President of the Lodge, Dr. Joseph G. Wiedder, acted as toastmaster and introduced the President of the District, Dr. Harry A. Kraus, who presented the compliments of the Lodge to Brother Seelenfreund. At the conclusion of the initiation and dinner the members were addressed by Rabbi Samuel S. Cohon, of Temple Mizpah, on the "Purposes and Tenets of the Order."

The Honorable Harry M. Fisher, associate judge of the Municipal Court, appealed to the members to again lend their financial and moral support to the lightening of the burdens of their coreligionists in Europe. Brother Seelenfreund addressed the meeting concerning his trip.

Columbus, O.

More than one hundred Jewish young men who were in service during the war were banqueted by Zion Lodge No. 62.

Three hundred, among them a number of women, attended. Talks were given by Sidney Kusworm, Dayton, District President; Rabbi Joseph S. Kornfeld, Joseph Schonthal and Mrs. Simon Bornheim, representing the Ladies' Welfare Board of the B'nai B'rith. The Jewish Welfare Board also was represented.

E. J. Schanfarber acted as toastmaster. Musical selections were given by Meyer Siegel, Miss Lillian Bornstein and Miss Reba Goldberg. Miss Ruth Frank recited. Members of the committee in charge were Frank Hoffman, chairman; Simon Weinfeld, Dr. J. S. Kornfeld, Arthur Kohn, Mark Keinkopf and Jack Lazarus. A number of war veterans signified their intention of joining the B'nai B'rith.

Zanesville, O.

At the celebration of B'nai B'rith Day conducted by Gihon Lodge, the Columbus degree team consisting of Edward Schanfarber, president; Isaac Myers, vice-president; Joseph Kornfeld, monitor, and I. B. Jashewosky, assistant monitor, initiated a class of twenty-one candidates, from Cambridge, Lancaster, Woodsfield and Zanesville.

The B'nai B'rith Day address was made by Dr. Joseph Kornfeld of Columbus, O. The other speakers were Edward Schanfarber, Jack Myers, Leon Goodman and I. B. Jashewosky of Columbus; Joseph Baron of Cincinnati; M. Greenwald of Cambridge and Rabbi A. Ruthberg of this city.

The candidates were: Morris Zwelling, Carl Becker, Morris Pollock, Henry Pollock, Jake Lavfer, Sam Goldstein, Abraham Ruthberg, Joseph L. Baron and Mark Berman of Zanesville; Harris Melsher, Isaac Dorz, Sam Schwartz, Harry Franklin, Mike Schahet, Ben Lipscher, G. L. Rosenberg, F. Nesselson and A. Schultz of Cambridge; Louis Werlinsky, Frank Kline and Morris Molar of Lancaster.

A luncheon was served by Mrs. Louis Weber and Mrs. Morris Resler, assisted by Miss Erma Weber and Miss Rose Weinberg.

Minneapolis

About one hundred and fifty members of the B'nai B'rith Lodge attended the regular meeting on Tuesday, Oct. 26. The attendance was one of the largest of the year. A class was initiated by the degree team of past Presidents. After the meeting a buffet luncheon was served.

President A. H. Karatz appointed a standing B'nai B'rith committee to act in advisory capacity for the Young Men's Hebrew Association. A committee for the purpose of making a survey on the feasibility of a B'nai B'rith or community building was also named. A report was made by the committee on Y. M. H. A. matters by Messrs. Arthur Harris, D. C. Jeffrey and Mr. Karatz.

A report by the Committee on Americanization work was enthusiastically received and discussed. The report on publicity work was rendered by Sam Margulies and a committee was appointed to give a theatrical entertainment for the public under the auspices of the B'nai B'rith.

Portland, Ore.

Portland Lodge No. 65 held a dancing party at their Lodge hall the evening of Oct. 28. The entertainment, which proved highly enjoyable, was the first of a number which has been arranged for the winter.

The committee in charge was Dr. N. S. Reingold, chairman; Herman Politz, Jesse Rich, Bud Simmons, M. V. Keller, Abe Weinstein, George Wolfe, Martha Leavitt, Joan Rosendale, Ruth Brunn, Rosika Reingold, Lena Nemerovsky and May Kastlin.

Forty candidates were initiated at the November meeting. The degree team conducted the work with fervor and dignity and was heartily commended. The Lodge meetings have been so well attended that the former spacious room seems to have shrunk and the question of larger quarters is coming to the fore.

First nomination of officers resulted as follows: President, Sig Lipman; vice-president, Alec Weinstein; assistant monitor, S. J. Bischoff; secretary, E. N. Weinbaum; financial secretary, D. Germanus; treasurer, Alec Miller; warden, Dr. S. C. Kohs; outside guard, A. Arbitman, N. Mozorowski; trustees, Ben Selling, A. Boskowitz, J. Lauterstein, S. W. Horrman, A. Rosenstein.

Augusta, Ga.

Sol Herzog, President of District Grand Lodge No. 5, paid an official visit to Augusta Lodge on Sunday evening, Nov. 9. The meeting, which was opened to the public, was held at the Masonic Temple and largely attended by both men and women. John J. Cohen, former President of the District, presided and after his address of welcome, President Herzog spoke interestingly on "The Past, Present and Future of the Order." Short talks by President Shaul of the local Lodge, David Nachman, Isaac Cohen, Rabbi Slusky, Henry Cohen, Mr. Blum, and Rabbi Sarahcon, concluded a very enjoyable meeting.

Jewish Solidarity

One of the leaders in Portland Jewry, who for thirty-five years has held a place of honor in the Pacific Northwest as a student and orator of attainments, wrote to a relative, a member of the executive committee, during a leisure moment with the seeming intention of imparting a bit of lodge gossip.

A third party was given the privilege of reading the letter, and decided it must, in the interest of Judaism and the Order, be rescued from the oblivion to which the recipient carelessly, yet naturally, had consigned it.

The letter points to a comforting sign, which some may even detect in the Heavens above, namely, that the Jew has no reason to despair of the future, and that Sargent's picture in the Boston Public Library, though a masterpiece from the standpoint of art and art's tradition, is, nevertheless, as a "Symbol" a challenge to history and a wretched piece of prevarication; for the Synagog still lives and still influences the lives of millions.

Incidentally, it may be an object lesson for some of the older communities in the East of the value of zealous and energetic leadership. The Jew's heart is generally in the right spot, all it needs is an occasional Shofar blast.

The letter follows:

"I have tried to be of what service I could to my people, confining my efforts to the limits where I felt I might find results. I cannot expect many more years. I do feel, however, that I have contributed to the unity of our people here and I realize more and more the necessity of solidarity everywhere, if we are to meet with any hope of equality—the events which seem forecast. The consolidation of our lodges here has exceded in result my fondest expectations, though for a number of years I was its sole advocate. In place of a few officers going perfunctorily through forms, we have a crowded lodge room and the members, especially the young ones, anxious for the meeting nights to come.

"Far happier than this is the fact that the feeling of united purpose and common obligation, which is the keynote of every meeting, is growing and extending to home, business and Synagog. We are really becoming, in Portland, one poeple; it is a wonderful safeguard from many angles. Jonah's personality has a great deal to do with it, Alex gives it time and energy. There are a number of the young foreign-born, as well as home-born, who are developing the right spirit, and I know we are on the way to an ideal Jewish community, that is, insofar as the acknowledgment of Jewish mutuality is concerned.

"We are not interfering at all with differences in detail; we acknowledge their existence and respect them, but we are getting so that we can merge them in the greater common cause."

Evansville, Ind.

Lodge No. 24 celebrated B'nai B'rith Day on Nov. 30, in the new hall next door to the Adath Israel Synagogue. A class of six was initiated, with Silas Iehenhauser, a past president, in the chair. The speaker of the day was Judge Samuel Rosenfeld of St. Louis, second vice president of District No. 2, who delivered a powerful address on "Aims and Achievements of the B'nai B'rith." Short talks were made by three veterans of the World War, members of the lodge, Chaplain Lee J. Levinger, First Lieut. Morris Levi, and Major William Ehrich. The evening was ended with a buffet lunch.

New Ideas in Lodge Activities

New Britain, Conn.

Jehuda Halevi Lodge No. 710 tendered its ex-service men a splendid reception and welcome home banquet the evening of Nov. 23 in Turner Hall.

Prominent among the speakers was Benedict M. Holden of Hartford, who urged the people to stand back of the service men, as they stood in front of them during the war. ''Remember, nothing is too good for them,'' he remarked.

As the orchestra began the ''Star Spangled Banner'' the entire assembly arose and Attorneys William M. Greenstein and Albert A. Greenberg led the singing.

Seated at the guests' table were Toastmaster Morris D. Saxe and wife, Benedict M. Holden, Lieut. Colonel Lewis Landes, Lieut. M. Millman, Hon. Joseph H. Ullman, Attorney Charles H. Shapiro of Bridgeport, Hon. Henry Lasker, chairman of arrangements, Abraham Gorbach, Miss Gertrude Schectman, Morris Raphael and wife, William M. Greenstein and Miss Sadye Greenstein, Bernard F. Clark and wife, William C. Raphael and wife, Isadore M. Goldstein and wife, Abraham Shurburg and wife, and Attorney Albert A. Greenberg.

Toastmaster Saxe in his opening remarks thanked the committee of arrangements for its untiring efforts in arranging this splendid affair. He introduced Chairman Gorbach of the committee on arrangement, who asked those present to rise in memory of the lodge's two members who died in the service, Harry Berson and Harry Miller.

Charles A. Shapiro, of Bridgeport, president of the district, praised the men who went forth to offer their lives, that others might live. The B'nai B'rith Order, he said, furnished the material which gave the impetus to Jewish Welfare work.

William Greenstein, vice president of the local lodge, read a letter from Capt. T. E. Roderick, in whose company Sergeant Berson served, concerning the latter's heroism. The captain praised the local man for his exceptional bravery, and said he was the coolest and one of the bravest men in the company.

Hon. Joseph H. Ullman, of New Haven, in his remarks said it was a privilege to be present at so enthusiastic a gathering. Praising the service men he said that the boys who went forth to battle with the enemy had now another battle.

''We all should be 100 per cent Jews and 100 per cent Americans, and I know that you will be good, loyal patriots. Let me tell you, my friends, that by being good, loyal and patriotic Americans, you will all be good Jews.''

Lewis Landes, of New York, who rose from captain to lieutenant-colonel during the war, praised the New Britain lodge for its excellent showing in giving twenty per cent of its membership to the service.

A Tribute

As a token of love and esteem for Mr. and Mrs. Simon Peiser, the Alumni of the Jewish Orphan Asylum at Cleveland will gather at an informal farewell banquet, to be given in their honor, in the dining room of the Home, Sunday evening, Dec. 21.

This mark of appreciation of Mr. and Mrs. Peiser stands in recognition of their many years of devotion to their former boys and girls.

The Committee on Arrangements is striving to make this the most enjoyable affair the Alumni has ever held, and assures an excellent menu and a delightful program. Cards will be sent promptly on receipt of reservation request.

Political Forum is Held in Cleveland, While Several Local Organizations Have Foreign Language Classes and Other Novelties

IN order to givo all the members of the B'nai B'rith an opportunity to hear candidates for Mayor discuss their platforms, the Entertainment Committee of Cleveland Lodge arranged a Mayorality Rally Night on Oct. 28. Four candidates discussed political and economical questions. Several musical numbers were played.

A series of dances arranged by a committee of which Morton Zaller is the head, opened with a ''pun-kin'' fete the evening of Oct. 22. The B'nai B'rith Dramatic Circle held its first meeting Sunday afternoon, Oct. 19. The plans for the year were discussed and a committee consisting of Florence Rosenthal, Harry Mereino and Mort D. Kaufman was appointed to arrange the program for the year.

A novel entertainment was provided by the Entertainment Committee for election night, Nov. 4. A cabaret announcement of the returns and dancing were features.

A French class is being conducted with marked success under the leadership of A. C. Deutsch.

One of the most impressive initiations ever conducted at the B'nai B'rith was held Nov. 13 in the beautiful newly decorated ballroom.

Nearly two hundred candidates were admitted to the Order. It was by far the largest class that was ever admitted at one time and second only to the memorable affair at the Hotel Statler five years ago.

While the initiation was going on the wives and friends of the candidates were entertained by a moving picture show in the meeting room downstairs.

The members and their friends were addressed by Lucius Solomon of San Francisco, vice-president of the Order. He was followed by Sidney Kusworm, president of District No. 2.

The initiation team consisted of Eugene Wolf, president of the Lodge; Phil Haber, Max Meisel, Alfred Benesch, Max Ozersky and Lewis Drucker.

The opening discussion of the B'nai B'rith civic forum was led by C. A. Dykstra, secretary of the Civic League, of Cleveland, the evening of Dec. 4. The forums will be held regularly for the benefit of B'nai B'rith members and their friends.

Pittsburgh, Pa.

The membership committee of Saar Sholem Lodge No. 154 held an initiation and banquet on B'nai B'rith Day, Nov. 30, at the William Penn Hotel. The affair was a testimonial to the committee's conscientious work. A number of novel entertainment features were introduced.

Saar Sholem Lodge is in a most prosperous condition, with a membership of 248, 70 candidates on the waiting list and more in prospect. The class initiated numbered 110, and with these new members, Saar Sholem Lodge is reaching its goal, the first in the District.

The initiation was followed by a dinner, at which addresses were made by Rev. Dr. Samuel H. Goldenson, Marcus Feuchtwanger, David Bortin and Leonard S. Levin.

Following the dinner the members stood in silence for one minute in memory of Councilman Enoch Rauh, whose funeral was held yesterday.

Small buttons of honor were given to those present last night who have been members of the organization more than 38 years. The members were: Louis Goldsmit, Mr. Feuchtwanger, L. Strassberger, Joseph Bennett, Louis Salzbacher, Sol Bachman and Joseph Buka. O. H. Rosenbaum was one of those in charge of the affair.

Mr. Feuchtwanger, district president, and David Bortin, first vice president of Philadelphia, officiated.

A. Goldbloom was chairman of the membership committee, which also comprised Joseph Goodman, secretary; B. Horvitz, Dr. J. N. Katz, H. Goldbloom, Sol Weinthal, Joseph Buka and A. H. Kaufman.

After the membership drive which resulted in the initiation of forty new members, Jericho Lodge celebrated the achievement by honoring Brother Feuchtwanger at a banquet in the Schenley Hotel. One hundred and fifty members attended, a considerable proportion as representatives of other Lodges.

Brother A. L. Solomon recited the initiatory sermon of the Order, after which Brother Feuchtwanger delivered an address emphasizing the necessity of close co-operation by all members and the personal dedication of every member to service.

Isaac W. Frank welcomed home the members of the Lodge who had been in national service. Judge Cohen spoke on ''The New Spirit or the B'nai B'rith.'' Morris Schaffner, Second Vice President of District Grand Lodge No. 3, and Chairman of the Board of Governors of the Erie Home for Friendless Children, commented on the value of the Orphanage to the District. Louis I. Aaron traced the activity of the B'nai B'rith as far back as 1864 and showed how the community had developed since those early days.

Rabbi Samuel Goldenson delivered a talk on the letters, ''I. O. B. B.'' Encomiums were generously given Brother Feuchtwanger, whose administration has been one of the best in the history of the order.

Among the members of Jericho Lodge who deserve praise for the success of the affair are: David Goldman, Harold Solomon, Isidor Jacobs, Harry Wolf, Leo Lehman and Richard S. Rauh.

Terre Haute, Ind.

Gan Eden Lodge, No. 110, was visited Sunday Nov. 2, by Brother Sidney Kusworm of Dayton, O., president of District No. 2. In the afternoon a large class was initiated most impressively by the initiatory team, consisting of Brothers Brown, Berkowitz, Goldstine, Wolff, Blumberg and Strouse. After the initiation a brief history of our Lodge was given by Brother Ben Blumberg. He pointed out that Gan Eden Lodge has in its membership one who has been a member of the I.O.B.B. longer than any other Ben Brith in District No. 2. This member is Brother Jonas Strouse, who joined in 1865 in Pittsburgh, Pa. All present rose as a mark or respect to this beloved and active member of the Order.

President Kusworm then gave an inspiring talk to the members, impressing on them the value and need of B'nai B'rith activity during these strenuous times and cited instances of the good work the Order has done in the past. Brother Biccard of Indianapolis also attended as a guest and delivered a short address.

A meeting open to the public was held in the evening in the Temple Auditorium, which was addressed by President Kusworm. A large audience came to hear him explain the work of the B'nai B'rith, particularly the work of the Anti-Defamation League. After the address refreshments were served and songs were beautifully sung by Mesdames Silverstein, Feibelman and Shatsky. Miss Jennie Brown accompanied on the piano.

Yonkers, N. Y.

An exceptionally enjoyable entertainment was given at the Home for Aged and Infirm on Thanksgiving Day. The program follows:

Introductory remarks, Gov. Edward Sander, chairman, pro tem.; opening prayer, Gov. M. Minzesheimer, dean of board of governors; piano solo, Master Samuel Sander; contralto solo, Mrs. S. M. Platt; address, Brother Joseph Rosenzweig, past president District No. 1; piano solo, Professor John Enright; comic songs, Mrs. Joe Curran; solo, Mr. William P. O'Mara; ''A Little Magic,'' J. J. Crimmins; solo, Miss Madeline Glynn; songs and stories, W. C. Egan; solo, Mr. William McDonald; characer songs, Gill Cashin; solo, Mr. William P. O'Mara; songs, Mrs. Joe Birdsall; ''Star Spangled Banner.''

San Francisco, Cal.

Responding to the call of Grand President Milton Meyer of District No. 4, several score leaders of the B'nai B'rith Lodges met in B'nai B'rith hall, San Franscisco, to discuss ways and means of co-operating with the executive committee of the Constitution Grand Lodge in its plan to raise a large fund in the United States to lend without interest to needy brethren in the war-torn countries of Europe.

Grand President Meyer presided and after explaining the plan in detail, threw the meeting open to a general discussion of ways and means.

All present showed a keen interest in the plan and manifested a desire to co-operate to the fullest extent.

Committees have been appointed in each Lodge to call upon the membership and to secure subscriptions.

The committee of fifty arranged a grand ball at Scottish Rite Hall on Saturday evening, Dec. 6. The entire proceeds will be turned over to the gymnasium committee to be used in refitting the splendid gymnasium in the B'nai B'rith Building, 149 Eddy Street.

The committee of fifty is receiving enthusiastic support from the eight San Francisco Lodges and the two ladies auxiliaries.

Committee in charge of the ball consisted of Henry Mauser, chairman; Harry K. Wolff, P. G. P.; Richard Gutstadt, P. G. P.; Milton Meyer, G. P.; J. T. Pichner, Leo Harris, Maurice Raphael, M. C. Rubin, Eugene B. Block, L. Schneider, J. Friedman, J. Polin, Max Aftergut, H. Hotchner, M. S. Cohn, H. Levinson, H. Banks, H. A. Zekind, S. Hodes, L. Geballe, M. Kockman, S. Hymes, Leon Isaacs, R. Lowry, S. E. Welfield, Alvin Cerf and Pete Sommers.

Mobile, Ala.

The B'nai B'rith Hall of Beth Zur Lodge No. 84 held a capacity gathering the evening of Oct. 12, in honor of the ex-service men of the community. The Council of Jewish Women, Mrs. Albert D. Hanaw, president, was in charge of the exercises and the serving of refreshments.

The address of the evening was given by Captain Leon Schwarz, a former president of District No. 7, and who recently returned from overseas, after long service there. The Captain's address, in the main, was an eloquent tribute to the enlisted men of the American army. Of special interest to members of the Order was the recital by Brother Schwartz of his experience in having been in the B'nai B'rith lodge hall in Coblenz, Germany, while he was serving with the Army of Occupation. But he could not visit the brethren either in the lodge or out of it, not only because, as he said, he would have violated the non-fraternization military order, but as well a cardinal principle of the Order, which teaches absolute loyalty to one's own country.

Loan Fund for Foreign Members

Many Lodges Send Subscriptions to Relieve Distress of Brethren in Lands Over Seas Whom the Great War Left Penniless

THE following contributions, in addition to those acknowledged in the October and November issues of The News, have been received to swell the Order's Loan Fund for the Relief of War Stricken Members Abroad:

NEW SUBSCRIPTIONS

Gustav Freund	$ 250.00
S. Deiches	15.00
E. Reinhold	25.00
Sam Rusnak	200.00
Isaac Kanter	25.00
Siegfried Katz	25.00
Oswald Stein	15.00
N. M. Guettel	25.00
Louis Cohen	25.00
Paul Greenhut	12.00
Josef Mandl	25.00
Abe Phillips	25.00
Mrs. Mark D. Goodman	25.00
T. Robinson	25.00
A. Levinsou	25.00
Chas. J. Gordon	25.00
J. D. Seidner	25.00
Carl Michaelis	25.00
Nathan Herzog	25.00
Mrs. W. D. Stein	100.00
Louis Treulich	25.00
Dr. J. Gartenstein	25.00
Cash	102.00

Chicago, Ill.

$10.00 Contributors: Max Israel, Hugo M. Friend, Charles Aaron, Felix B. Conheim, Isidor Sopkin, L. I. Brooks, Samuel H. Cohen, O. E. Rubenstein, Samuel H. Ward, M. Light, Edward Fisher, M. Kronthal, Max Palast, H. Teplitz, Joseph David, Carlos K. Cowen, J. C. Schwartz, Dr. H. I. Davis, Martin Emerich, M. Botkowsky, Monroe Stern, L. A. Ginsberg, David Hirsh, H. Korach, H. Strasburg, J. Ascher, L. J. Weinberg, S. B. Stein and Dr. Jos. B. De Lee additional.

Cash ....$ 550.00

WINNIPEG LODGE 650
Winnipeg, Manitoba

D. Braunstein	$ 25.00
C. Portigal	25.00
D. Barish	500.00
L. Portigal	500.00
M. Steinkopf	500.00
L. Rice	200.00
B. Starikoff	500.00
M. Mitchell	100.00
S. Bricker	25.00
E. Trepel	15.00
M. Lurie	25.00
L. Churchill	25.00
Louis Gunn	100.00
M. A. Nitikman	25.00
Max Trester	50.00
P. Hollenberg	20.00

$10.00 contributors: S. Good, S. Sirluck, A. Rabinovitch, N. C. Tobias, M. Drach, I. O. Kay, I. Greenberg, A. J. Abramovitch, M. Gordon and D. L. Pyes.

LAKE CITIES LODGE 696
Fort William, Can.

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Events of Month in Review

(Continued from page 7)

peasant revolt, predicted by the few independent and uncorrupted observers, is to be warded off by the cry: "Beware of the Jewish exploiter."

A government which wishes to be maintained has to have financial backing. The Polish press exultantly announces that it has received a loan of $25,000,000 from the United States. The minister announced this reassuring fact to the representatives of the press whom he invited to his office, excluding the Jewish papers with the evident purpose of showing that, even in matters of finance, the "Zydi" have no power. And in the same sense a member of the sejm made the declaration that the new law requiring the Jews to observe Sunday, which was voted by the sejm in clear violation of the spirit of Article 11 of the treaty recognizing Poland's independence and providing that "Jews shall not be compelled to perform any act which constitutes a violation of their Sabbath"—was their punishment for giving publicity to the pogroms.

The sejm is, however, not satisfied with violating the spirit of the law, but it disregards the letter just as well by an order requiring Jews, who sell coal and similar articles, to keep their stores open on the Sabbath. Another direct violation of the treaty obligations is the brutal order which requires that Jewish congregational and charitable offices must be closed on Sundays. Equally impudent is the violation of all stipulations of the treaty, protecting religious and racial minorities, in the order restricting the attendance of Jewish students at universities which is even worse than it was under the old Russian regime. The university of Wilna admitted only thirty Jewish applicants out of 600.

It is rather surprising under these circumstances to read in the Yiddish press of the appointment of a Simon Askenazi as professor at the University of Warsaw. The appointment is probably the transfer of the professor by the same name who was professor in Lemberg, appointed under the Austrian government in 1907, and whose father, Wolf Askenazi, a Hebrew writer, claimed descent of Rabbi Hoeschl of Lublin and of Zebi Ashkenazi, rabbi of Amsterdam and Lemberg (died 1718).

The influence of academic life on the nation requires still considerable improvement. A professor Czerbak delivered in Warsaw an address on ritual murder, illustrated with lantern slides, claiming the existence of a Jewish sect which practices such a rite—against which Sir Stuart Samuel sent a protest to the government. Yet the Polish press supports this agitation, and the fanatic clergy helps it from the pulpit, as we saw even in this country when a Polish priest in Pittsfield, Mass., had the impudence of backing such a charge (Springfield, Mass., "Republican," October 17).

A Gruesome Picture

No stronger proof of the terrible conditions in Poland could be drawn than the report of the Stanislawow (Galicia) section of children's relief in whose interest Mrs. Olka Halpern sends out an appeal. The city which, according to the latest census available, has 30,000 inhabitants, has to take care of 1,200 war orphans, 5,000 other orphans and abandoned children, whose parents became separated in the flight resulting from the various military operations, and of 3,500 children of the ages of 14 to 16, for whom neither school nor occupation can be found.

From Minsk comes the still more terrible story, a realization of the terrible prophecy of Deutoronomy (28:56), that parents throw their children away in the woods lest they should see them die of starvation.

The Storm Center

Making all possible allowances for exaggeration and partisanship, there can be no doubt that conditions in Ukraine are worse than anywhere else and that Denikin, the "loyal Russian," is the worst fiend among tho butchers which are devastating southwestern Russia. We have the testimony of the celebrated Russian author, Wladimir Korolenko, and of ex-President Alexander Kerensky, who can surely not be partial to the Bolshevist movement which dislodged him, and is hardly biased against Denikin, who is fighting—nominally at least—for Russia's territorial integrity.

Isaac Don Levine, writing for the Chicago "Daily News," reports that pogroms took place in 327 cities, and he estimates the number of victims as 70,000. The interpellations in the British House of Commons may be inspired by partisanship, angling for votes or desire for publicity, though the character of the men speaks against any such assumption, but the evasive replies of the government prove that the truth is unpleasant for the Allies.

The worst feature in all the terrible affliction is the constant change of government, which just at the time of this writing threatens the Jews of Kiew. A vivid example is the case of the much tried city of Zhitomir, as it appears from the reports, now fairly complete. The Bolshevists came into power January 6. The troops of the new government were commanded by a notorious drunkard and rowdy, named Palienka, who ordered Jews killed and arrested on the charge that they had shot at his soldiers. His power lasted only five days. On January 13 he left the city, and a regular Ukrainian government was established, with effects on the Jews still worse than those of its predecessors. This government lasted until March 13, when the Bolshevists returned, keeping fairly good order by swift punishment of the outlaws who had made life a hell for the Jews during the months preceding. They remained only two weeks in the possession of the city, and on March 27 the Ukrainians returned, and outdid themselves, establishing a record worthy of their great saint Bogdan Chmelnicki.

Bodies of slain Jews were strewn in the streets of the city as on a battlefield, and it was forbidden to bury them. Dogs and swine ate them, and the mob enjoyed the sight. The soldiers with their uniforms bespattered with the blood of their helpless victims walked about the streets like heroes returning from the battlefield. The same story, different only in detail, comes from Odessa, Yekaterinoslav, Nowigrad Wlinsk, Kiew, Fastov, where for a change the Jews were burned alive, and from numerous other places.

Causes and Remedies

The usual charge against the Jews is that they are the organizers of Bolshevism. The review of last month proved in the case of Minsk that, as far as the great majority of the Jews are concerned, this charge is not true, and that the Bolshevists condemn the Jewish laborers for aiding capitalistic bourgeoisie by their blind superstition.

W. T. Goode, who spent considerable time in Russia, reports in the Manchester ''Guardian'' that of the eighteen members of what we might call the cabinet there is only one Jew and among the 115 members of the supreme council only eight are Jews. These are fanatic internationalists, strongly opposing all constructive Jewish activity. The soviet commissioner of education, Lunacharsky, explained that teaching of Hebrew was prohibited on the advice of Jewish soviet members, and one of the latter, Diamandstein, is responsible for the suppression of Zionism, declaring that the Palestinian legionaries assisted the British imperialistic government in suppressing the Egyptian revolt.

The protest parades in New York, Chicago, Cleveland, St. Louis and other cities held November 24, made a profound impression on the spectators, but it remains to be seen whether they will result in a tangible political action on the part of the governments to bring relief to the masses of helpless victims in the Ukrainian territory. The same may be said of the kind words spoken by Cardinal Giustini, papal delegate to Palestine, who expressed in the name of Pope Benedict XV his sympathy with the sufferings of the Jews.

Nor is it certain whether the repeated interpellations in the British House of Commons, presented by Colonel Mallon and Major Ormsby-Gore, to which the ministers replied evasively will bring any relief. One is reminded of the pathetic description of the pre-Messianic times in the Talmud (Sotah, 49b) when the cost of living will be excessively high in spite of abundant crops, when morality will be despised, and truth will be exiled. There will be nothing to be looked for except the aid of our Father in Heaven.

Civilized Europe and Antisemitism

Philosopohy of history is vindicated. The soviet government of Hungary was succeeded by clerical reaction just as Napoleon's imperialism with the concordat of 1801 followed the radicalism of the Jacobins with their reign of terror of 1793. Premier Friedrich declared that the freedom of religion and the equality of all citizens will not be interfered with, but at the same time, while even protesting against the demand of the Allies to stipulate this in the peace treaty as unnecessary, Christian students of Budapest University demand the exclusion of Jews.

The minister of education assigned to the school the task of Christian education, and the premier upon the demand of a Christian Women's Association ordered a crucifix to be placed on the roof of the parliament building to emphasize the Christian character of the Hungarian, gaining by this move the hearty applause of the ''Sankt Josephsblatt,'' the organ of the Benedictine monks of St. Benedict, Oregon, which (November 26) recommends this action for imitation ''hier im gelobten Lande der Soehne Israels.''

The Budapest congregation met the reactionaries half way by a bull of excommunication against all Bolshevists, although the antisemitic bishop of Stuhlweissenburg, Ottokar Prochaska, does not find it necessary to act similarly in the cases of the Eszterhazys, Zichys, Szaparys, Karolyis and other aristocratic members of the soviet government among whom Karolyi, who turned the government over to the communists, occupies the first rank. Even the neo-Christian, Baron de Tornya-Schossberger, is still permitted to hear mass. The same scare produced the same results in Austria, where the chief rabbi of Vienna—the Yiddish press of this country generously makes him ''Rav hakolel of Austria''—excommunicated the Jewish profiteers, as Chief Rabbi Ezekiel Landau of Prague, and Landrabbiner Moses Lwow of Moravia, did in regard to the Jewish traitors upon the order of the ''hoechstselige'' Maria Theresa in 1756. Who will deny progress?

''Lest I Be Poor and Steal''

Vienna has a right to repeat the prayer of King Solomon (Prov. 30: 9). The city is one large poor house. No wonder that the population is irritated against the representatives of the Joint Distribution Committee, charging them with extravagance in the cost of administration, while playing favorites and general mismanagement. No one can know from this distance whether there is not some truth in the charges, but it is admitted by the administration that the distribution of relief in money had to be restricted, that children have to stand in a long line, waiting for a small quantity of food which does not include meat and have to pay 30 heller—to us a fraction of a cent, but to them some money—for some cereals and a slice of bread.

One cannot wonder that the Christian Socialists, hoping to regain their lost power, seize upon the opportunity of impressing the starving population with the idea that the Jews are responsible for it, and presenting the case of the Galician Jewish refugees, of whom there are only 26,000 in the millions, according to their own calculation, as the chief trouble. Kunschak, a leader of this party, advocates a special register for all Austrian Jews, and is to some extent assisted by Robert Stricker, the only professing Jew of the Nationalversammlung, who demanded recognition of the Jews as a separate nationality.

Pograms have not occurred so far, nor have they occurred in Germany, where the reactionaries sent a committee to the Kaiser, promising to bring him back to his throne, if he would give assurance that he will repeal the constitutional equality of the Jews. It is somewhat reassuring that, as a leading antisemitic paper reports, William II could not be allured to enter into such a compact, which might indicate either that he considers the re-establishment of the monarchy impossible, or that he would not want it at this price.

Still more important is the condemnation of antisemitism by Mathias Erzberger, the most prominent leader of the clerical party, but, on the other hand, the large number of desertions from the Jewish fold, though some of them are no doubt dictated by the opposition to all religion, indicates that many Jews consider it safer to ''resign from the Semitic race,'' as an antisemitic paper put it. The discouraging signs in English public life have been mentioned before, and—it may be mentioned in this connection—Roumania still feels sufficiently strong to refuse to accept the dictation of the Allies to guarantee minority rights.

Obituary

The Yiddish press reported the death of the most prominent Hebrew poet, Hayyim Nahman Bialyk, whose elegy on the massacre of Kishineff placed him in the front rank of the Hebrew poets of all times. The report is as yet unconfirmed.

American Jewish scholarship sustained a severe loss in the death of Arnold B. Ehrlich (November 5), who ranked high in Biblical criticism. German-Jewish scholarship lost Rabbi Jacob Guttmann of Breslau, September 29, whose profound scholarly works on medieval Jewish philosophy continued the work of his countryman, Solomon Munk (1802-1867), the first discoverer of the great debt which medieval Christian philosophy owed to the Jews, and of his predecessor in office, Manuel Joel (1826-1890).

The participation of the Jews in secular science is illustrated by the deaths of the political economist, Gustav Cohn, for years professor in Goettingen, and of Leo Arons (November 10) of Berlin, a famous physicist and inventor, removed from office as privatdozent in 1899 for his socialistic tendencies, and offered reinstatement at the outbreak of the war when his majesty had pompously declared he knew no parties but only Germans. Arons declined, leaving at his death at the age of 52 a name far more illustrious than that of many a professor ordinarious with the title of privy councillor. Italy lost the Senator Lazzaro Frizzi (September 3), a member of the family made famous by the medical and Talmudic author, Benedetto (Ben Zion) Frizzi (1762-1842).

Miscellaneous Notes

The new order of things is perhaps responsible for the retirement from public life of two prominent Jews in Baden. David Mayer, Oberregierungsrat (somewhat alike to assistant secretary of the interior), retired, receiving an expression of thanks from the present government for his long and eminent services. The jurist, Heinrich Rosin, professor of commercial law in the University of Freiburg i. B., a nephew of David Rosin (1823-1894), professor at the Breslau Seminary, also retired. Both men, especially the former, were active in the service of the Jewish community. The political changes have affected, and will in future still more affect, especially in the new Polish provinces, the conditions of the Jewish ministry.

The rabbinical seminary of Vienna, just twenty-five years old, is terribly struck by the loss of former Austrian territories. The government's subsidy, as well as the subsidies paid by the large congregation of Cecho-Slovakia and Galicia, are withdrawn, the value of the money has fallen to a point where it is worthless, and Professor Krauss, one of the greatest Jewish scholars living, declares publicly that he and his colleagues are actually starving.

The chief rabbi of Strasburg, a German, had to resign, and in his place Isaac Schwartz, formerly grandrabbin of Bordeaux, was elected.

The opening of a Jewish hospital in London (October 26) which the hightoned Jewry opposed bitterly for years, as a sign of aloofness, shows the progress of democratic ideas in our communal life.

The prominence gained by George Mandel, Clemenceau's private secretary, who was returned to parliament in spite of strong socialistic opposition, and who is mentioned as a member of the next ministry, is an event of more than usual significance.

News from London

(Continued from page 16)

moved by righteousness in social relations? Haase might have become rich along an easy path. Instead he chose to remain comparatively poor along a difficult path, voicing the injustice of the people. Surely the same spirit moved Marx and Lassalle, and is there not something noble in this? Something of the attitude of the ancient Hebrew prophets who to their own hurt denounced wrong wherever they met with it?

But Jews are also found in high places. One of the best known figures at the Peace Conference was a Jew—Professor Manteux, who acted as official interpreter. He was present at all the important gatherings; State secrets of the utmost significance were entrusted to his keeping. Throughout his bearing, his manner, above all his character, won universal respect.

Again, Clemenceau, the mover of the destiny of France, has a Jew for private secretary—M. Mandel, who has just been elected to the French Chamber. A Jew has likewise come to the fore in the person of Prof. Einstein, to whose theories scientists the world over are paying great tribute. It is as well to recall these instances when in some quarters it is preached incessantly that Jews are Bolsheviks. *Some* Jews doubtless are; but what of that? Have not Jews as much as non-Jews the right to hold and to live up to any political opinions they choose? The preachers of evil find it convenient to forget the Jews who are doing public work in the world, which has nothing whatever to do with Bolshevism. It makes one think that their campaign is just one of senseless hate, unworthy of the humanity which is common to all of us.

Hospital Is Opened.

At last the London Jewish Hospital has been opened. It was a great day for those who had labored manfully during the past years, unmindful of opposition, unperturbed by difficulties. The building is not yet completed, but it will not be long delayed. Money is pouring in slowly, and both Lord Rothschild and the Chief Rabbi, who were the leading spirits at the opening ceremony, gave the movement their blessing. The Hospital is already doing excellent work; there is no need to expatiate on its possibilities for readers who know a good deal about Jewish Hospitals and who can boast of having collectively founded many Houses of Healing.

This letter cannot be concluded without a reference to the visit of Brother Seelenfreund to the First Lodge of England. Brother Seelenfreund's address to the brethren will be long remembered; he fired them with his own wonderful, unquenchable enthusiasm. Apart from the public meeting, some of the leading members of the Lodge had an opportunity of having private conferences with Brother Seelenfreund, and we need hardly tell our brethren in America that these will not be without result. They know Brother Seelenfreund's marvelous personality; he has a way which wins confidence and assures success. One of the most welcome things he told us was that he and our respected President Kraus intend coming to London again this autumn. We shall be most happy to see them, and we hope they will find the Lodge in London in as flourishing a condition as they would wish to see. We for our part will do all that is possible.

News from London

By Our Correspondent, DR. M. EPSTEIN

LONDON

Nov. 17, 1919.

ANGLO-JEWRY is showing signs of being very much alive. In all lands Jews have two problems to solve—to organize their internal affairs, and to make up their minds about the world-position of Jewry. We in England are taking active steps in both directions. In regard to the first, the great Communal Scheme has met with a welcome which promises success. Already an executive committee has been formed, and a number of sub-committees appointed to deal with special questions, such as the status of the Ministry, the position of Jews' College, the reorganization of religious education, and, of course, publicity.

Publicity is necessary in order to collect the sum which has been decided upon, namely, one million pounds sterling. Religious education needs organizing very much. At present it is in a state of chaos. There are Synagogue Religious Classes, corresponding roughly to the Sunday Schools in America, which teach a modicum, but only a modicum, of what is required. Judged by their fruits (a fair test), these classes cannot be said to accomplish very much.

Then there are Talmud Torahs for the education of the poorer children of the community, mostly the children of immigrant Jews. In their way, these schools do good work, but it is vitiated by unscientific methods, lack of properly qualified teachers, and unsuitable premises. Side by side with the Talmud Torahs there are in London a goodly number of so-called "religious education classes" provided by the Jewish Religious Education Board. Here again imperfections are patent, but what else can be expected when money is scarce?

It is always the same cry—money. This, however, can be provided. What is more difficult to overcome is the enthralling slavery of vested interests, for the most part those which give "honor," or better, "koved," to certain old gentlemen. The dead hand of the past weighs upon our attempts to provide religious education, and the old systems need to be swept completely away. It is to be sincerely hoped that the Communal Scheme will introduce a new spirit into religious education—large, modern and Jewish.

Opportunity for Jews' College.

From the point of view of reform, perhaps Jews' College shows up best. Jews' College desires to be remodeled; the Council and the Staff will welcome a change for the better. The original idea was to remove the College to either Oxford or Cambridge. But this does not find favor generally. A good proposal was made by Dr. Israel Abrahams at the first meeting of the Council of the Communal Scheme. He suggested that the College should remain in London, but should be extended into being a Great Academy of Jewish learning, to provide instruction in the higher branches of Jewish history, Jewish literature and Jewish practice and tradition to all who might come within its walls, regardless of the fact as to what they will do with their knowledge.

If the status of the Ministry in England is so improved as to attract the best brains there will be no need to worry about the personnel of the Ministry, or, to use the right word, the Rabbinate. Rabbis we need, we have not anything like the requisite number in this country. A lack of means is responsible for much. If the one million pounds is forthcoming, and permanent endowments established for the three branches of the Scheme, many reforms will be possible. The question is, will the money be forthcoming?

It seems absurd to doubt the possibility. The sum required would be a **Kerem Kayemeth**, a permanent investment, the benefits of which would continue to flow for the advantage of generations yet to come. Five years have been assigned for the collection of the amount, and serious efforts will be made to stir up enthusiasm in all the centers in England, and in the Dominions beyond the seas, where Jews reside. Speakers will go forth, and we are glad to say that the First lodge of England was first in the field with a meeting on the subject, addressed by Mr. Robert Waley Cohen, one of the Fathers of the Scheme.

Earl Curzon's Assurance.

So much for the Communal Scheme. It is generating interest, and enthusiasm will grow. On the question of Palestine we had in London and many of the country towns large demonstrations to celebrate the second anniversary of the Declaration issued by Mr. Balfour on Nov. 2, 1917, on behalf of the British Government, which stated that the Government favored the establishment of a Jewish National Home in Palestine. Mr. Balfour was recently succeeded as Secretary for Foreign Affairs by Earl Curzon; and the latter sent a letter to Mr. N. Sokolow, under date of Nov. 1, 1919, in these terms:

"Dear Sir—I have pleasure in assuring you—if such assurance is required, which I can hardly believe to be the case—that there has been no change in the policy of the Government with regard to the establishment of a Jewish National Home in Palestine."

As on the previous occasion when a celebration was organized, the meeting was held at the London Opera House, which was again packed to overflowing. Mr. Herbert Samuel gave the speech of the afternoon. With the eye of a prophet and poet he depicted the future of Palestine.

"I look forward," said Mr. Samuel, "and I see the Jewish cultivator going out in the morning to cultivate his fields, and returning at night happy in the work he had done; I see the water-power of the highlands serving to distribute electric power to hundreds of industrial undertakings, on which would be built up an export trade; I see industrial districts well planned with their parks and gardens in the bright atmosphere of the Mediterranean climate, undefiled by smoke.

"I see Jerusalem more than ever a spacious and beautiful city. I see a healthy population with the natural intelligence of the Jewish people developed by a system of education of which the summit was the university of Mount Scopus, once more able to breed sages and philosophers, scholars and musicians, scientists and dramatists. This was something well worth working for; with time, effort and will it would be achieved."

A Study in Contrasts.

This vision stands in marked contrast to the drabness of current controversy which expends energy on the exact meaning of Jewish National Home. Some want a State at once; they desire to see Palestine, as they put it, as Jewish as England is English. This sounds well, but its precise meaning is dubious. Possibly the Zionist leaders are wiser in accepting facts as they are, and making the most of opportunities offered at present. Palestine may one day become a State; it depends on what the Jews will make of it.

But what does all this matter? The British Government has pledged its word; the pledge has been supported by all the Allied Powers. Britain will be the mandatory for Palestine; the inhabitants of the country will therefore be under British rule, than which no one could wish for a better. As for the rest, the future will depend on what the inhabitants of Palestine make of their opportunities.

One thing of special interest Mr. Nahum Sokolow enunciated at the Opera House demonstration. He said that in his opinion the Jewish National Home will need to be represented in the League of Nations in order to watch over and protect the interests of Jews in all parts of the world. It should only be added that the enthusiasm which marked the demonstration in London also marked the gatherings in the provinces—at Manchester, Cardiff, Grimsby, Hull and elsewhere.

Survey of Religious Life.

The provincial cities in Anglo-Jewry are quite generally showing that there is life within them. Recently, for instance, the Birmingham congregation met in solemn conclave to sit in judgment on its religious health. The Minister of the congregation, the Rev. A. Cohen, one of our younger men, has stirred the local community to take stock of the religious situation, and an important conference assembled to consider "the Causes of the Decay in the Religious Life of This Community and the Remedy." Whatever the outcome of such a conference, it is surely a healthy sign that Jews should take counsel together. In the case of Birmingham perhaps the most promising feature of the movement is that a desire was freely expressed for further meetings of the same kind.

In Manchester, again, there was an opportunity lately to dwell not on the present but on the past. The Manchester Jews' School was built on the present site just half a century ago, and the occasion was marked by a celebration in which all Manchester joined. The Jews in Manchester owe much to this school, which has given many of their children a sound education, both general and Jewish, and which has been nursed by the piety of several families in Cottonopolis. The best wish expressed for the school was that its second fifty years might be as successful as its first.

Is the League of Nations receiving the support of Jews? How can the answer be doubtful? Jews love peace and pursue it; Jews are the People of Peace, and therefore the League of Nations must of necessity find great sympathy among Jews. In England we have the League of Nations Union, and on Armistice Day, 1919, it arranged for a mighty demonstration in London, which was addressed by the leaders of the country, among whom the Chief Rabbi was included. In the synagogues on the Sabbath before the demonstration pulpits resounded with appeals in favor of the League, appeals that reached willing hearts. Jews by their very Jewishness must support the League. And in the proposed League of Religions, a handmaid of the League of Nations, Jews are also active. The Chief Rabbi is prominent in this movement, too, and he is ably seconded by the Rev. Morris Joseph.

What does the League of Religions stand for? Its aim is to help to support the League of Nations in its goal of promoting international righteousness and universal peace. The great task set itself by the League of Religions is the formation of an exalted world-conscience, by creating a new temper among the peoples, a deeper sense of brotherhood, and a higher valuation of spiritual good, to raise the standard of public life throughout the world, and to infuse the largest possible measure of moral principle into the treatment of international questions and thus to act as a spiritual support to the League of Nations.

Fashion's Newest Censor.

In the face of these fine sentiments, what is to be said of the opinion of the Roman Catholic Bishop of Limerick as to the origin of immodest fashions? Opinions may differ as to the prevailing fashions in women's clothes. In Ireland several of the dignitaries of the Church have started a campaign against expensive women's garments, principally because of their alleged immodesty. These holy men have every right to engage in work of this kind if they think fit to do so. But let them, in carrying on the work, be very careful lest they stir up un-Christian hatred by means of lying tongues. For this is what Dr. Hallinan, the Bishop of Limerick, is represented as having written to the press:

"I have seen it stated on what I conceive to be reliable authority that the principal designers of these modern fashions in women's dress are men, not women; and, furthermore, that they are generally Parisian Jews or Freemasons, who are bitterly opposed to Christianity and seek, among other means, to uproot it by the introduction into Christian society of these dangerous and indecent dresses."

What is one to make of this poor bishop? What age does he live in? One rubs one's eyes in wonder at the simplicity of the holy man. It is indeed a joke to imagine all the designers of Paris fashions as plotting to uproot Christianity.

It might, however, be a joke if its author were not a bishop of the Catholic Church. But what are we to think of a Bishop, a man in a position of responsibility, uttering childish, foolish, ignorant opinions of the kind voiced by Dr. Hallinan? Words fail to give adequate expression to this amazing exhibition of prejudice. But as one thinks of the possible harm of the Bishop's opinion, one asks in wonder, what of Christian teaching? What of loving your neighbor as yourself? What of being charitable to all men? Dr. Hallinan proves abundantly that the world urgently needs a League of Nations and a League of Religions.

Death of Oppenheim

English Jewry has lost a great scholar in the person of Prof. Oppenheim, a Professor at Cambridge, and an international lawyer of renown. It speaks much for his reputation and for the free spirit of England before the war that, though Oppenheim was a foreigner—he was born in Frankfort in 1858—he found recognition and honor at English universities. Oppenheim became a respected citizen of his adopted country. Jews always are good citizens, given a chance. One was reminded of this fact again when the news came of Haase's death. Here too was a Jew who against great odds became a notable citizen of this country.

And is it not worthy of note that Jews are in the fore of those who are

(Continued on page 15)

B'NAI B'RITH
BENEVOLENCE BROTHERLY LOVE

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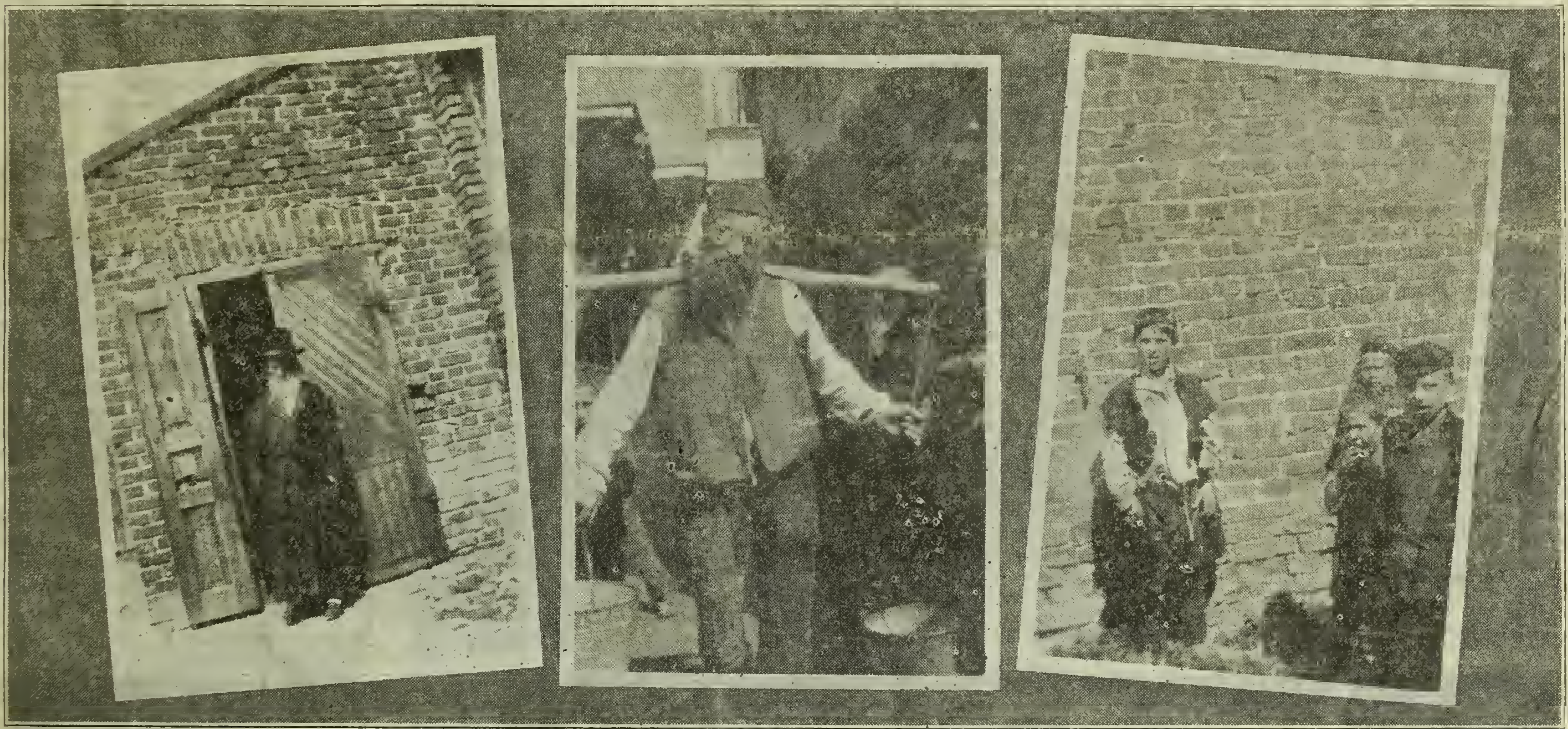
My Impressions Abroad

Prominent Member of Order Describes Deplorable Condition of Jews in Central and Eastern Europe

By Henry Lasker

LAST summer I had occasion to journey to Europe on business, and traveled extensively, visiting Switzerland, Italy, Austria, Czecho-Slovakia, Poland, Lithuania, Belgium. Holland and England.

I saw the battle fields of France and Belgium, the Austrian-Italian front and the Russian. Indescribable is the havoc that has been wrought by the great world war all along the battle fronts.



JEWS OF NOVA GORE
At left—Rabbi and his humble abode. Center—Watercarrier earns two marks a day. At right—Jewish orphan living in street.

After transacting my business in France I traveled through Switzerland, the northern part of Italy, visiting Milan, Verona and Venice, and then through Austria to Vienna. At Basle and Zurich, Switzerland, I visited some of our B'nai B'rith members. In Vienna I also had the opportunity of meeting some of our brothers of the B'nai B'rith, and was very much impressed with the caliber of the men and their high standing. Membership in the B'nai B'rith throughout Europe is a badge of great honor and distinction; men in the highest walks of life, professors in universities and leading business men are affiliated with our Order. In Vienna I also had the pleasure of meeting our Grand Secretary, Brother A. B. Seelenfreund, who was there actively engaged in gathering data on B'nai B'rith conditions in the war stricken countries.

Vienna

Conditions in Vienna were very bad, people being depressed and discouraged. It was no uncommon sight to see men and women in restaurants taking out of small handbags their own piece of black bread. Different food lines were also very noticeable in various parts of the city.

I found that the cost of living in Austria, for an American, was far cheaper than in other countries because of the low rate of exchange. At that time fifty kronen were equivalent to one dollar. I paid ten kronen a night for a room in one of the hotels, which was equivalent to twenty-cents a night. The Austrians are very much discouraged and see little hope for their future, because their country has been greatly reduced in size and all the indebtedness of former Austro-Hungary is to be borne solely by the present Austria.

It would take considerable time to give a vivid picture of all things seen and impressions made throughout my travels, but as I wish especially to convey an idea as to what I saw in Poland and Lithuania I will not dwell very much on the other phases of the trip.

After leaving Vienna, I passed through Czecho-Slovakia, and finally reached Poland. All through this part of the country I found every bridge and every railroad station destroyed.

Poland

The first city visited in Poland was Lodz. Here there was industrial depression because the Germans had removed the machinery from the factories. Business is also crippled by the fact that one finds difficulty in getting around, as no one can travel from place to place without a special permit, which is often difficult to secure. While here I investigated conditions, and had an interview with Dr. ———, a man of high standing, a Ph. D. and also a member of our fraternity. He related to me many interesting things pertaining to conditions of our people in Poland. He vividly described the atrocities committed upon our people. He told how coffins had been opened during funeral processions to see if there was any ammunition concealed; how the Poles had broken into the houses of worship to ransack the Ark, and even how cemeteries were desecrated from pure malice. Dr. ——— was a man of wealth and high social position, and yet he informed me that he would gladly leave Poland even at a sacrifice of his all.

Several American soldiers told me at Lodz that the week previous they saw Polish soldiers at the railroad station wantonly cutting the beards of the Jewish old men.

From Lodz I went to Warsaw, the capital of Poland, which is a very beautiful city. Here no one was allowed on the streets of the city after eleven P. M. The business section of the city appeared normal, but there was quite a contrast in the Jewish section. There I found a large number of people begging for alms on the streets, and bread lines and other lines were unfortunately too prevalent. It was no uncommon occurrence to have children come in some of the restaurants where people were eating and ask for bread. I visited the big market place and was astonished at the sight of thousands of people trying to eke out an existance from many articles that would be relegated to the waste heap in this country.

The copper domes had been removed from the churches, and all the statues of Russian celebrities in the parks and public places had been torn from the pedestals. In this city, as well as in the other cities I visited, all signs, either in the Russian or Jewish language, were removed. I visited the Synagogue where the famous Cantor Soroto officiates, and there were about fifteen hundred people present at the services. The week previous, Hon. Henry Morgenthau, with his commission, visited the same Synagogue on a Saturday morning and was given a great ovation. I called at the headquarters of the Joint Distribution Committee, and spent some time with Dr. Boris D. Bogen and Isidor Herschfield, his present successor. They have an excellent organization and do good work throughout Poland and Lithuania. Thirty-five thousand glasses of milk are distributed daily to the children of the city regardless of creed, and the relief work is carried on among all elements of the population.

[illegible] ces letters from American relatives

[illegible] know my [illegible] I desired to ascertain conditions I was told that it was not necessary for me to go any further, that their sufferings would well match those endured by others. The sights I saw there were pitiful; people lined up at the soup kitchens, which were maintained by the Joint Distribution Committee, men, women and children in ragged clothes, held together by strings, and many were without underwear. I visited some of the homes and the conditions were frightful. Most of them had no furniture, just a mattress on the floor and the children lying there in a starved and dying condition. I spoke to a woman who had three children, two of them practically on their death bed, and she was trying to keep the children alive by bringing a bag of sand each day from the outskirts of the town, for which she received a mark and a half. At the time I was there the value of an American dollar was equal to twenty-five marks, and for her day's work she received an amount equivalent to six cents. I saw a family consisting of a mother and seven children, whose husband had been an expressman, and I was told that as he drove home one day his whip became entangled in some wires overhead, and he was immediately accused of tampering with the telephone service and was shot. This family had no means of income whatever, and no one can conceive the condition of the children, emaciated and starving. I saw children with swollen heads as the result of hunger, children of mature years who were unable to walk because of lack of nourishment, people on the streets who said they had not eaten for days, and a number of other cases too numerous and too frightful to mention. This is the town of the sect known as "Chasidim." The Synagogue was destroyed as a result of the war, and conditions in general were deplorable. With few exceptions similar conditions existed practically in every other city and town I subsequently visited in Poland and Lithuania.

Letters via B'nai B'rith

After my return to Warsaw I determined to go further into the interior, [illegible] culty I obtained [illegible] rom the Polish [illegible] which was necessary, as [illegible] Bialystok was still [illegible] zone at that time. Starting [illegible] o'clock in the afternoon from [illegible] I reached Bialystok at midnight and although I had a first class passage I was compelled to travel third class, and was obliged to stand all the way, the train being in total darkness. From Bialystok I traveled on to Grodno under similar conditions, and from there I traveled for Suvalki. I left Grodno the following day at one o'clock in the afternoon, and after getting located in one of the compartments of the train, together with some other Jewish travelers, an official told us to get out and we were compelled to go into a freight car which was attached to the same train. There, we were huddled together like cattle, and after traveling four hours the train stopped and we were informed that the train was too heavy for the engine to pull, and so the occupants of the freight car were thrown off in an open field. One of the party advised us that there was a town about four miles away, known as Nova Gora. In the teeth of a storm we were compelled to walk, carrying our luggage, to this town. We spent the night there, and I obtained a number of letters for relatives in this country, as I did in every other locality visited. These letters have brought word to many families who have not heard from their relatives since the war started. When these letters were brought by me to this country, I mailed many of them, and others were sent out through the offices of the various Districts of the B'nai B'rith. Many of the recipients are so grateful that they are becoming affiliated as members of our Order.

On the following day we returned to the spot where we had been thrown off, and were informed that a train was due any minute, but we remained there from twelve o'clock noon until twelve o'clock midnight without anything to eat. I took a photograph of the group with the "Natchalnik" (the station master) of the nearby station as the central figure, but after the picture was taken the wife of the "Nachalnik" came out and scolded her husband for his alleged indiscretion of allowing himself to be photographed with Jews, and he grasped the camera from my hand, insisting on seeing the negative, but I finally convinced him that this was impossible until it was developed. We left this place in a freight car also at twelve midnight and arrived at Suvalki at four in the morning. Ours was the first civil train to pull in since the evacuation of the Germans. There was an arch erected in the center of the city welcoming the Polish army, and there was also a fund of 100,000 marks expended by the Jewish population to help entertain the Polish soldiers.

Lithuania

From Suvalki I started for Lithuania, and this journey was even more difficult, as a state of war existed at that time between Lithuania and Poland over the boundary which was established by the Versailles Peace Conference. The day previous a battle took place at Seni, where thirty men were killed. After passing a number of sentries all along the Polish border I finally reached the Lithuanian line. There I was held up awaiting orders from the military authorities at Kovno, the capital of Lithuania, where the officer in charge had telephoned for instructions as to whether I should be permitted to pass on. Finally, at dusk, I was informed that I had permission to enter the country, and a soldier accompanied me in the stage coach. After traveling several miles he ordered the driver to halt, saying there were spies in the vicinity. He got out of the coach and began to shoot indiscriminately. Every minute I expected to hear some shots fired in response, but there were none, so we traveled on unmolested. Late in the evening we arrived at Kalvaria. I spent the following day there and took a number of letters and gathered information. During the day I was held up by German soldiers, who desired to know my mission, but when I showed them my American passport they meekly turned away. I found conditions there very deplorable. The Synagogue was demolished. I was informed that previous to the destruction of the edifice all the people of the city placed all their possessions in the building believing that it would not be destroyed, but they lost everything later. Many of the buildings in the town were only heaps of ruins. I was requested there by the community to get in touch with the Kalvaria community in New York to ask them to render them assistance.

During the time of the bombardment, which took place at night, it was a ghastly sight I was told, to see people wading the river up to their necks in water, carrying their children in their arms and leading their cattle. It was a sight they will never forget. When the Germans first evacuated Kalvaria, and [illegible] town led in the work, and all along the road they were jeered and abused by the Russians.

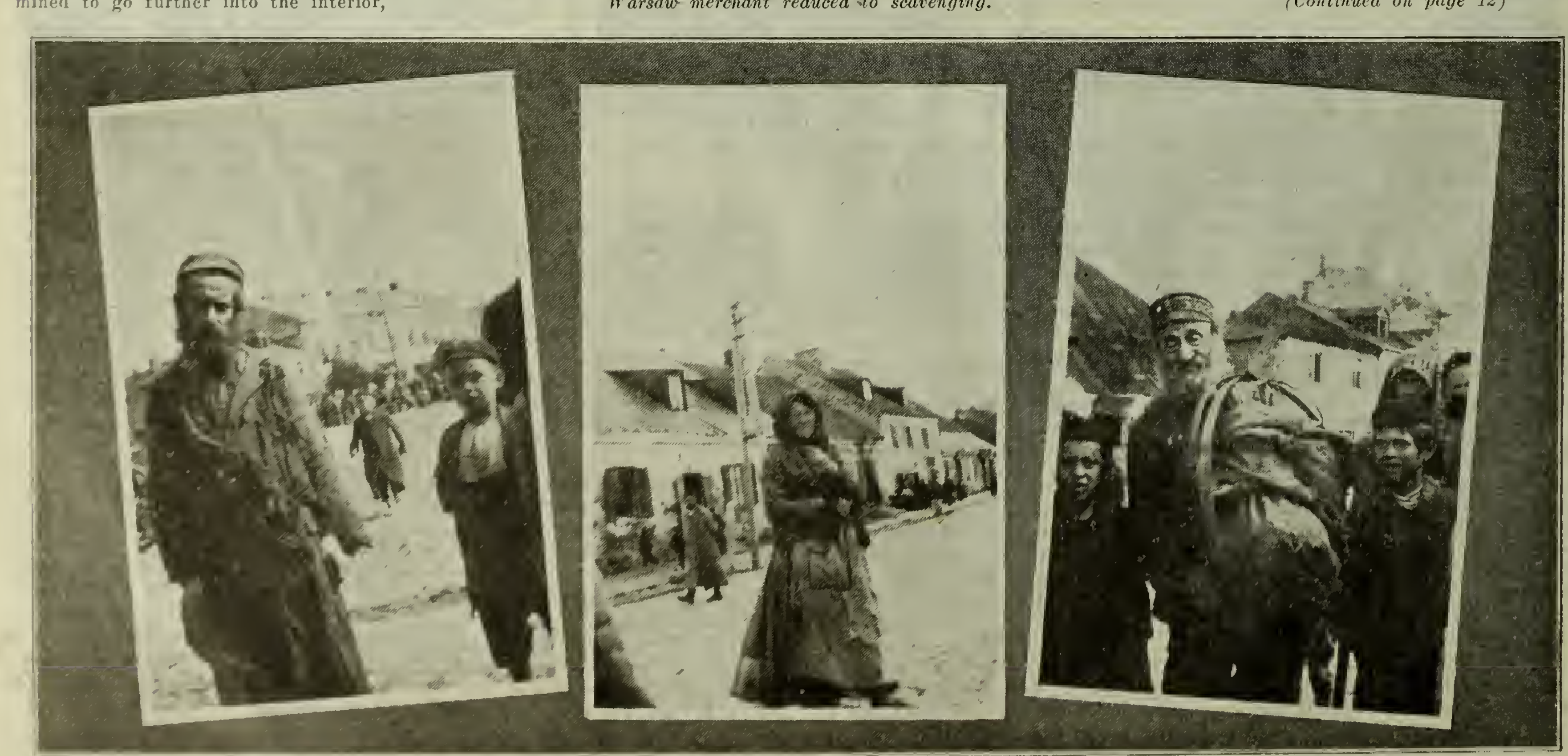
From Kalvaria I went to [illegible] There in a group of the people [illegible] gathered, at my request, at th[illegible] of the Synagogue for a photo[illegible] noticed an elderly gentleman [illegible] sembled a young man from my c[illegible] as I approached him I greeted him by name. He was amazed and asked me whether I knew his boys. I told him that they were good friends of mine and members of our Springfield Lodge. I was told of the great privations the people endured, and that during the bombardment of the town, also on Yom Kippur, all rushed to the Synagogue for protection, peasants as well as Jews, and on one side of the Synagogue while the latter were chanting the Yom Kippur prayers, on the other side, the former were making their crosses, and all felt that if they were to die they were ready to die together.

After I visited Simna I traveled to Olita, Orany and Bielsk, and found conditions similar to the other places visited.

Hostility Against Jews

The Jewish people in Poland are held responsible for the high cost of wearing apparel and other commodities, but as a matter of fact the price for food stuffs are exorbitant, and, as prior to the war, three per cent of the farmers were Jewish and since the war only two per cent, and the prices set by the peasants for the food stuffs are so high, it is but natural for the merchants to ask a high price for their goods in order to obtain the necessities of life; therefore, fundamentally it is the Polish peasant and not the Jew who is really responsible for the deplorable economic condition.

(Continued on page 12)



RAGGED REFUGEES
At left—Victim of passing armies. Center—Refugee in Lodz. Right—Former Warsaw merchant reduced to scavenging.

Events of the Month in Review

By Dr. Gotthard Deutsch

HUMOR is limited by time, but pathos is immortal. Maimonides explains prophecy as a combination of philosophy and poetry, but even orthodox believers in inspiration will admit that the prophets were poets. The tragedy of despair is presented by Schiller in the words addressed by Armgard to Gessler in Wilhelm Tell: ''Wir sind so grenzenlos unglueeklich, dass wir nichts nach deinem Zorn mehr fragen,'' and Jeremiah, the classic of national pathos, says (as I would translate): ''Woe is me, for my soul is weary of all the atrocities of the murderers.'' (4:31). The center of the Jewish tragedy is the Ukraine. It is immaterial whether Denikine, the ''loyalist,'' or Petlura, the ''rebel,'' is responsible for more victims or greater atrocities, it is even immaterial whether the number of killed is 40,000, as one report has it, or 125,000, as another says, for it is certain that no tragedy in Israel's walk through the valley of tears since the times of Bogdan Chmelnicki, the Denikine of the 17th century, has equalled the horrors of the present day, and it is doubtful whether even then conditions, measured by numbers, were as terrible as they are now.

A Strange Agreement

Representative Jews, led by a committee of the Jewish Congress, with Mr. Louis Marshall as principal spokesman, were received by Mr. Robert Lansing, secretary of state, Dec. 10. It was a memorable event. All classes of Jews, from the high bourgeoisie to the radical socialists, were represented. What Mr. Lansing said was, briefly and prosaically put, the following: ''For the present we have got to let the slaughter go on; what we may do in the future I do not know, except''—and this was the only note of hope in his address—''that we shall recognize no government in the Ukraine which will not give a guarantee for the protection of minorities.'' The effect of Mr. Lansing's statement on the community is illustrated by comments from what we might call the two extremes in Judaism. ''The result of all protest meetings and parades,'' says the ''American Israelite'' (Dec. 18), ''was to elicit the statement that nothing can be done.'' This paper blames the United States Senate's failure to ratify the peace treaty for the inability of the Department of State to act. K. Marmer, who was a member of the peace delegation, agrees with the ''Israelite'' in his report, published in the ''Vorwaerts'' (Dec. 14), as to the hopelessness of the situation, but his interpretation of the reasons is different. ''Diplomacy,'' he says, ''rests on the give and take principle. We Jews have nothing to give, we can only 'bet Rachamim,' hence we get polite replies.'' I would prove, if it would not require too much space, the hermeneutic rule of the Talmud that two passages in Scripture which say the same are no proof, except when they differ in one point. (Montefuscoli, Yad Malachi, sec. 623).

Terror Roundabout

Being unable to obtain authentic details of the terrible events in southern Russia, we have to be guided by our impressions, which indicate that attempts at whitewashing are made by the various governments, according to their sympathies. Secretary Lansing's frank avowal that he does not wish Russia to be divided clearly proves that the Allies are favoring Denikine, the ''loyalist,'' and backer of the czarist, Kolchak. The same impression is received from the announcement of the British government that Denikine gave an order to stop pogroms, which leads to the inference that he either had tolerated or ordered them before. A correspondent to the ''Vorwaerts'' (Dec. 1), claims that some Jews in southern Russia appealed to their co-religionists to support Denikine, which would be just the thing which Kolchak's emissary to this country desired of some leading American Jews. The same purpose is seen in a declaration of Maklakoff, Russian representative in Paris, published in the ''Presse de Paris,'' in which the Russian Jews are warned that they will bring evil upon themselves if they continue to support Bolshevism. Unfortunately, we remember Maklakoff's activity as the last minister of the interior of the czar too well to believe in his theory of the masses being outraged by the radicalism of the Jews. This was the old trick of czarist bureaucracy from the days of Count Paul Ignatieff down to Maklakoff, using the Jews as a target against the wrath of the masses provoked by a corrupt and cruel administration. We heard a similar song even in the days of Nicholas I when the starved masses of the pale were decried as exploiters. Then at least some constructive work was done by establishing Jewish agricultural colonies, but those of Novopoltave were just recently annihilated after brave resistance, just like the Hasidic settlement of Miedzyborz, the center of the mystic movement which, also under Nicholas I, as under his father Paul, was denounced as the cause of Jewish aloofness, disloyalty and habits of exploitation. Reports from London (Dec. 9) that the Bolsheviki executed a Baron Guenzburg and (Dec. 26) a rabbi, with 12 companions, in Kursom (gov. Kiew) for having greeted Denikine's troops, may be true but may just as well be inspired by the desire to plead ''there are others,'' as seems the case in the report of a terrible slaughter in Talinas (?), Esthonia, a place which cannot be identified, besides the fact that there are at best only a very few Jews in Esthonia. The New York Yiddish press began recently to publish the list of pogrom victims brought over by Mr. Meyer Grossman from Ukraine, and one would imagine that, if a Jew were able to gather this information on the spot, the New York ''Tribune'' cannot be wrong when it states (Dec. 16) that Mr. Lansing might obtain information, if he cared to, from the United States officers attached to both Denikine's and Petlura's armies.

JEWS WELCOME POLISH PRESIDENT

Ancient offering of bread and salt by Jews of Poland to General Pilsudski as Token of friendship and hospitality.

Republican Pharaohs

Hasty judgment on the ground of newspaper reports could never have been given a more decisive setback than the gratifying disappointment received from Mr. Morgenthau's address bfore the New York Club, the Judaeans (Dec. 14). Mr. Morgenthau said briefly that the Poles hate the Jews and want to get rid of them by a systematic boycott. He does say that the reports of the pogroms were exaggerated, but he adds that the facts proven beyond any doubt reveal an amount of brutality which, though a little more refined than the acts of the Turks in Armenia, is just as inhuman. The Associated Press on July 28 had reported him to have said the atrocities were exaggerations, and all the Jews had to do was to become Poles, and to give up their idea of recognition as a special nationality. Now the matter is entirely different. We, consequently, are led to believe, as we had reason to surmise repeatedly, that in questions concerning the eastern Jews the Associated Press is far more desirous to serve certain patrons than the truth. Sir Stuart Samuel, the British commissioner for the investigation of the Polish pogroms, who returned to London Dec. 17, brings essentially the same report, but after our experience with the Associated Press in the case of Mr. Morgenthau, we prefer to wait until his address to the meeting which greeted him or his report is transmitted by mail.

Abimlech's Trick

It may be an accident that all civilized nations designate by Philistine a narrow-minded utilitarian who has a high opinion of his mentality, but posterity might change Philistine to Popolski, and Philistinism to Paderewskism, Niemojewskism, Dnowskism, Krapulinskism or Waschlappskism, if these words had not such a barbarous sound to western ears. In spite of the clear stipulations of the Paris treaty which the representatives of Poland signed, the sejm passed the Sunday law, which compels the Jews to close their business houses, factories, stores and shops and even their congregational and charitable offices on Sundays. A meeting of the Beth Hamidrash Hagodel in New York or in Chicago, usually held on Sundays, would be a felony in Warsaw. The Poles are strict Roman Catholics, and as such, like other Roman Catholics, deride the Puritan Sunday as backsliding into Judaism. In the course of the debate, member Grunebaum said Premier Skulski's (Paderewski's successor) program meant extermination of the Jews, for which he quoted the wholesale discharge of Jewish railroad men, the educational restrictions, and the impossibility for a Jew to obtain justice in a Polish court. For the latter he cited the incredible case that a captain in the army, who had violated and afterwards cruelly murdered six Jewish girls, was sentenced to three months in jail for disorderly conduct by a court in Lublin. The answer was a riotous scene and shouts, ''Zidowska Chuzpa.'' There is not the slightest reflection on the self-sacrificing work or on the honesty and intelligence of those who claim the credit for the minority clause in the treaty of Paris, but Dr. Bloch's ''Wochenschrift'' of Vienna (Nov. 7), put the situation in a nutshell by the following statement: A French sergeant named Manheim was shot dead in Berlin. Some claim the killing was merely accidental, but the allied governments demanded and obtained an indemnity of 1,000,000 marks in gold for this life. Manheim happened to be a Jew. He came from a country where the Jews have no group rights and would protest if they were offered to them. In Ukraine and Poland thousands of Jews were killed. The treaty of Paris guarantees their group rights but the Allies who exacted a million for one life are shrugging their shoulders—as did Mr. Lansing (note of the present writer)—and regret that nothing can be done. The ''Wochenschrift'' is struck very hard by the dismemberment of Austria and the complete depreciation of the currency, and far-sighted philanthropists ought to understand that to maintain an organ like this which has fought the battles of the Jews in that country, infected with the anti-Semitic virus, is as important as a soup-kitchen. In addition the veteran editor of this paper deserves this recognition for his services to the cause.

Swoj do Swedo

One of the charges made in the debate on the Sunday law in the sejm was that the Jew could not be treated as an equal because he has a different standard of morality in dealing with Christians. Strange! We have always been told that ''an eye for an eye'' was Old Testament ethics, while the Sermon on the Mount and the story of the Good Samaritan told us to do good to those who do us evil. As it happens, the abominable Talmud teaches: ''What is thine be thine, what is mine be mine''; this is the ethics of Sodom (Abot. 5:13). We do not care to enter into any polemics on the ground of the ''tu quoque'' principle and have no desire to borrow from the rich arsenal of Count Hoensbroech's store of Jesuit ethics. We are dealing with the present expositors of the ''Swoj do swedo'' (each one for himself) principle. The Pan-Polish Congress, held in Warsaw, heard this theme in many variations. Pan Grabski, a member of the sejm, declared Greater Poland must find means to reduce the Jewish population to one or at the utmost one and a half percent, the others to look for more congenial

Anti-Semitic Agitation in Germany and Austria

homes. "Kurjer Poznanski" (Nov. 8) preaches exclusion of the Jews from educational institutions. The paper hypocritically declares that the problem in Posen is not so bad because the university has no more than two percent Jewish students, which means that only two percent were admitted. Even this is too much for the author of the article. He regrets that an institution supported by the state cannot do what the university of Lublin, a private foundation, found possible — exclude all Jews, but he sees a remedy. The Polish students shall exclude their Jewish colleagues from all societies, because Jewish ethics also discriminate against Christians. There is, indeed, a difference between Polish and Jewish ethics. The former teaches "Swoj de swedo" and the latter declares that on the ground of this principle the Sodomites demanded the extradition of Lot's guests. As in Posen, the "Swoj de swedo" cry is taken up by a Polish paper, published in Thorn, and this shows what the Jews in the former Prussian and Austrian parts of Poland have to look for. It is very instructive that just at this time a book on the history of the city of Gnesen, the seat of the Metropolitan of Poland, was published. The author, Adolf Warschauer, the son of a Hazan of Kempen, is a historian of eminence and held the high rank of head of the archives in the Polish provinces of Prussia. This is now over for a long time at least. But Popolski might learn a lesson, if he were capable of outgrowing his bourbonism. The city of Gnesen had in the latter part of the '40s a Jewish population of about 2,000, which was about 20 percent. In 1910 the Jewish population had decreased to 778, while the total population had grown to 25,000. This miracle was accomplished by the liberal legislation of 1848 and by opening the schools for the Jews. Russia would not act in the spirit of '48 and Austria as too weak to enforce school attendance, hence the ghetto conditions in oth sections. Prussia has the historians, Warschauer, Caro and Jaffe, the great medical men, Munk, Senator, Remak, Isidor Rosenthal, the philosopher Lazarus, the poet Lublinski, etc. Even a Maximilian Harden is not such a bad return for opening the avenues of national education.

The Old Story

Pogroms, merciless beatings of Jews by soldiers of the regular army, such as Mr. Morgenthau reported as authentic, assaults on passengers in railroad cars, arbitrary arrests under silly charges, such as dodging military service by men past middle life, suppression of Jewish newspapers, intimidation of voters at municipal elections when the Jew held the balance of power, are of daily occurrence. It is like a suicide in Monte Carlo. Of course, it is a tragedy, "mais, ca se passe; faites votre jeu. messieurs." Elias Nacht of Lemberg, who is at present living in Berlin, reports in "Allgemeine Zeitung des Judentums," on the occasion of the anniversary of the slaughter of Lemberg, Nov. 22, 1918, the details of the horrors of which he was an eye-witness. It is only too true, as Mr. Morgenthau said, the exaggerations are a misfortune. If people would hear the actual story of the Jews who were burned in the synagog, bayoneted when they tried to escape and thrown back into the flames, and though the victims did not number 3,000, as was originally reported, the horror could not be dampened by the statement of diplomats that the facts were greatly exaggerated. We learn from Nacht that the actual number will never be known.

Between Two Fires

The catastrophe of Lemberg was due to the fight between the two nationalities, the Ukrainians and the Poles. The later are intruders in Ukraine.

This, however, is not the point. The fact is that the oppressed of the last 150 years, a term which is only correct as far as the Russian and the Prussian sections are concerned, are now merciless oppressors of those whom the Paris Conference has delivered to them. Right now the Ruthenian churches in America are draped in mourning as a protest against the mandate given to Poland in Eastern Galicia. There where the Jewish population was densest, the Jews are indeed between two fires. Their homes were devastated by the Russian army. All business activity is paralyzed, owing to the political uncertainty and the depreciation of the currency. The Jew can neither join the one side nor the other, nor, as we saw in Lemberg, remain neutral without inviting disaster. One striking instance is the case of Rabbi Joseph Phineas Landau of Bolechov. In 1915 the Russians arrested him as hostage with the intention of sending him to Siberia. He came only as far as Kiew. There he was interned for three years, until the soviet government allowed him to return. In his home he found a starving congregation which, even in normal times, consisting of 3,300 Jews in a population of 4,200, lived mostly as "Luftsmenschen," and now with the arteries of commerce clogged, with the means of livelihood beyond the reach of anybody except the richest, he is in a hopeless plight. The Pole knows no pity. The mandate is not enough. They want outright possession, and claim the Jews influenced the Peace Conference to deprive Poland of its "historic rights." Paderewski said in a conversation with Sir Stuart Samuel that the Jews are constantly blackening the reputation of Poland. The correspondent of the Chicago "Tribune" (Nov. 30) admits that the Poles hate the Jews with a religious fervor, but excuses it with their fear of Germans, on the ground that the Jew is pro-German, and socialistic. In Poland this excuse does not seem to work, for a professor Czerbak—according to the latest report, a professor of the terpischorean art—delivered a public lecture on ritual murder with stereoptican slides, which Sir Stuart Samuel attended, protesting to the government most vigorously. We know what this means, especially with a bigoted people who still see in their holy shrines, as in Kalwyra, these "saints" bled by the Jews.

Healing and the Sun of Righteousness

The latest reports inform us that an international conference of relief workers is to be held in Paris in the month of March. Is it possible to support a starving nation which has nothing to look for? Complaints come from all sides. Dr. George Rosenblatt, member of the sejm, arrived in New York to present plans for the reform of the Joint Distribution Commission. Letters published in the "Vorwaerts" (e. g. Dec. 24) claim that the local committees are dishonest, playing favorites and keeping the best garments for themselves and their relatives. Rabbi Chaim Thumin of Kolomea laments: "I receive no salary, for there is no one to pay dues to the congregation. The Committee overlooks the rabbis entirely." It is a consolation to read the same laments in the Polish socialist paper "Robotnik," which claims that money and garments collected by the radical Polish societies in the United States are distributed among the henchmen of the reactionary government, while the representative of the socialists, Madam Moraczewska, member of the sejm, who had been advised of the consignment, addressed in her care, upon inquiry received the reply that the goods were already distributed feature is a serious discord between the Jewish representatives in the sejm. Rabbi Perlmutter, who recently visited London in the interest of relief work, is charged with partisanship in the intrest of the orthodox institutions, and a meeting of the radical group demanded that he resign his seat in the sejm. Still more unpleasant is an attack in the London Jewish press on the American delegates in Paris, headed in the Jewish "Chronicle": "See the Conquering Marshall." The Americans are charged with claiming all credit for what was achieved with "bossing airs and almighty pose." It seems as if not only our calamity but also our internal dissensions shall duplicate the disaster of the destruction of Jerusalem, which is ascribed in the Talmud to lack of respect for the leaders (Sabbath, 119b).

"Dalles Macht Passles"

The ghetto displayed great wisdom in its proverbial sayings. "Misfortune makes for meanness," it said, and Germany, as well as Austria, show the truth of this folk philosophy. The anti-Semitic agitation in both countries has reached the violence which marked it in 1880 when the diet of Prussia devoted two days to its discussion. The classes which propagate the doctrine are the same which gave it its most powerful support forty years ago. The arrival of Hindenburg and Ludendorff in Berlin, who were called to testify before the commission appointed by the National Assembly to investigate the causes of the war, gave the signal to demonstrations which were reminiscent of the days of the French revolution. The organs of reaction, "Taegliche Rundschau," "Deutsche Tageszeitung" and "Kreuzzeitung" indulged in vehement invectives against the commission, which had two Jewish members, Oscar Cohn and Sinzheim, declaring it a disgrace that "Herren von der unabkoemmlichen Konfession" (Jewish slackers) should sit in judgment over Hindenburg and thus gratify their "Asiatic degeneracy". (Nov. 16). It seems forgotten that the only member of the Reichstag killed in action was the Jew, Ludwig Frank, that thousands of Jews lost their lives and thousands (the number known to us in 1916 when we received the last German papers was 2,400) and other thousands decorated, a large number being promoted to commissioned rank, denied to them before the war. The new flag of the "reich," black, red and gold, is ridiculed as a Jew-flag, although it is the emblem of the "Burschenschaft," the student fraternity founded after Waterloo, which excluded Jews from membership. At the big Hindenburg demonstration (Nov. 18) when the masses prevented him from appearing before the Reichstag a chorus of thousands of voices sang: "Hoch weht die Flagge, Schwarz, weiss und rot," which, by the way, was written by the Jew, Robert Linderer. The leaders are, of course, the military gentry and the advocates of the state's church. The old conservative party, which, for obvious reasons, changed its name and calls itself the "Deutsch-Nationale Volkspartei," speaks in its official platform of its opposition to the "undeutschen zersetzenden Geist," avoiding the word Judaism, while in party conventions the resolutions supply the missing word. The old national liberal party, among whose leaders in olden times the Jews, Lasker and Bamberger, were prominent, is now the "Deutsche Volkspartei," and among its leaders is the great jurist, Jacob Riesser, the nephew of the illustrious Gabriel Riesser, the fearless champion of Jewish rights, and vice-president of the first German parliament of 1848. It speaks more carefully of the "voelkische Eigenart," which it wishes to preserve against efforts of "cosmopolitan disintegration." The pastors, Traub and Maurenbrecher, Stoecker's spiritual heirs, chime in with the same note, and, like their model, indifferent to truth, repeat the story that D'Annunzio is a Jew, although just at that time he had in his appeal to the Croatian people advised the latter to submit to Italian rule, because they, like the Italians, are victims of Jewish war profiteers. Finally, the crazy Count Pueckler type also comes to the surface. Franziska Eichhorn, a nurse, addressed street meetings in the fashionable west end of Berlin, asking the audience to drag the Jews who live in luxury, while the masses are starving, from their homes and kill them. She offered to take active part in this sport. It is significant that her punishment was a fine of 30 marks, according to the present rate of exchange less than a dollar, and against this she appealed.

An Old Precedent

Jews were prominently connected with every period of Prussian ascendancy from Berent Lehmann (1661-1730) under the Great Elector, to Albert Ballin, L. M. Goldberger, Emil Rathenau, etc., under William the Last. Frederick the Great, the anti-Semite who wanted "human beings instead of Jews" in his states, had as his financial adviser the Jew, Veitel Heine Ephraim (c.1700-1775) who financed the important campaign in Saxony during the war of Seven Years. Saxony, bled white by the Prussian army, received the consolation from the king of Prussia that he meant to save her from the indeed extravagant and profligate king August. Saxony had to meet this argument. Its statesmen hired one of the leading political writers of the day, the former Capuchin monk, Jean Henri Maubert de Gouvest, to plead her cause. He did it in a pamphlet with a long title, of which the beginning words are: "Ephraim Justifie" (1758). The pamphlet purports to be a letter written by Veitel Heine to his cousin (all Jews are cousins for this Frenchman) Manesseh, in Amsterdam. It is easily imagined that the main argument for Saxony is that the war is carried on chiefly for the benefit of the Jewish war profiteer. There are, however, some reconciling features in this booklet. M. Maubert, pleading for a defeated nation, pleads for moderation: "On peut penser et consoler le Vaincu sans blesser ou braver le Vainquer," he says. Prussia has a Jew as premier. Bismarck would have treated the prediction of a Paul Hirsch as his successor as a huge joke. He is a socialist, and besides him there is only one more Jew among the 145 socialist members of the Prussian parliament, but the cry of a Jew government continues. The premier, in an address to the diet, spoke of the peril and the vicious nature of the anti-Semitic movement, quoting the case of a high school where the students arranged a "schweigestreik," a conspiracy to ignore their Jewish fellow students.

External and Internal Troubles

The government does something. Upon action instituted by the Jewish "Zentralverein" the courts declared that the trade mark "pogrom" for a rat poison was injurious to a class of citizens and could not be registered. The Society against anti-Semitism held its annual meeting (Nov. 16) with Gothein, ex-minister and member of the Nationalversammlung as chairman. It is not very refreshing to learn that there are Jews, a Frau von Rothschild among them, who pay constributions to the anti-Semitic Deutsch-National Volkspartei, evidently a sort of hush money, but it is more discouraging to hear that a prominent socialist leader, Herr Winning, the governor of East Prussia, de-

Jewish Congregations, Formerly Wealthy, Poverty Stricken

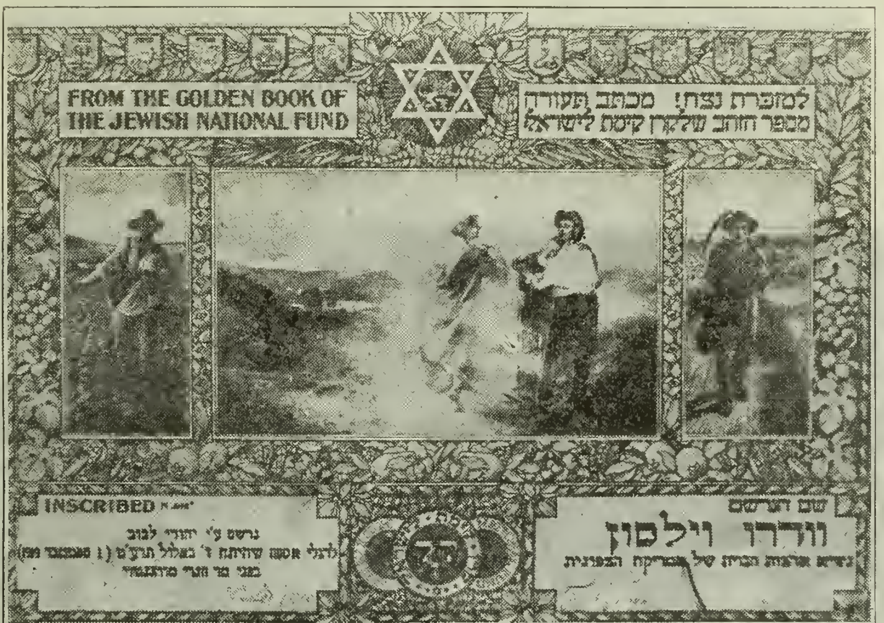
clared that 90 percent of the socialists are anti-Semites. Equally disheartening is the general impression received from the report of an open forum meeting arranged by the Berlin Union of Jewish Young People's Societies (Nov. 25), to which speakers of various views were invited. Lechler, the president of the ''Wandervogel'' (a sort of boy scouts), could not surprise anybody when he said that Jews and non-Jews are two families, living under the same roof, between whom there may be mutual respect but can be no real friendship. Count Hoensbroech, the ex-Jesuit, who for twenty years or so has been fighting the Jesuit order as cosmopolitan, strangely says the Jewish question is not religious but national. Even Professor Strack, the true friend of Israel, finds no better consolation for the Jews than the advice not to be hypersensitive. The continued anti-Semitic agitation is probably responsible for a large number of desertions from the Jewish ranks. One single monthly bulletin of the Berlin congregation contains the names of 113 heads of families who reported their withdrawals. There are many prominent artists like the 'cellist, Heinrich Gruenfeld, the composer Oscar Fried, etc., among them. Judging from similar reports coming from Christian quarters the main reason for the desertions is of a general nature, for the city of Berlin reported for one single day 800 withdrawals from the church, and the Prussian diet had an animated discussion on the new law which makes secession from the church so easy. In the course of the debate the socialist Hoffmann spoke of the Bible as the most immoral book in existence. This is quoted as a specimen of the difficulty of the position of the Jews. Hoffmann is a Christian by birth. Nobody holds any class of people responsible for this individual's blasphemous remark. It happens that a Jew, Moritz Goldschmidt, publishes in the ''Frankfurter Nachrichten'' (Nov. 3) a mean, though rather clever verse:

''Der Herrgott sprach: Es ist vollbracht.
Und darauf liess er uns im Stich.
Erst hat er uns aus dem Staube gemacht
Und dann-sich.''

At once the clerical press is all excitement. No one must wonder that there is anti-Semitism.

Where Clericalism Is Trump

The truism of the extremes which meet was never more clearly illustrated than in Bavaria. The downfall of the Bolshevist government led to a white terror, and clericalism feels certain that its latest defeat was its last. Regardless of the federal constitution a new school bill provides for a strictly denominational school system, and the Jews, as usual, are footing the bill for the compromise between the reactionaries of both the Protestant and the Catholic camps. Jewish teachers are excluded from appointment in public schools, and their chance of being appointed for Jewish schools is practically a farce. The large cities, three of which contain about one-half of the total Jewish population of the new ''Volksstaat,'' have no Jewish schools. The numerous village congregations are either dissolved or are rapidly vanishing, and so the most conservative element pays for the sins of the few radicals who were connected with the Terror in Munich. One should imagine that those who have a special prayer on Good Friday for the removal of the veil from the eyes of Israel should make it easy for those who are willing to assist in this operation, but the opposite seems to be the case. Arthur Trebitsch of Vienna laments, in a book, ''Geist und Judentum,'' that he, the son of a converted Jew, is still treated as a Jew, and he clamors for the same privilege which was granted to the German poet, Adalbert von Chamisso, a born Frenchman, or to the Pan-German fanatic, Houston Stewart Chamberlain, the son of a British admiral, and to whole groups like the French Emigres or the Slavs in the Baltic provinces. He finds no responsive echo. The ''Offizierszeitung,'' representing the clique of the clerical jingo, archduke Franz Ferdinand, declares the Jews are not a nation, like Frenchmen or Britons, who might become Germans by option. They are a ''minderwertige Rasse''—Renan's ''race incomplete''—and, in addition, profiteers, exploiters and a few more undesirable things. Speaking of Franz Ferdinand, we learned just recently something about his pernicious influence in politics. Rudolph Sieghart, the son of a Hazan, originally named Singer, rose to the high rank of first assistant to the premier, and as such exercised a great influence in the rapidly changing ministries. Franz Ferdinand learned of it and demanded his resignation. The Herr Geheimrat, who had long before become a Christian, yielded and accepted the position of ''gouverneur'' of a prominent banking institute which has so intimate relations with the government that its head had to be confirmed by the emperor. Franz Ferdinand liked this still less, but the old kaiser, who with all his faults, was not an anti-Semite, and who, like everyone else in his position, was jealous of his heir, would not brook any interference. So his excellency remained undisturbed in the enjoyment of his position. Finally Francis Joseph died, and the new emperor Carl felt that he owed it to the memory of his martyred uncle to carry out his wishes, and his excellency had to go. The republic, which did away with the prerogatives of the emperor, brought Rudolph Sieghart back into the sanctum of the Bodenkreditanstalt.


FROM THE GOLDEN BOOK OF THE JEWISH NATIONAL FUND
למזכרת נצח! מכתב תעודה
מספר הזהב שלקרן קימת לישראל
INSCRIBED
שם הנרשם
וודרו וילסון
נשיא ארצות הברית של אמריקה הצפונית

JEWS OF LEMBERG HONOR WILSON

Name of President inscribed in Golden Book of Jewish National Fund, as testimonial to his services to Jews. Photo shows certificate issued to President Wilson. Center panel represents ''Mother Zion'' bidding Jewish people gaze upon the vision of a renascent Palestine. Side panels portray the modern Jew in his ancient home.

More Serious Troubles

The anti-Semites of Vienna, and not they alone, have for months been clamoring for the deportation of the Polish (Galician) Jews who, since the first year of the war, had been living in Vienna as refugees from their homes invaded by the Russian army. It must be admitted that this agitation is not exclusively anti-Semitic in its character. Vienna is a starving and freezing city, facing catastrophe, as no less a man than Mr. Hoover stated in a public appeal. The deportation of the 60,000 —according to some 200,000—Galician Jews may not relieve the housing and feeding problem, but to a starving population they appear as unwelcome sharers in the scanty suppliees. Galicia is an unfriendly country, and when she was compelled to receive the first batch of refugees, she did not return the railroad cars by which they were deported, thus preventing further deportations and compelling the already dislodged exiles to camp in the open air in an unusually cold November week. The appearance of these Galician Jews in their strange garb adds to the irritation, and the latter is already at a high pitch. Arthur Schnitzler's ''Professor Bernhardy,'' a brilliant play, exposing the clerical intrigues in the universities of old Austria, was interrupted by noisy demonstrations, and Arnold Zweig's tragedy, ''Ritualmord,'' in the second edition, ''Die Sendung Semalls,'' taking its theme from the Tisza Eszlar affair, was prohibited. The war has brought a new school of poets to the front, among whom Stefan Zweig will occupy a foremost rank. His tragedy ''Jeremias,'' a war play, is a work of the highest merit, not in the least because it brings home some wholesome truth to the reactionaries who grouped themselves around Franz Ferdinand. The prominence of Jews and the apparent popularity of Jewish themes in poetry do not prevent the constantly growing defections, nor do they relieve the terrible situation of communal life. Professor Kraus writes in the Allgemeine Zeitung des Judentums that the faculty of the Vienna rabbinical seminary is literally starving and the rabbinate sends out an appeal for funds to rebuild the temple which was destroyed by fire nearly three years ago. One would imagine that Vienna has besides the Rothschilds a few more yet unbaptized millionaires, but regardless of the merits of the case, Vienna, passing the hat, might well inspire another Jeremiah to intone the dirge: ''Is this the city that men called . . . . the joy of the whole earth?'' (Lam. 2,15). Poor Schiller would have to revise his verse of the ''lustige Volk der Phaeaken, immer ist's Sonntag, immer dreht am Herd sich der Spiess.'' The fire on the hearth is a luxury in Vienna. Newborn infants and their mothers die in the clinics because there is no coal to prevent them from freezing. What has become of humanity?

White Terror

Colonel Nathan Horowitz, member of the Allies' Commission to Hungary, reported in October that he had found no evidence of any act of violence committed against the Jews upon the order or with the connivance of the Friedrich ministry which followed the administration of Archduke Joseph. The latest authentic reports give us facts about a miniature pogrom in Budapest, Dec. 7, which followed a mass meeting of the reactionary parties and resulted in the destruction of two newspaper buildings with the battle cry: ''Down with the Jews.'' Premier Friedrich himself addressed a crowd in the street, saying that Hungary has no room for alien Jews, and upon the order of his cabinet 30,000 Jews were placed in camps of internment, among them many who long before the war had lived in Hungary and who were in no way connected with the communist movement. The claim that Bela Kun and Tibor Szamuely were Jews is not yet officially sustained. The sensational dispatch of the Associated Press that Szamuely was to be buried in the Jewish cemetery of Wiener Neustadt, is not confirmed in the Vienna papers which report his suicide. Be this as it may, it is a fact that Jews suffered greatly from the communist government. Right from the start Abraham von Freudiger, president of the orthodox, and Francis Szekely, president of the liberal congregation of Budapest, were arrested, and a number of prominent Jews were executed, and the loss suffered by Jewish congregations and charitable institutions through the confiscation of their funds amounts to over 44,000,000 crowns. The political situation of the Jews in northern Hungary seems to be the most complicated of all the new Babels created in Versailles. The Jews of Ungvar who are now made Slovaks, appealed to the French general Hennoques for protection of their educational and religious rights as minorities and against orders to open their stores on Sabbath, to have religious instruction given in the Slovak language which neither teachers nor children understand and against the closing of a Jewish literary society. The general said he knew no Jews but only Slovaks professing various religions, nor had he heard of Jewish literature. When a member of the committee who spoke French referred to the protection of religious and racial minorities, guaranteed in the Treaty of Paris, the general replied there are plenty of stupid things in the treaty, and the Jews are Bolsheviki who have no right to claim protection by law. It is necessary to know that Ungvar has a population, mixed of Magyars, Slovaks and Ruthenians with some Germans thrown in. What are the Jews to be?

The Heroes of the Lower Danube

After the disgraceful collapse of the Roumanian armies which compelled Roumania to sign the treaty of Bucharest (May 7, 1918), the glory of the self-styled descendants of the Scipios and the Caesars was restored. The collapse of the Hungarian soviet government (Aug. 2) gave the Roumanian stategists the needed opportunity of winning laurels by overrunning the helpless Hungarian capital and conquering fortified vaults in banks. They could not be expected to keep the limited rights granted to the Jews in the treaty of Bucharest which was imposed upon them, and having had the experience how their illegal occupation of Budapest was condoned after a paternal admonition to behave in the future, they might just as well sign the treaty which demands of them to grant the

Industrial Rejuvenation in Palestine

rights of minorities, but as far as known they have not done so yet. Meantime we learn that in Bukowina and Transsylvania the Jewish officials, appointed under the Austrian and Hungarian governments respectively, were discharged, that Yiddish letters are not allowed to go through the mail, and that in Braila and Jedinec pogroms took place, in the latter city of 30 Jews arrested, every third man was shot on the charge that one of them had spoken to a Roumanian soldier of liberty.

Arise Ye and Let Us Go Up to Zion

Has the time arrived for Jeremiah's call (31,6)? It is difficult to answer. Lord Curzon, the new British secretary of foreign affairs, declared in the House of Lords that he stands on the platform of his predecessor Mr. Balfour. Mr. Benar Law in reply to an interpellation in the House of Commons on the government's policy in Palestine and Syria gave an evasive answer on the ground that the Peace Conference had not decided the question yet. Wladimir Zabotinsky, the Zionist leader, who served in the Palestine Legion in a series of articles published in the Jerusalem press, charges the British government with a policy hostile to the Jews. Max Nordau who after five years of exile in Spain came to England, sees in Balfour's famous promise the only hope for the Jews. This is perhaps the reason that he was not allowed to come to France. Nordau, the merciless critic of the latest moves in Zionism, seems to have become reconciled to a policy of waiting, while Zangwill continues to denounce all temporizing and in particular condemns the postponement of he congress, planned for January in Basel. The trouble seems to lie in the Syrian question. The new era of open door diplomacy has not yet fully mateialized. It seems that Great Britain and France after the collapse of czarist Russia agreed on the division of the Turkish empire so that England should get Palestine and France Syria, and there is a hitch somewhere behind the open door curtains. Prince Feisul, the melodramatic aspirant to the Pan-Arabic empire, declares that the Arabs will never recognize the claim of France, and England is greatly embarrassed because General Allenby is said to have made some promises to the Arabs during the critical stages of his campaign, and a similar embarrassment seems to exist with regard to the Balfour declaration. Heer de Haan, the Palestinian correspondent of the Amsterdam Handlesblad reports that Azef Pasha declared the Arabs will not allow any Jewish immigration. For the present the official British statistics of the census in the land west of the Jordan give the total population as 647,261, of whom there are 65,300 Jews. With the estimated population east of the Jordan the total for Palestine would be 900,000, of whom the Jews form less than 10 percent.

The Ships from Tarshish Bringing Thy Sons from Afar

The Associated Press on Dec. 26 published a piece of news headed ''immigrants swarm into Holy Land.'' The Yiddish press brings occasionally also reports of pilgrims from Poland, in one instance joined by a Catholic girl who wishes to be one of those coming from ''Tarshish, Pul and Lud'' to see God's glory (Isaiah 66,19). Even the Samaritans, the withered branch of Israel, once rejected by Ezra, are trying now to renew their plea. Wilkonski, an agricultural expert from Palestine, arrived recently in this country to study the conditions in California. Banks are opening all over Palestine, automobiles are taking the place of camel and donkey, an oil company was formed, daily, weekly, bi-weekly and monthly papers have sprung up, a film company ''Menorah'' was organized in Palestine. What a pity Jeremiah could not have used it to illustrate his parable of the potter's shop (ch.18). Even a Jewish baseball club was organized, the Jews playing the Arabs but unfortunately being defeated, as could not have been different, since the game was played on Sabbath. In such disregards for the religious sentiment there seems to lie a source of serious trouble, especially as the opposite side takes an uncompromising attitude. Rabbi Kuk who returned to Palestine from London where he had been during the war, issued a ''Herem'' against woman's suffrage, and his view is shared by Chief Rabbi Ritter of Rotterdam. The main difficulty, however, will be the economic question. The census gives us for Jerusalem alone 400 shoemakers, 200 tailors, 150 bricklayers, 200 carpenters, etc. How are 400 shoemakers to live in a country where the people walk barefoot, how are the tailors to live when the Arab patches up the burnus which he inherited from his grandfather, and how shall carpenters and bricklayers find an employment when still a large part of the native population are living in tents. This does not mean to discourage the movement but shows its difficulties.

Communal and Personal Events

The Midrash (Sifre, Deut. 33,17) says that God divided the spiritual and the material power between Moses and Joshua because the world could not exist if both were united in one hand. We had an interesting illustration of this truth. The Union of Orthodox Congregations and the Association of Jewish farmers met at the same time (Nov. 30—Dec. 2). Both are dissatisfied with the success of their cause. The farmers are so prosperous that the Baron de Hirsch Fund is not needed, and the orthodox balk at the victory which their cause had won through the Jewish Theological Seminary. While the convention condemned it only indirectly by indorsing the Rabbinical College (Yizhok Elhonon Yeshibah), the ''Hebrew Standard'' opened its columns to bitter attacks. The I. O. B. B. is here to unite Israelites, and therefore we limit ourselves to the recording of the fact that more orthodoxy is demanded.

JEWISH RELIEF UNIT SAILS FOR EUROPE

First relief unit headed by Boris D. Bogen and Capt. Elkin C. Voorsanger, embarked Jan. 10 to direct program of economic reconstruction of Jews in war-stricken lands.

News from London

By Our Correspondent Dr Max Epstein

London, Dec. 17, 1919.

We have had an anti-Semitic cloudburst in this country during last month. For some time past a section of the press has been reiterating the groundless accusation that Jews are Bolshevists. During the last few weeks ''The Times'' also took up the cry, at first incidentally, then in its correspondence columns. It should be explained that, for good or evil, the directors of ''The Times'' have espoused the cause of Denikin and Koltchak, and that in consequence they regard events in Russia from this viewpoint. Doubtless machinations are proceeding behind the scenes. For one thing, the Denikin-Koltchak constellation is known to be anti-Semitic in sentiment, and probably ''The Times'' has been infected. For another, the present editor of ''The Times,'' Mr. Wickham Steel, imbibed a goodly portion of anti-Semitism when he was correspondent for his paper in Vienna. Now as ''The Times'' favors Koltchak-Denikin, it is hostile to the Bolshevists. With that attitude we have nothing to do. ''The Times'' can please itself as to its policy. But when hating Bolshevists it uses the Jews as a stick to beat them with, Jews must protest. For weeks past ''The Times'' has published accounts of Bolshevist atrocities in which there were references to Jewish instigators. Gradually the volume of horrors increased until one began to suspect that the records were composed not far from London and did not come from Russia at all. But be that as it may, Jews were always mentioned incidentally, until the thing came to a head when one day ''The Times'' published a letter from an anonymous correspondent who signed himself ''Verax.'' The writer declared he was a friend of the Jews (these gentry always assure you they are), that he was a life-long student of Jewish life and literature, and that he thought the Jews were to blame for Bolshevism. Did not the Law of Moses ordain an eye for an eye and a tooth for a tooth? Were not the Jews vindicative? Was not the Bolshevist movement run by Jews? Was not Karl Marx a Jew? And so on. Yet though he levelled such serious charges against a whole people, the gentleman did not have the courage to say who he was. It was hinted at in several quarters that ''Verax'' was no other than the editor himself. But of that we know nothing: we repeat the suggestion for what it is worth. The best of it was that the burden of this scandalous letter was that ''Verax'' so loved the Jews that he was greatly concerned lest when the Bolshevists are defeated and their regime ended, the Russian Jews would be massacred in retaliation for the misdeeds of the Bolshevist Jews. What then did he suggest? That the Jewish leaders in this country should publicly proclaim their detestation of the Bolshevists and all their works.

''Verax'' Answered

The letter of ''Verax'' did not remain unanswered. The best reply was given by Mr. Israel Cohen, whose communication was so excellent in every way that we regret lack of space prevents its reproduction in full.

The chief rabbi likewise answered ''Verax'' in a letter which equally deserves wide publicity.

There were a few more letters, then the correspondence ceased. It looks as though Lord Northcliffe, who controls ''The Times,'' had given orders to let the matter drop. But the damage has been done. Many people derive their views on passing events from ''The Times,'' and some among them are inclined to regard the statements of that paper as gospel truth. The effect of the correspondence was to connect Jews with Bolshevists. It is always the case: wherever you have an unpopular movement or personage, anti-Semites will at once declare them to be Jews. A curious illustration of this fact comes from Germany. In Germany Lord Northcliffe himself is one of the best-hated of men, and the German anti-Semites are ready with the suggestion that he is a Jew. In England Lord Northcliffe uses the Bolshevists as a stick to beat the Jews with; in Germany he himself is used as a stick for the same purpose. It shows how hollow is the whole proceeding. But so much remains: Jews are not popular in England just now. However, we will live down the dislike. It is only temporary. At bottom the Englishman has a strongly marked sense of fairness, and he will realize before long how unjust are the accusations leveled against Jews. Besides, not all Englishmen are influenced. Only this week ''The Nation,'' the Liberal weekly, published a long article on this modern ''Hep, Hep'' movement, attacking it by the most effective of weapons —ridicule.

While ''The Times'' controversy was in progress, Jews were also very much to the fore in one of the courts of Justice. A gang of nobodies some time back published a libel on Sir Alfred Mond, declaring that he was a traitor. Sir Alfred sought protection in the law courts, and the case came on for hearing a week or two ago. The defendants attempted to introduce into their pleadings all manner of calumnies against the Jews. But Mr. Justice Darling, while giving them ample latitude, sternly repressed their vile maneuvers. The three men in question appear to be suffering from a mania to the effect that the Jews are attempting to dominate the world in the interests of war; that Jews were Bolshevists; that Judaism was Bolshevism; and that Sir Alfred was one of the group of Jewish international financiers who were at work to bring the world to ruin. A mere recital of their accusations shows how ridiculous they are, and the jury awarded Sir Alfred Mond substantial damages—£5,000. Sir Alfred, it should be stated, is a Minister of the Crown, a member of the Cabinet, and a man whose patriotism has been exhibited in a thousand and one ways. In the eyes of his vulgar accusers his sin is that he is of Jewish origin, and to make matters blacker, that his father was born in Germany. What the Monds have done for the chemical industry of this country is so well known and admired that not a word need be said in their defence. As for Sir Alfred being of Jewish origin, that is perfectly true, and to his honor be it said, Sir Alfred has identified himself with Jews. He is one of the supporters of the Zionist movement and is proud of his Jewish origin. The attack failed, as it deserved to fail; and for the moment muddle-headed fools who raised the cry are silenced. The only question is, who is behind them? Who is financing them? No doubt we shall learn in due course.

Clergymen Praise Jewish Service

It is refreshing to turn from these stupid attacks to the impressions of an Anglican clergyman on the Atonement service. He writes that a study of the ''Machzor'' for that day ''has revealed to him a treasure-house of the most important character.'' Not only the prayers but the congregation impressed the visitor, and, as he says, because ''so large a number of men of all ages, types and, I presume, avocations, had gathered for a service of such an intensely devotional character. Despite the long sustained fact and attendance of many of them their interest and the heartiness with which they joined in the congregational passages aroused my envy. There was plenty of evidence in that building of the greater knowledge of their own religion, scriptures and traditions among your people, than among ours, and of their greater inclination and capacity for devotion. This is not of course in the least to be wondered at in view of the part they have played as the chosen vehicle through which above all others God has revealed Himself to mankind.''

Einstein's Theory Acclaimed

Einstein is receiving a good deal of attention in this country. Learned societies discuss his theories, and the journals vie with each other in publishing particulars about the brilliant man of science. ''The Times'' was fortunate in obtaining from its author an account of the new theory of the Universe, and towards the end of his article Einstein shows that he has a sense of humor. He writes that being famous just now, he is described by ''The Times'' as a Swiss Jew, whereas in Germany he is called a German man of science. ''If I come to be regarded as a bete noire, the descriptions will be reversed, and I shall become a Swiss Jew for the Germans and a German man of science for the English!''

University of Jerusalem

Einstein is an ardent Zionist and keenly interested in the proposed university at Jerusalem, having offered his co-operation in the work there. As regards the university, Prof. Geddes who is at present in Palestine, had some very interesting things to say. ''We hope to begin in 1920, utilizing the old house of the late Sir John Gray-Hill and commencing by adapting all the outbuildings as a research laboratory for chemistry, etc. We are thinking, of course, of future buildings, but no plans are yet ready, as the site has to be carefully resurveyed. The general policy seems to be to begin on a small scale. To gather a few research students first of all seems to be the wisest plan, and then when the university has made a reputation for actual work done, it will soon attract students, even from a distance. The many students from Russia, Poland, etc., who formerly had to go to Germany, Switzerland, or Paris, will come to Jerusalem in increasing numbers for at any rate part of their studies. The first studies, it is hoped, will be research in chemistry (under Dr. Weizmann); then probably physics, botany, bacteriology, etc. It is hoped to introduce other studies as soon as more buildings can be erected. There is also an idea of starting the library in the house.''

Interest in Zionism

There is a growing interest in the Zionist movement here. Mr. Herbert Samuel is a tower of strength, and Dr. Redcliffe Salaman, who has just returned from Palestine, has some very interesting things to tell us. A couple of years ago it would have been inconceivable for a drawing room meeting in the West End of London to have been held in the interests of Zionism. Today this is a common occurrence. The women are active and the men are coming to see possibilities. The growth of the movement is bringing with it an interest in Hebrew as a living language, and in Jewish history. All this is to the good.

Civil and Military Honors

The latest list of Jewish distinctions is the election of another Jew to the presidency of the Union at the University of Oxford. The Union is the students' great debating society, and the man who is elected to preside over its deliberations is sure to be among the most distinguished of his generation, and is marked for a political career. Last term but one Mr. Hore Belisha was president; this term Mr. Constantine Gallop occupies the position. His election is a great personal triumph, and it is good to feel that a Jew has again won this distinction. It is often said that Jews are foremost only in intellectual achievements. This is not true. Given opportunities and they can also make their mark as athletes and soldiers. In Palestine the gymnastic associations are exceedingly strong, and observers on the spot report that some of the younger Jews in Palestine are splendid types of manhood—tall, well-built and strong. (Mr. Gallop himself might well fit into this picture!) But Jews have also won military distinctions. In the British army they have obtained 5 Victoria Crosses (for great bravery on the battle field), 50 Distinguished Service Order Medals, 240 Military Crosses, and 200 Military Medals.

Sir Lionel Abrahams

The Anglo-Jewish Community has to deplore the loss of a distinguished civil servant in the person of Sir Lionel Abrahams. Sir Lionel was a brilliant boy at school, won his way to Oxford, came out top of his year for the civil service examination, and chose the India office as his sphere of work. There his abilities were quickly recognized, and in 1911 he was selected to be Assistant Under-Secretary of State for India. It is well known that but for his delicate health he would most certainly have been made head of the India office. Sir Lionel's strong point was finance, and on all details concerning the financial development of India he was regarded as the best authority. Ever since his student days at Oxford he was interested in Jewish history, and a work of his on ''The Expulsion of the Jews from England'' won the Arnold Prize at Oxford. Sir Lionel was president of the Jewish Historical Society of England during the period 1916-18, and he worked out a plan for research in Anglo-Jewish history which it is hoped will stand as a memorial to his name. He deserves many memorials, for the memorial he might have loved best, his only son, he lost in the war. It is said that the loss was too much for him; it shortened his life; he was only fifty when he died. In communal affairs Sir Lionel always took a middle, moderating position. Recognizing parties, he sought to bring all parties together. Some years ago he sought to bridge the gulf between the Zionists and their opponents in this country, and though his work was not successful, it is not too much to say that the effort was worthy the making, and will in the long run not be without fruit. There are many Jews in the British Civil Service, but unquestionably Sir Lionel Abrahams was the greatest of them all.

Attention

Committee on Survey

Judge Samuel Rosenfeld of St. Louis has been appointed by the Executive Committee as Chairman of a Special Committee on Survey of the Order. The members of the Order are respectfully called upon to communicate with the Chairman regarding the activities, work, and prospects of their respective Lodges. All communications should be addressed to 1932 Railway Exchange Building, St. Louis.

B'NAI B'RITH NEWS

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CALENDAR

5680-1920.

Fast of Tebeth	Thurs., Jan. 1
Rosch-Chodesch Shebat	Wed., Jan. 21
Rosch-Chodesch Adar	Thurs., Feb. 19
Purim (Feast of Esther)	Thurs., Mar. 4
Rosch-Chodesch Nissau	Sat., Mar. 20
Passover (Pesach)	Sat., April 3
Passover (Eighth Day)	Sat., April 10
Rosch-Chodesch Iyar	Sun., April 18
Lag b 'Omer	Thurs., May 6
Rosch-Chodesch Sivan	Tues., May 18
Shavuoth (Confirmation Day)	Sun., May 23
Rosch-Chodesch Tammuz	Wed., June 16
Fast of Tammuz	Sun., July 4
Rosch-Chodesch Ab	Fri., July 16
Fast of Ab	Sun., July 25
Rosch-Chodesch Ellul	Sat., Aug. 14

5681-1920.

New Year's Eve	Sun., Sept. 12

REDS AND WHITES

Impenetrable as the veil may be that screens the goings on in eastern Europe, vague as the rumors may be and uncertain the facts, so much stands out in bold relief: our co-religionists find themselves between the devil and the deep sea. Reliable statistics and accurate accounts will not be available until the time of tribulation is past and those that survive have sufficiently recovered breath to gather information from every nook and corner where someone with a retentive memory may furnish the data. Just now the enemies of the Jews raise the cry that the Jewish accounts of the number of killed or plundered is exaggerated—so much noise over a few slain Jews—and the Jews who feel the consequences of the wholesale murder and looting and wilful destruction claim that not half of the misery endured is brought to the world's attention. We may well let the thought penetrate our minds that we are contemporaneous with a chapter in Jewish history such as has not been written since the days of Chmielnicki. Upon the very same soil, as the reds and the whites pass and re-pass the ground and occupy or re-occupy, evacuate or re-evacuate a town or hamlet, where the fathers laid down their lives, there their descendants are ruthlessly, barbarously, inhumanly done to death. The fathers fasted and mourned and their children to today fast and mourn. But the centuries that have intervened have made this difference. Then the fast was genuine; men searched their hearts and confessed their own shortcomings; they would rather stand as sinners than doubt the divine justice; the events were conceived as a "gezerah," a decree of God; God was wroth with His people, and when the cry arose, "Turn away from Thy fierce anger," the tear-stained countenances were upturned to Heaven that mercy might prevail over wrath. Today we fast as a demonstration; we invoke the name of the Deity and really address the potentates of the earth from whom we would fain believe our help must come. The old days and the old faith cannot be brought back. And yet it is the old God who must work deliverance. When the reds torture the Jew we are told that the Allies have no dealings with the soviet government; and when the Ukrainians indulge in pogroms the whites of Petlura or Denikine and the rest of that ilk, again the reply is that there is no stable government there with which to conduct negotiations. The "black hundreds" follow in the wake of the Cossack; it matters not what the color, the Jew is a ready victim. The West is satisfied to see reds and whites and blacks annihilate each other and entertains the hope that somehow order will emerge. Poor consolation for the hapless Jew who, when that order ensues, will have borne the brunt of the combat, with thousands upon thousands of killed, with millions of dollars' worth of property destroyed, and with the surviving remnant reduced to beggary, to dependence upon our charity. The outlook is grave; the task awaiting us staggering. Yet we must not despair. We must keep knocking at the doors of state departments and importune the world's statesmen with our tale of woe; we must look to it that the far-off cry of Israel be heard in the West and in America; we must keep on collecting funds for relief and send out missions to learn the facts on the spot, to bring home to the guilty perpetrators of untold crimes the verdict of humanity, to sustain the suffering and to proffer aid where the spark of life still glimmers. Such is the duty of the hour.

HOME NEEDS

It was but right and proper that America should give of her bounty to the rest of the world and that American Jews should do their utmost to secure adequate funds for financing the relief work among our co-religionists in Europe. But while we stretch out our helping hand to the distant brother, we should not forget our next door neighbor nor be unmindful of our needs at home. Whether charity begins at home or not, is hardly to the point. A well-regulated state has its home office by the side of its foreign department. A well-ordered community must attend to its domestic and internal duties at the same time that it is nobly doing the right thing by those that are far off. So we see in our large centers throughout the land, efforts to obtain the wherewithal for their charitable institutions carried on almost on the top of the "drives" for European relief. In the majority of our cities our charities are now federated. Federation should commend itself not merely on the side of economy; it welds as nothing else will do all the multitudinous agencies for relief, social work and education and imparts to them a common aim and a common direction. We have mentioned education as entering into the purview of a Federated Charities. It has come to our knowledge that in one of our large centers recently, a contributor, and not a very large one, expressed his view that the Federation was concerned with relief and social work pure and simple and that it should refrain from taking in Talmud Torahs, Free Sunday Schools, and the like. Here is the type of the philanthropic Jew in the most objectionable form. According to the notions of suchlike it is the province of the Charities to come to the assistance of a criminal youth or a delinquent girl when the false step has been taken and the mischief done, but it would be wrong to prevent delinquency betimes by taking the boy and girl away from the street, from pernicious associations of all kinds, by allowing them to come in contact with the atmosphere of a religious school where a foundation might be laid for building up a healthy moral frame of mind strong enough to resist temptation. As well one may argue that we should only heal the sick but not seek to prevent sickness, come to the assistance of a tubercular patient when once the dread disease has laid its grip on him but in no way help him in the initial stages of the malady when an efficacious cure may really be attempted. It is a shortsighted view and wasteful. Education is the hygiene of the mind. In the experience of the Jew as of all mankind morality means something only when fostered by religion. Divorce the two, and we shall reap the harvest of that chaos and confusion which begets all those undesirable elements which our government is now straining all its efforts to rid us of. The surest road to anarchy is creating in the minds of the young the notion that the religion of their elders is obsolete. The Church is stepping in and with boldness proclaims that it will carry on conversionist activities, or, in their own language, bring religion to the children of foreigners, so long as we Jews do not bring it to them. The menace to the Jewish community is obvious. Of what avail is it to have all the fine hospitals and the relief offices with their directors and the social settlements with their centers if we suffer our little ones to be taken away from us? Only pure blindness on the part of responsible leaders can remain indifferent to the consequences from which we shall all suffer. And if we need the religious schools, we need the teachers, and the teachers' training school. With immigration at a standstill, we cannot replenish our staffs from those who come from other lands; we must fall back upon the material at home. But these native born teachers must be trained, must be taught the subjects of which they are blissfully ignorant. And then we need the teachers to train the teachers, and that means institutions of higher learning with all the facilities of equipment. The sooner we realize our great domestic problems the better it will be for us. American Jews must before long raise a large Education Fund which will take care of all our educational needs from the highest school to the kindergarten. It is not necessary at all that a physical unity should be established. What we require is simply the creation of that General Fund, to be administered with utmost honesty of purpose and impartiality, for the purpose of helping a struggling institution, or of raising the standard of another, or supplying teachers and placing them, of erecting school bulidings and maintaining them, of creating educational facilities of all kinds where at present none exist. Here is a field for the truly philanthropic, above all for all of us in whom the conviction exists that Jewish education is the foundation of a healthy Jewish community, such as will constitute a constructive element in the American nation of which we are a part.

On the Doorsteps of Thy House

By Dr. Max L. Margolis

We are just now, I believe, beginning to outgrow the iconoclasm of mid-nineteenth century which taught us to lay aside ritualism, symbolism, ceremonialism as unbecoming the Judaism of the modern stamp. We know full well that it was not a religious question pure and simple; it was not the ancient struggle ever new between ritualists and puritans, between those who would worship in stated and stately form and those who made light of all outward expressions of the inner spirit. Back of it was rather the avowed or perhaps the thinly disguised wish to discard all that tended to mark the Jew as a Jew and to reduce the visible expression of Judaism to a minimum. The desire was to show forth Judaism as a religious organization by the side of the multitudinous form of Christianity, the Jewish minister as a teacher of religion with a few different articles of belief, but outwardly very much like a Congregational or Unitarian pastor, and the Jewish layman to all intents and purposes indistinguishable in language, mode of life and social habits from his neighbor. By the aid of intermarriage it was hoped that even inherent racial features and characteristics might in course of time be destroyed. Why should the Jewish home be distinguished, marked off, from any other dwelling in the neighborhood by the encased piece of parchment, though it repeat Israel's watchword through the ages, the confession of the Unity of God?

I remember a certain Saturday when, in the company of my father, after three days of confinement in a Nalevki back yard in Warsaw, when we momentarily expected the onrush of the pogrom makers, I went forth to visit the devastated area, with its looted shops and shattered dwellings. I was attracted by the display over many doors of ikons. What are they for? I asked. I received the reply that the Christians had hastily produced them to mark their dwellings as non-Jewish so that no mistake might be made in including them. It was truly a Passover of the Lord, when the messenger of destruction passed over the houses of Christians. They showed color to save their skins. But showing color is normally considered a manly act. We hear it so often told and we may ourselves have been guilty at times, and we should in shame tell it of ourselves that on occasions we failed to identify ourselves—to show color.

I build or buy a house. I am ritualist enough to feel that I ought to express my gratitude to God visibly. All sorts of forms of initiations used to obtain in former times, some unutterably cruel and barbarous. Here I am bidden to render thanks unto God by revealing that I belong to Him, that I have accepted Him, that I am of the people of His election. That little encased parchment will not mar the beauty of my dwelling. It will not harm me. My child will be nicknamed a Jew-child and my household a Jew-household whether I display the sign or not. I am not of the superstitious kind. I fear no ghosts. I do not believe that the parchment is an amulet and will ward off disease or misfortune or death. Even if the religious side of the contents should not appeal to me, as assuredly it does, I look upon it as a sign, open and above board, that I show color, that I am manly.

It is a symbol to me of much that I hold or ought to hold valuable. My home shall be a Jewish island in the sea of non-Jewish environment. Abroad, perforce, I must often be indistinguishable from others. I must join in the life about me. I am a citizen among citizens. I have public duties to perform. My mind is surcharged with things remote from Judaism. But my home is my castle. There I am free to live my own life, to follow my own tastes and habits, to train my children in the way I wish them to go, to be a full Jew to the utmost of my ability. The factory and office are for work; the home is for rest. Rest means peace with one's innermost self. And that innermost self immerged in the subconscious realm of my thought is but the net result of the mental workings and habits of a long line of ancestors. Individualism misconceived is the mad pursuit of personal whims. The right kind of individualism is being true to the lifeblood that runs in my veins, which is not of my own making. My home must be a little sanctuary, erected not to the idol itself, but to the God who revealed Himself to one whom I am proud to call my first ancestor. In this home my children are to grow up. I shall try to the best of my ability to make them comfortable. I surround them with things beautiful that their tastes may be refined. I create for them the atmosphere that shall keep them loyal to their heritage. If object lessons are more potent than abstractions,

(Continued on page 11)

Shylock and Our Public Schools

Anti-Defamation League Renews Campaign Against Study of Merchant of Venice in Grade and High Schools. Opportunity for Lodges to Do Effective Work

COMMUNICATION

To the Lodges:

If you have not already filled out the Merchant of Venice questionnaire recently sent you, please do so at the earliest possible date and mail it to Leon L. Lewis, Executive Secretary, Anti-Defamation League, 1228 Tribune Bldg., Chicago, Illinois.

ADMINISTRATIVE COMMITTEE.

FOR nearly seven years the Anti-Defamation League has been quietly carrying on a campaign against the use of text books likely to arouse or increase religious, class or racial prejudice. The campaign has covered the entire field of textbooks. From time to time reports have been published in this paper describing progress made, but in accordance with the well defined policy of the League, no publicity has been sought in the daily press.

During the war the necessity of coping with more dangerous forms of defamation caused the temporary abandonment of the educational work and it is only within the past few months that the League has given renewed attention to the use of objectionable school books. As the previous activities of the League in this field dealt with the use of "The Merchant of Venice" in the grade and high schools, and as remarkable success had crowned its efforts in a large number of cities, a new campaign was commenced centering in those cities not previously investigated. Questionnaires have been sent to all Lodges of the Order in the United States requesting information, and direct communication has been secured with Superintendents of Schools and School Boards in cities and towns all over the country. Hardly a week passed before results began to be achieved and to date more than thirty school boards have taken favorable action or have the matter pending. Once informed that the study of the play was no longer a requisite for entrance to our colleges and other institutions of higher learning, the League's arguments were given due weight, and the most sympathetic consideration. The movement is rapidly gaining headway and the complete exclusion of the study of this play from the public school curriculum of all our cities is now only a matter of time and proper attention.

Not a College Requirement

The success of the League in inducing the College Entrance Examination Board to remove the study of the play from the list of pre-requisites is mainly responsible for the ease with which the situation is now being handled. Little argument was necessary as the men composing that Board were sufficiently informed on child psychology and on the play itself to appreciate its inherent danger and injustice. As trained psychologists, they have long been familiar with the lasting power of first impressions. Most of them guard zealously the sacred trust placed upon them—the waxen tablet of the child mind, bearing little impress when placed in their keeping, but capable of receiving any and of being molded into any shape. Were all teachers of English in our schools equally broad and well informed, if all teachers were themselves unaffected by the insidious germs of prejudice sown in their youth by Sunday School catechisms and narrow-minded bigots, there would be no need for any action—the "Merchant of Venice" might then become a most forceful lesson of tolerance. Instead of being held up as a typical example of a race stigmatized as vengeful, bloodthirsty and pitiless, Shylock would take his place in literature and current thought as one of the great mass of human beings, Christians and Jews alike, who resent insults, who love when loved, who hate when hated, and who seek revenge commensurate with the intensity of their individual passions. Most Jews have learned through bitter experience that they must suffer as a people for the delinquencies of individual Jews, not merely of our present day and generation, but of all history. Riah's plaint in Dickens' "Our Mutual Friend" is instinctively the plaint of every Jew of an analytical mind. Some of our non-Jewish educators realize the anomaly of such a condition, and appreciating, as they do, the impossibility of youngsters possessing the proper perspective, they have been as anxious as is the League to protect the children from false concepts and narrowing prejudices.

Recent Press Comments

Recently considerable publicity has been given in the daily press to the League's efforts to secure the discontinuance of the play in Newark, N. J.; why, it is hard to understand, as more than a dozen school boards had, within the month preceding, quietly and without journalistic acclaim dropped the play from the school curriculum. Whatever the reason may be, the fact is that for about ten days a wave of editorials, news items and facetious articles swept its way across the press of the country and rippled through the columns of most of the Jewish periodicals.

Most of the public press gave sympathetic attention to the Newark episode, though the editorials in some of the papers, to be sure, showed a misunderstanding of our action. They assumed what some of our co-religionists have assumed—that the League's action was prompted by a solicitude for the feelings of those overly self-conscious and sensitive Jews, who shudder when they hear the word Jew uttered in a non-Jewish environment, who construct a kind of camouflage to avoid detection, and whose misguided though well-meant zealousness is at times the cause of much embarrassment to the League.

As a news matter, agitation against the Merchant of Venice is, for the Jewish press at least, an old story. The leading Jewish periodicals have been supporting the League for years in this as well as in its other functions.

With the exception of one open letter sent to a prominent Jewish paper, in which the writer, a learned, sincere member of our faith, erred only in his lack of familiarity with the principles which have consistently governed all the activities of the League, all the Jewish press gave enthusiastic support to the campaign which the League is carrying on.

Shortage of Competent Teachers

The writer referred to stated the crux of the situation so well that we are glad to quote in part from his letter: "One essential," he says, "is necessary, which is required in all courses of literature study; the guidance of an efficient teacher, with the ability to interpret aright the poem, essay or play under treatment." Admitted—but are such teachers easily found, especially in our grade schools where the teacher's pay is not as large as the sum demanded by her mother's maid (washing not included); are the efficient teachers the older pupils who are forced to teach the others because our taxpayers evidently value education less than a boulevard link? Suppose your teachers are all in fact efficient—is efficiency necessarily inconsistent with prejudice? And however efficient and liberal a teacher may be is it easy for her to explain away the editor's introductions and footnotes, written in scholastic vein by college professors of English, which in most instances *misinterpret* the character of the Jew and the principles of the Jewish religion?

"Interpretations" of the Drama

It may be said that as much, if not more harm is done by these "interpretations" as by the lines of the play itself.

Shylock in a superb speech of wild wrath, pleading his claim to some show of justice, cries out: "Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions; fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us do we not bleed? If you tickle us do we not laugh? If you poison us do we not die? And if you wrong us, shall we not revenge? The villainy you teach me I will execute." Was Shakespeare trying to do aught but show the common humanity of Jew and non-Jew? Certainly he did not mean that revenge finds no place in non-Jewish practice. In a day when Jews were as scarce in England as white men in Patagonia, such an explanation was essential to an ignorant, superstitious populace fed by Marlowe and other fifteenth and sixteenth century writers; and still was better understood than by some of our modern commentators. The deduction drawn by a learned professor of English from this noble passage in his "Notes and Comments" in a text used in many grade and high schools, is that "In this speech we have a wonderful picture both of the injustice from which the Jews suffer and *of the faults in their own character*, . . . deep concentrated malignity."

"How shalt thou hope for mercy, rendering none?" demands the Duke, and Shylock responds, naively: "What judgment shall I dread, doing no wrong?" The same learned professor of English whom we quote above comments: "In these two short lines, Shakespeare contrasts with masterly skill two rival ideas of life, the Jewish and the Christian. The Jewish idea is that we have certain laws, those of God and those of men, which we must keep; there our duty begins and ends. If we have kept these laws we need fear no judgment. The Christian idea is that 'all have sinned and come short of the glory of God' and that all must 'be merciful that ye may obtain mercy.'" Is it meet and proper that the misteachings of the Sunday School on the Crucifixion should be supplemented in our public schools by such pseudo-religious bungling? How profound is the learning of the efficient, liberal teacher on Old Testament and Talmudic subjects? What training has she had to explain that the doctrine of brotherly love and of mercy antedates Jesus in Jewish teaching by thousands of years, and that the "eye for an eye" doctrine is the foundation stone of all jurisprudence, Roman, Moslem and Christian?

Surely the child is not encouraged to practice the so-called Christian doctrine of brotherly love when Shylock cries out: "I hate him for he is a Christian," or when Launcelot Gobbo voices the pogromists' slogan: "The Jew is a kind of devil; . . . certainly the Jew is the very devil incarnation"; or in the remarks of Salanio, "Here comes another of the tribe; a third cannot be matched unless the devil himself turns Jew." The efficient, liberal teacher will have considerable difficulty in explaining away the misinterpretation of the learned professor of English when the child studies the syntax of the following choice passages: Shylock: "I'll go in hate to feed upon the prodigal Christian." The Duke: "A stony adversary, an inhuman wretch uncapable of pity, void and empty from any dram of mercy." Antonio: "You may as well do anything most hard, as seek to soften that—than which what's harder—his Jewish heart." Gratiano: "Harsh Jew—thou mak'st thy knife keen; but no metal can, no, not the hangman's axe, bear half the keenness of thy sharp envy. . . . Oh, be thou damned, inexecrable Jew! . . . Entreat some power to change this curish Jew."

What more need be said? Only this—that the work will go on, that hundreds of cities are still using the edition from which we have quoted above, that many other cities are using editions equally misleading and injurious, and that in all these cities an appeal is being made to the fairness of the school boards and school principals. As this paper goes to press, reports of favorable action come in from Youngstown, Ohio, from Colorado Springs, where in addition to taking the play out of the curriculum, the textbooks have been recalled by the School Board; from Huntington, W. Va.; from Keokuk, Iowa, and Kingston, N. Y.

Substitute Texts

Loss of "The Merchant of Venice," however, need not mean a lowering of the curriculum. There are plenty of other plays by Shakespeare that can be substituted for it. Not all of his plays are adapted for school use, but it is not hard from the long list to choose one that is suitable. "A Midsummer Night's Dream," with its wealth of fun and poetic fancy always appeals to young people; or if educators feel that its characterizations do not equal those of the "Merchant of Venice," there are the historical drama, "Henry V," with its portrayal of "the most kingly king in literature"; the tragedy of King Lear, or two of the supreme works of poetry, the romances, "The Tempest" and "The Winter's Tale." Ben Jonson tells us that "Sweet Will" never did anyone harm—surely he would deprecate the choice of his "Merchant of Venice" were he here today and saw it used as a textbook in our schools.

News from Austria

Our Special Correspondent Describes the Sufferings of Our Coreligionists in Vienna; B'nai Brith Activities

A YEAR has passed since the Armistice—since the hatchet has been buried—but what is the condition of our people. A depression of spirit has been effected such as never was experienced after any other war which history records. Aside from the fact that with the exception of a few war-profiteers, practically all of our citizens have suffered great financial losses, and have to put their standard of living on a far lower plane, there is no home, no family, which does not mourn the recent loss of one of its dear ones.

Mourning and sorrow have entered our homes. It will require years before time will have effected a partial cure, before the wounds which the war has inflicted upon all hearts will have been healed. Our hopes for a speedy improvement were in vain. Fortunately, the war is over and our worries for our relatives have ended, but we have not in any way partaken of the blessings of peace. On the contrary, we have never experienced times such as these. Famine and want are felt everywhere. We cannot place our thoughts upon a higher plane, because the lack of life's barest necessities is always paramount. No ray of hope illuminates our dreary existence.

Who can doubt that the criminal instincts of the masses can embolden them to poison all social life? Whoever is familiar with the history of our people knows that in all similar cases the Jews have always been the first upon whose shoulders the blame for national misfortune has been placed, that our forefathers have always been made responsible whenever and wherever misfortune befell mankind. Unfortunately, the majority of our co-religionists have not yet learned the psychology of the non-Jew. There still remain many Jews who do not know or who do not care to know that the wrong done by one Jew is charged to all, that for every immoral act of one all Jews are held responsible. In our community of Vienna, the all-too-large capital of a country grown small and entirely dependent on foreign countries, this has been brought home to us. The great majority of the war profiteers, the unscrupulous, the gamblers, are undoubtedly non-Jews, but it does not occur to anyone to hold Christianity responsible for it. How different, however, are the newspaper articles, how different the voice of the people, when a few of these unscrupulous people bear Jewish names. Then it is not said that "So-and-so is immoral and takes advantage of his fellow-citizens' sufferings." No, instead, immediately one reads, "All Jews are depraved; they are the parasites who suck the blood from their fellow-countrymen."

In spite of the fact that the Socialists have come into power, anti-Semitism has not disappeared and makes itself felt, particularly in the case of the eastern Jews. Where can this lead when the illiterate masses, grown desperate with famine and cold, are taught that the cause of all evil is the Jew?

The so-called middle classes suffer the most. The manual laborer, coaxed by exorbitant wages, is not forced to meet those expenses which the officials or the professors must meet in order to keep up the external appearances which their respective positions require. The laborer is far better off than his neighbor who lives by the product of his brain. A good story was recently published in a Vienna daily: A professor came to his shoemaker at 9 o'clock one morning to have his shoes repaired and found the shoemaker at his quite luxurious morning luncheon. Quite jealously, he said, "I am not as prosperous as you, my friend; I cannot allow myself a lunch like that," and received the following reply: "You should have learned something!"

The middle class is the most pitiable victim of the war; their carefully hoarded savings are gone, they are hungry, cold, have no clothing, are unable to help themselves, and have resigned themselves to their sad fate. Whom does it bother that his heart is breaking when he sees his wife and children starving? Everyone thinks of himself first; who has any sympathy for the unfortunate ones? The war has humbled us but it has not broken our spirit. We hope that the time is not far distant when the dawn of a better day will come even for us, when those peoples whom the war separated will again measure their strength in the peaceful contests of industry and will again take up their work where the thread was cut by the gruesome hand of war. Work is what we need, and he who can furnish it to us will become our savior.

It can be readily understood that such circumstances must have their ruinous effect even on the Jewish community. Most of the charitable institutions have become practically bankrupt. Many of these owe their existence to individual philanthropists, who have long since passed away, and who endowed these institution with what was at the time considered an abundance. Today, these institutions have a hard time eking out a bare existence, and others, and these comprise the majority, have become a burden on the congregation. When one considers that all expenditures have increased enormously, and that our income, in view of the poverty of our membership, cannot be enlarged, one can readily picture our old congregations' sad financial condition.

Here, as elsewhere, we find those who attribute this sad condition to the present officers of the congregation, and the call for new men is sounded louder than ever. The election of officers will take place soon, possibly this winter.

The Jews of Vienna are divided into two bitterly antagonistic groups. The one is called the Jewish-National party, in whose ranks stand the younger generation, who for the most part are not contributing members of the congregation, and do not help carry its burdens; the other comprises all those who do not wish to be carried in the Jewish Register. The latter bear the greater part of the congregation's financial burdens. Although the election of officers has not yet been held, the campaign has already started. Unfortunately, the methods used are not always sportsmanlike. Here the power of our B'nai B'rith Order to arbitrate becomes again evident. It establishes the platform on which all parties work together in the interests of Judaism; in its ranks all party lines are removed, and differences of opinion are discussed in a brotherly spirit. The pleasant atmosphere which prevails at our debates tends to temper partisanship and allows us to hope that it may yet become possible to bridge the gap between the opposing factions.

The seriousness of the present time shows us plainly that we must bend our efforts to place the Order, even here in Vienna, on a more democratic basis, that we must carry on a more active propaganda to increase our membership. There are still too many Jews who, from a point of view of a higher social plane, are either indifferent to the interests of the Jewish community or carry on their altruistic work outside our circle. To play ostrich politics today is utterly impossible and a strong union is more imperative than ever before. The political upheaval has wrought quite a change in our old district. The nine lodges in the Czecho-Slovakian Republic now form District X. Those in Poland are still hanging fire, while the "Orient" lodge, belonging to Rumania, will have to join District IX. In old Austria only the two Vienna lodges remain, the "Wien" and the "Eintracht," which placed themselves directly under the Executive Committee. At the suggestion of the Brother Secretary of the Order, who has just visited Vienna, a provisional General Committee was established, with Brother Ex-Grand President Professor Ehrman president, Brother Ex-President Dr. Edmund Kohn vice-president, Dr. Direktor Hecht secretary, and Dr. Schnabel trustee.

If in the past the visit of the Secretary of the Order, Mr. A. B. Seelenfreund, was an auspicious event, he surely was doubly welcome this time. In these trying times his presence was of immeasurable value to us. The meetings at which he assisted filled all who were present with enthusiasm. His plain, sympathetic spirit, coupled with an intimate knowledge of the activities of the Order, made a lasting impression on everyone. He spared no effort to serve the Order. In spite of the difficulties of a trip to Czecho-Slovakia he went with us to Karlsbad to take personal part in the twenty-fifth anniversary celebration of the grand lodge there. In a splendid address he pointed out the importance of the Order for our district, and was able to hold the attention of his audience for over an hour. His words were greatly appreciated. Everyone left that meeting strengthened and exalted, with the wish in his heart that our Brother Secretary of the Order might everywhere win the hearts of his listeners as he won ours.

Upon his return to Vienna he laid the foundation for new lodges, and a new district, which is to be Number XII. To carry out his wishes became our most eager effort. We applied ourselves with youthful energy, and became successful in a very short time.

With 37 of the most capable men of the best social standing, we have founded a new lodge, the "Wahrheit," and hope to found a fourth lodge in a short time, composed of the erstwhile Junior Order. If in Vienna we have always laid more stress on the quality of the brothers rather than on numbers, it is probable that there is always in Vienna a large supply from which worthy members of our Order can be drawn, and this shall become our next problem.

The inauguration of the "Wahrheit" took place in impressive style on the 16th of November in the presence of a large number of brothers and delegates of other lodges.

Brother Grand President Professor Ehrman, in a brilliant address, explained the purposes, ideals, and efforts of our Order to the members-elect. With rapt attention his audience listened to him, and at the end of his address expressed in an inspired manner their willingness to enter our Order.

The explanation of the symbols was given by Brother Vice-President Dr. Edmund Kohn, who understood how to cover this part of the inauguration, which generally is handled as unimportant and makes little impression, in such a manner as to hold his audience's complete attention throughout.

Brother Grand President then conducted the election of officers, inaugurated the latter into their offices according to the ritual, with heartfelt words of welcome, and then handed the countersign to the new president, Brother Dr. Laub. Brother Dr. Laub thereupon took over the chair, thanked Brothers Grand President and Vice-President for their efforts in the founding of the new lodge, and promised faithful fulfillment of duty in the name of all the members of the "Wahrheit."

The entire ritual took place in the presence of more than three hundred brothers, and the lodge hall was much too small to hold all who came to witness this great ceremony. Both Vienna lodges sent many delegates, and in addition the lodges of Czecho-Slovakia, as well as those of Moravia, Silesia, and Solidaritat were represented. The Grand Lodge of Germany, as well as the former District X, sent written congratulations.

At the conclusion of the inauguration ceremony a banquet united more than two hundred brothers in perfect harmony. The banquet was splendidly arranged, well spiced with clever speeches, and passed all too quickly.

The sixteenth of November will always be a memorable date for all those who took part in the ceremony, and a day of honor for the newly founded lodge "Wahrheit" and the entire District XII.

From the report which will soon be forwarded to the President of the Order, and which will contain a comprehensive account of the useful work done by our order, it will be readily understood what a huge work we have performed; how we endeavored to do our duty to the Fatherland, and how earnestly we endeavored to lessen the evil wrought by the war. True to our motto, we tried to ameliorate the suffering of the poor and needy, to be helpful to the victims of the persecution and to protect widows and orphans.

We did our best with all our power to help these unfortunates. We created institutions, which proved highly beneficial for their welfare. We carried the name of our Order into new spheres and exalted it not only among our coreligionists but also among all our fellow-citizens.

Attention

Complaints have been received that hospitality, even to the extent of admission into Lodge meetings, is being extended to persons who are not members of the Order or who have been suspended. This practice is subversive of the discipline which should exist in the Lodges and which is so necessary for their welfare.

The presentation of traveling cards or certificates of membership should be demanded even of members who are well known in the cities they visit.

Toledo, Ohio

Toledo Lodge No. 183, has elected the following officers for 1920:

President, Leon Netzorg; Vive-president, Jos. Ringold; Recording Secretary, King Baer; Financial Secretary, L. M. Frank; Treasurer, B. M. Green; Monitor, Morris Newman; Assisant Monitor, M. M. Simon; Warden, Max Henig; Guardian, Meyer Zimmerman.

Toledo Lodge now has a membership of over 700 and hopes to pass the thousand mark during 1920.

News from District No. 8

Will Ask $10,000,000 for Palestine

Ten million dollars is the minimum which the Zionist Organization of America will endeavor to raise in this country beginning Jan. 18, by an appeal to Jews and non-Jews alike, for the purchase of large tracts of land in Palestine and the preparation of the country in every way for the masses of Jews who, according to authoritative reports, are eager to migrate thither from Russia, Poland, Galicia, Roumania and other pogrom-ridden countries of Eastern Europe. The mass-desire on the part of the Jews to escape to Palestine from lands of persecution everywhere, before that country is prepared to receive them, is so intense as to make the task of restraining the impending immigration a most difficult problem for the Zionist Organization.

In a statement issued recently, the Executive Committee of the Zionist Organization of America announced that it has every reason for confidence that Great Britain will assume the mandate over Palestine for the specific purpose of establishing there a national homeland for the Jewish people. This purpose was announced by Great Britain on Nov. 2, 1917, in what is known as the ‘‘Balfour Declaration’’ and was reiterated on Nov. 2 of this year by Lord Curzon, the present British Foreign Secretary, who stated that the policy of Great Britain toward Palestine as announced two years ago by the Rt. Hon. Arthur J. Balfour remains unhanged. The Zionist Organization of America feels, in view of Lord Curzon's statement, and the fact that the treaty with Turkey is to be taken up by the Allies at an early date, that the time has arrived for beginning a program f construction and reconstruction in Palestine. This program includes not nly the acquirement of large tracts of and, but also water conservation and he development of water power; saniation and drainage in cities and owns; irrigation, afforestation, survey and development of natural resources nd the establishment of technical aboratories for agricultural purposes.

Large sums will also be needed for he maintenance and development of work already launched in Palestine by he Zionists. These include a school ystem ranging from kindergartens to a University, loans to agricultural and ndustrial organizations and groups, reabilitation of Jewish colonies devasated during the war, maintenance of he American Zionist Medical Unit, ts three hospitals and two nurses' raining schools, an anti-malaria camaign, and improvement in the housing onditions of Jerusalem, Jaffa and ther cities. Other items to be met by his fund include the care of Jewish egionaires and their dependents; suplies for hospitals and institutions in Palestine, and a Palestine information ureau as well as the maintenance and dministration of the Zionist Organizaon through which these enormous tasks re to be carried out.

All of the resources of the Zionist istricts in the United States will be tilized for the purpose of this camaign, which will be conducted by a naional committee headed by Judge ulian W. Mack.

New Jewish Newspaper in France

A new Jewish newspaper written in rench is shortly to appear in France nder the editorship of Messrs. Winaver, Blank and Goldstein, the chief aim f which publication will be the destrucion of the fallacy about Jewish Bolhevism.

New Lodges Organized in Breslau and Frankfort; Anti-Semitism in Germany

FOR the first time since the war the resolution passed to celebrate B'nai B'rith Day in solemn manner was carried into effect. The idea found a lively echo in all lodges of the district.

The districts in the United States will be especially interested to learn that the leading feature on this occasion was the history of the foundation of the Order in America. The details of the celebration were left to the discretion of the individual lodges, in order that none should be limited in its activity. Thus, sufficient latitude was allowed to hold the celebration in any form from the simplest to the most elaborate.

The lodge paper was published in a festal garb as a special number for B. B. Day. The cover showed within an artistic border, the picture of the home of the Berlin lodges, and as an illustration to the text of an essay on Fraternal Duties and Private Interests, the frieze ‘‘An Older Brother Introducing a Young Candidate,’’ which adorns the outer walls of the Berlin lodge building.

The special number contains the following papers:

‘‘B'nai B'rith Day,’’ by Dr. Alfred Goldschmidt; ‘‘The Early Days of Our Order,’’ by Prof. M. Brann, Breslau; ‘‘Fraternal Duties and Private Interests,’’ by Ignatz Walsch, Breslau; ‘‘Social Service,’’ by Dr. Nathan Stein, Karlsruhe; ‘‘The Newly Established Institution of the Order,’’ by Dr. G. Ollendorff Barmen; ‘‘The Organization of Trained Nurses and Its Development,’’ by Dr. Josef Hirsch, Berlin; ‘‘The Woman Question in the Order,’’ by Mrs. Ernestine Eschelbacher.

The donations solicited on B. B. Day were mainly devoted to making the trained nurses' organization financially independent. The amount of donations received shall be published when the collection shall have been closed, and even now the definite hope can be expressed that the plan of making the trained nurses' organization financially independent will be successfully carried out. The institution of trained nurses is steadily spreading. Should such independence not be realized the budget of the district grand lodge would be overburdened. On the other hand, it is impossible to interrupt the work, for a standstill would mean retrogression.

In view of the losses which the German district has sustained and probably is going to sustain in the future, we derive some consolation from the establishment of two new lodges. In Breslau, a second lodge, nomed Heinrich Graetz Lodge, in honor of the Jewish historian, the late Professor Heinrich Graetz, of Breslau, was established. District Grand President Timendorfer officiated at the solemn installation.

A second lodge will be established, Dec. 14, in Frankfurt-on-the-Main, named Hermann Cohen Lodge, in honor of the illustrious philosopher, Professor Hermann Cohen.

Among the questions which require the activity of the grand lodge at this moment the care for the refugees from eastern Europe must occupy the first place. The condition of the Jews in that section has been very unfavorably influenced by the political situation, and we must anticipate a heavy emigration. Conditions in Germany are so difficult that only a small fraction of the refugees could find a home in Germany. Germany, however, will occupy an important position as a way station, and it might happen that many refugees would try to make this way station a home, a step which would not be to their own interest. The whole question of the care of the Jews of eastern Europe is still in an embryonic stage. All large Jewish organizations are earnestly attempting the solution of this problem. In addition to the existing organiazitons, a Jewish emigration organization, which is to study the question with particular interest, has lately been established. The older Jewish organizations are opposed to the establishment of a new one, which is bound to complicate the work by competition. It, therefore, will be the next task before us to arrange the activity of the new organization in such a way that it can be co-ordinated with the older institutions. From present appearances it looks as if the new organization also realizes the necessity of co-operation.

The anti-Semitic agitation in Germany resulted in a systematic campaign of vilification against the order, which was carried on by a considerable number of anti-Semitic papers. These papers are charging the order with disloyalty and accuse it of having carried on anti-German propaganda during the war. The executive council at first considered it best to ignore this agitation, not wishing to involve the order in a sensational lawsuit. Since then the campaign of slander has been systematically carried on in a constantly growing number of papers, which induced the order to institute action in libel against one paper, the Munich ‘‘Beobachter.’’

On the Doorsteps of Thy House

(Continued from page 8)

the home, which is the best of schools, must objectify its particular point of view. An objectified Judaism, palpable, tangible, visible, cannot but be of the ritualistic kind. There must be prayers at stated times. There must be Bible readings. There must be stories from the Jewish past. In the Jewish home there must be Jewish books. The child in tender years must know that that book is a Bible, just as that other book is a Longfellow. And when it grows older, it must be made familiar with the shelf on which Graetz is placed. The Sabbath lamp and the Hanukkah candleshick must be there. I know of no other way, and certainly no better way, in which Judaism may be imparted, made to be ingrained in body and soul. And for one thing, I would banish all the catechisms from my household. None can match in potency with the visible symbol.

The Jewish home once upon a time stood for purity. Alas, it stands no more so. Look about in the divorce courts. The Jewish home which consciously differentiates itself by the outward symbol upon the doorpost should perpetuate the old Jewish virtues of chastity, of purity, of conjugal and filial love. The American home is considered to belong to the feminine part of the household, to one's wife and daughters. Let the Jewish home be known to belong to the Jewish mother and to the Jewish daughter. Let the symbol upon the doorpost be a sign that frivolity must be banished from the Jewish household, and that the household means to live in obedience to God's law, to accept the ‘‘yoke of God's Sovereignty,’’ which is indeed what the sign upon the doorpost imposes.

Relief to Vienna

Thousands of Jewish refugees from France, England, Belgium, Galicia, Bukowina and Palestine, are stranded in Vienna, suffering for want of clothing, shelter, food and facilities for return to their own countries, according to a report from the Vienna branch of the Joint Distribution Committee to the International Headquarters of the organization, made public today. The refugees include former soldiers unable to return to their homes upon demobilization because of the war between Poles and Ukrainians in Galicia, students and professional men marooned in Vienna, where they had sought refuge during the war, and hundreds of war orphans, whose parents were refugees who had died in Austria.

The report stated that 15,680 persons had been aided by the Joint Distribution Committee in three months. Regular allowances were given to all aged persons, wives of war prisoners, widows and orphans, professional men and teachers. Two meals are served daily to needy students and others are fed at soup kitchens.

Special care has been given to more than 2,000 sick persons. This includes free hospital care, the establishment of a free clinic, free medicine, eggs and milk. In order to care for hundreds of orphans, the Joint Distribution Committee subventions several orphan asylums. The organization has also under its care twenty-three deaf-mute children.

‘‘Perhaps the most interesting and constructive activity conducted by the Joint Distribution Committee in Austria,’’ the report states, ‘‘is the work with the children who, weakened by hardships, undernourishment and exposure, require special attention to build them up physically. Through the Jewish National Council of Austria, the Joint Distribution Committee arranged to have various organizations and private families in Holland, Switzerland and Denmark undertake to care for weak and aenemic children sent to them to recuperate. Vienna Branch of the Joint Distribution Committee bought clothing and equipment for every child and paid its transportation to and from the vacation place. 1,450 children were thus sent for special outings. In addition to these, a number of the weakest children were sent to Trieste and neighboring localities where they were cared for in private households. Here, too, their clothing, equipment and transportation was paid for by the Joint Distribution Committee. 120 children were maintained at the Sanitarium at Ancarano and 40 at the ‘Ospizio Marion' at Valdeltra.’’

In addition, the Joint Distribution Committee co-operates in providing free lodging at the Home for Jewish Workers to unemployed Jewish refugees and workers and apprentices whose scanty wages do not enable them to pay rent. The report also stated that more than 500,000 pounds of salted Kosher meat sent from this country, has just been received for distribution in Vienna.

The Vienna Committee is also exerting its efforts toward repatriation of the refugees and is already succeeding in restoring a large number, including a group of Palestinian refugees to their homes.

$50,000 for Children in Hungary

A contribution of $50,000 to the American relief administration's European Children's Fund, of which Herbert Hoover is chairman, has been made by the Joint Distribution Committee of American Funds for Jewish War Sufferers. This contribution is to feed and clothe the children in Hungary, particularly children of Jewish faith.

My Impressions Abroad

(Continued from page 2)

The Jew is in a very precarious position, no matter what happens he is held responsible. If he is rich his property is confiscated; if he is poor he is considered a Bolshevik.

During the German occupation I was informed that, in spite of the suffering they had to endure because of the military despotism, nevertheless, they were happy in the fact that the entire population was treated alike, be he Jew or Gentile, but this is not the case now. Prior to the Polish control there were many Jews in the employ of the railroads. From Grodno alone five hundred young men were so employed, but now there is not a single Jew in such employ, and very few, if any, in the service of the government.

During the Russian regime the government was against the Jewish people, but now it is both the government and the people. Many prominent business men have informed me that in order to continue business with the Polish people it is necssary to employ Polish men and women in the various business houses, no matter how small, in order to overcome the prejudice that exists.

Throughout Poland there exists an undercurrent of hostility against the Jew. This was very noticeable in the cafes, on the streets, and the hostile songs of the soldiers.

I have been advised on good authority, that even former Premier Paderewski had anti-Semitic tendencies, having formerly published a newspaper in Warsaw called "Dwai Grossa," which advocated hostility to the Jew.

The old men and women have given up all hopes and have lost all ambition, and they feel that the salvation of the future lies solely with the young generation. Everyone was anxious to leave Poland, and I believe when the immigration ban is lifted there will be a great influx to this country.

We, in America, ought indeed to be thankful that we have the opportunity to render aid to these our unfortunate people and we must continue to labor incessantly for the great cause by raising the money necessary to keep alive the sufferers so as to give them an opportunity to get on their feet again.

Poland has very serious problems now. Industry is crippled because of lack of machinery, which has been removed by the Germans; industrial depression, because the business that was formerly done with Russia is now at a standstill; combating the German influence on one side and the Bolsheviki tendencies on the other; the hazards of a new and inexperienced government, together with all the suffering that exists, makes it a series of complex problems that can only be solved in due course of time under able leadership and proper cooperation. Only by tolerance, justice and equality, can the nation rise in the eyes of the world as a great power, and we all hope and pray that she will not miss this wonderful opportunity.

Detroit, Mich.

A very interesting lecture was delivered on January 5 at Temple Beth El, under the auspices of Pisgah Lodge, by Dr. Leon Harrison on the subect, "The Gospel of Labor.' The address, which is the third in the lecture series arranged under the directorship of Dr. Samuel S. Mayerberg, Chairman of the Intellectual Advancement Committee, was offered to the public free of charge through the generosity of the individual members of Pisgah Lodge, who are paying the expense incurred through the purchase of course tickets.

Other addresses will be delivered by Honorable Abram J. Elkus, Associate Judge of the New York Court of Appeals, and Rabbi Abba Hillel Silver.

Pisgah Lodge held its election of officers on December 29.

Free Farming Course to Open

The attention of young men, desiring to take up the study of agriculture, is directed to The National Farm School, in Bucks County, Pennsylvania, near Philadelphia, a school which was founded over twenty-two years ago, and which stands today as a pioneer in a method of agricultural education that is being wisely heralded as the type that will ultimately replace all other kinds of similar education. The National Farm School lays stress on the education of the hand, as well as of the head. It gives its students an opportunity to do things, as well as to read how they are done. The School is ideally equipped to carry on this method of education. It is divided into five farms, totalling nearly five hundred acres, stocked with herds of cattle, horses, poultry, and all farm machinery and implements, while all of the work is directed and supervised by an able corps of instructors.

The National Farm School gives to worthy lads, irrespective of creed, a three years' course of instruction, free of all charge to them for tuition, books, board, lodging and other necessities.

The requirements for admission are: Age, between 16 and 21; a common school education; physical, mental, and moral health; and a sincere desire to make agriculture a life's work.

Young men who are interested, may write for further information and an application blank, to Mr. M. A. Kaufmann, chairman of the Committee on Admissions, 407 Mutual Life building, Philadelphia. The term begins in March, and as all applications are considered on their merit, and in the order in which they are received, it would be well for such young men as might desire to enroll in the new term, to file their applications as soon as possible.

New Haven, Conn.

Horeb Lodge, which recently witnessed a very intense contest for the presidency of the lodge, has settled down to enthusiastic work under most harmonious conditions.

Joseph Koletsky, who was re-elected as president, and Jos. H. Ullman, past president of the lodge, were each presented with beautiful diamond studded gold Menorah watch charms by the members of the lodge as a slight appreciation of the work of these two brothers for the welfare of the lodge and the Order.

At the same time many medals were presented to those Horeb Lodge service men who were unable to be present at the recent presentation at which Professor William H. Taft was a recipient of a similar honor.

Five hundred dollars additional was raised at the meeting by voluntary subscription as part of the B'nai B'rith Loan Fund.

New York City

The announcement of the January 13 meeting of Akiba Lodge appears in a most original form. A blue print 18 x 12 inches in size very attractively lettored and arranged advises the members that Akiba Lodge will meet on January 13 with Progressive Lodge of New York City. Candidates to both lodges will be initiated by the Akiba Lodge Degree Team and the new officers of both lodges will be installed

The announcement also contains, in addition to the names of the officers for 1920 and a list of candidates, a reproduction of a letter from Bro. Leopold Philipp, the retiring president, thanking the members for their co-operation. The originality and ingenuity shown in the announcement is indicative of the increased interest and activity in the lodges of District No. 1.

Proceedings of the Board of Trustees and Directors of the Jewish Orphan Asylum

The following trustees and directors were present at the last meeting of the Board of Directors of the Board of Trustees of the Jewish Orphan Asylum:

Sol. S. Kiser, Indianapolis, Ind.; Fred Lazarus, Jr., Columbus, Ohio; A. B. Seelenfreund, Chicago; Hiram D. Frankel, St. Paul; Adolph Freund, Detroit; Adolph Finsterwald, Detroit; Silas Ichenhauser, Evansville, Ind.; Morris M. Lempert, Toledo; Jacob Lampert, St. Louis, Mo.; Louis Loeb, Akron, Ohio, and the following members from Cleveland: Alfred A. Benesch, Nathan L. Dauby, Theodore Fishel, Samuel Gross, Max E. Meisel and Abraham Stearn.

Tentative figures for buildings on the cottage plan were submitted by the architect, and the plan for the new institution was approved, all details to be worked out and reported at the next meeting. The board voted to expend a sum not to exceed two million dollars for the creation of the new home.

Because of crowded condition at the Home all applications for admission were deferred until the next meeting. A Committee of Three was appointed to consider the advisability of giving children for adoption.

Superintendent Lashman presented his first report and all his recommendations for improving conditions were approved. Harry W. Davis of St. Paul was elected Assistant Superintendent.

The next meeting of the Board will be held in Indianapolis.

Chicago, Ill.

Ramah Lodge No. 33, has issued an attractive pocket size "Calender of Events," listing the program of activities of the lodge for the season. Among the good things in store for the lodge members are the following:

January 12—Lecture by Dr. A. Cronbach, "The Utility of a Chaplain."

February 9—Address by Leon L. Lewis, "Defamation of the Jew."

February 10—Formal dance at Louis XIV Ball Room, Hotel La Salle.

February 25—Initiation of "A Thousand Class" at Hotel La Salle. Candidates will be guests of lodge at dinner, 6 p. m.

February 26—Banquet in honor of Mr. Adolf Kraus' 70th birthday anniversary at Hotel La Salle.

March 8—Class initiation. Lecture by Dr. C. S. Levi, Milwaukee, "The International American."

March 9—Musicale and informal dance at Hotel La Salle.

April 12—Lecture (speaker to be announced later).

April 13—Card party at Hotel La Salle.

New Orleans, La.

A large number of members, many of whom had not been to meetings in years, attended the initiation of candidates and installation of officers of B'nai Israel Lodge, December 19. More than one hundred new members have been secured in the membership drive inaugurated by the State Deputy and conducted in co-operation with the Joint Committee. Twenty-five candidates were initiated at the meeting.

The address of the evening was delivered by Judge Max Dinkelspiel, past president of District No. 7, who brought out eloquently and forcefully the message of B'nai B'rithism to the new as well as to the old members of the Order.

On January 7 another class was initiated, on which occasion Past President Ralph J. Sewartz delivered an address on "The Past, Present and Future of the B'nai B'rith."

Aid for Persian Jews

Food, medicine and clothing for the stricken Jews of Persia have been provided by the Joint Distribution Committee of American Funds for Jewish War Sufferers, according to a report which has just been transmitted to the Joint Distribution Committee's office, at 20 Exchange Place, from Mr. Tarragano, director of the Alliance Israelite School at Teheran, and head of the Persian Jewish Relief Committee. This committee was in charge of the distribution of relief in Persia for the American organization.

Mr. Tarragano described as pitiable the condition of the poor Jews of Persia, who are unable to obtain food, clothing and fuel. They are in dire need of medicine and medical care because of the results of epidemics that have swept the country—and because of wretched sanitation.

Twenty-five thousand dollars were sent to Persia from this country for relief. A considerable amount of this money, Mr. Tarragano states, was devoted to the feeding of children.

Free tuition, food and clothing are given. Funds were also devoted to the purchase of rice, potatoes, beet root, pumpkins and coal, as winter supplies for poverty-stricken city dwellers. Druggists were authorized to distribute medicines free of charge to the needy sick and free burials were arranged for.

When the Jewish quarter of the city of Boroudjerd was pillaged by the "Laures," a band of marauders, and many persons were killed and injured, the Joint Distribution Committee's funds were applied for the relief of the victims.

The co-operation of Hon. J. L. Caldwell, the American Minister of Teheran, according to Mr. Tarragano, aided the work of the Persian Jewish Relief Committee materially.

English Jewry Co-operates with J. D. C.

That the Jews of America and England are working together to provide clothing and shoes for the destitute men, women and children of Poland was made evident today through an announcement by Felix M. Warburg, chairman of the Joint Distribution Committee of American Funds for Jewish War Sufferers. Mr. Warburg stated that the Joint Distribution Committee, which represents the American Jewish Relief Committee, the People's Relief and the Central Relief Committee, have been enabled to purchase clothing for thousands of adults and children through a donation of £100,000 (sterling) from English Jewry. This fund was used for the purchase in England of 30,000 adult outfits, consisting of overcoats, shoes and stockings. Five thousand overcoats, 15,000 pairs of shoes, 20,000 pairs of socks of regular army make are already on their way to Warsaw, where it is expected that they will arrive before New Year's day. Four hundred thousand outfits of children's clothing were purchased in addition by the European Children's Fund, which is distributing relief on non-sectarian basis and toward which the Joint Distribution Committee is contributing. Sixteen cases of shoes and sweaters were distributed to the children attending the workingmen's schools in Poland, and for their parents 20,000 suits of clothing and 40,000 pairs of sandals, made with wooden soles, leather straps and fur heel pieces, were purchased and distributed.

Mr. Warburg also stated that the relief organizations are purchasing bolts of cloth and tailoring material in England for shipment to Poland, so that the clothing may be manufactured there.

Loan Fund for Foreign Members

Many Additional Subscriptions to Relieve Distress of B'nai B'rith Members in Eastern and Central Europe

THE following contributions in addition to those acknowledged in the October, November and December issues of the News, have been received to swell the Order's Loan Fund for the Relief of War Stricken Members abroad:

DISTRICT No. 1

New York Isaiah Lodge........$171.00

New York, N. Y.

M. L. Victorius, $50; Jos. Kahn, $25; A. L. Victorius, $20; J. M. Ellis, H. J. Melba, M. Balogur, E. Bruck, M. Wormser, $10 each; Cash $26.

Mt. Sinai Lodge $390.00

New York, N. Y.

Lodge appropriation, $250; Chas. Hartman, $50; S. Fleischman, $25; M. Wallach, $25; M. Sulzberger, S. Neyer, M. W. Benjamin, $10 each; Cash, $10.

Hebron Lodge..................$25.00

New York, N. Y.

E. Frankenthal, $10; Cash, $15.

Ararat Lodge $10.00

Hartford, Conn.

Jordan Lodge $205.00

New York, N. Y.

J. Morrison, $50; H. Asher, $25; J. Rosenzweig, $25; E. Frendenheim, $25; L. Bodenheimer, S. H. Lesser, I. Deutsch, J. Berman, Z. L. Petreamer, A. Silberstein, $10 each; Cash, $20.

Manhattan-Washington Lodge..$238.00

New York, N. Y.

G. Klenferer, Dr. J. K. Blumenthal, $25 each; M. M. Stork, $20; P. I. Greinberg, H. Brand, A. Davidson, J. L. Tell, Henry Marks, C. Rosen-Baum, B. Felsenthal, H. Gutenstein, C. S. Brand, $10 each; Cash $78.

Horeb Lodge $54.00

New Haven, Conn.

J. J. Neuman, $20; J. Kolitzky, $10; Cash, $24.

Massachusetts Lodge $70.00

Boston, Mass.

H. M. Rambach, I. Fox, $25 each; J. Wasserman, P. M. Broomfield, $10 each.

Rehoboth Lodge $42.25

New York, N. Y.

R. Unger, $18.25; P. Pearlman, $10; Cash, $14.

Zerubbabel Lodge $5.00

Rochester, N. Y.

Montefiore Lodge $85.00

Buffalo, N. Y.

J. L. Pean, $25; L. Stein, Louis Meyers, $10 each; Cash $40.

Maccabee Lodge $23.00

New York, N. Y.

S. M. Roeder, $18; Cash, $5.

Henry Jones-Lebanon Lodge ..$105.00

New York, N. Y.

A. Hirsh, $20; J. Levenson, S. Kermon, L. M. Friedman, J. Kantrovitz, M. Minsesheimer, L. Fabricant, E. I. Rosenberg, $10 each. Cash, $15.

Abraham Lodge $10.00

Bridgeport, Conn.

F. Jacoby, $10.

Jacob Lodge $10.00

Syracuse, N. Y.

Edward Everett Lodge $280.00

New York, N. Y.

Anon. $100; Anon. $100; A. Falk, L. W. Osterweis, $25 each; W. Lesser, $15; Cash, $15.

Amos Lodge $528.00

Boston, Mass.

S. Scheinfeldt, J. Y. Schooner, J. Nathan, John Nathan, A. A. Rosenbush, $50 each; H. and J. Hillson, H. Penn, $25 each; J. Rudnick, M. Rothstein, I. Brenner, $15 each; D. Nemser, I. Mirsky, P. Orlow, A. B. Waby, P. N. Winkler, A. A. Adelman, M. L. Yarren, I. Heller, K. Scheinfeldt, J. Cohen, A. K. Sheldon, $10 each; Cash, $73.

Ziphainia Lodge $10.00

Kingston, N. Y.

Morris Block, $10.

Haggai Lodge $12.00

Providence, R. I.

H. M. Feinstein, $10; Cash, $2.

Gideon Lodge $50.00

Albany, N. Y.

Julius Illch, $50.

Asariah Lodge $16.00

New York, N. Y.

H. Krenet, $10; Cash, $6.

Chananiah Lodge $35.00

New York, N. Y.

S. Lowenstein, M. Glauber, J. Lieberman, $10 each; Cash, $5.

Akiba Lodge $15.00

New York, N. Y.

M. Silberhill, $10; Cash, $5.

Melchi Zedek Lodge $10.00

Sherman, Texas

C. Walzer, $10.

Yonkers City Lodge $25.00

Yonkers, N. Y.

Max Schlesinger, $25.

Springfield Lodge $60.00

Springfield, Mass.

Henry Lasker, $50; H. I. Hershowitz, $10.

J. B. Ullman Lodge $5.00

Stamford, Conn.

Holyoke Lodge $10.00

Holyoke, Mass.

M. Hirsch, $10.

Mt. Royal Lodge................$70.50

Montreal, Quebec, Can.

J. M. Franklin, $25; L. E. Herllig, $15; J. Aggerman, $10.50; T. Glickman, J. Levinson, $10 each.

Brooklyn Lodge $510.00

Brooklyn, N. Y.

Mark G. Levy, $100; J. Chopak, $50; S. Neuwirth, $50; Wm. Schlansky, J. Rubin, E. H. Levy, M. P. Davidson, $25 each; B. Alperstein, C. G. Bachrach, $15 each; J. J. Dorman, $12; H. J. Rosenfield, A. J. Levy, S. Marks, J. I. Krause, M. R. Weil, D. C. Lubitz, M. Hirsch, M. Rockmore, A. Friedlander, Dr. A. L. Cardozo, M. Schlansky, M. N. Samet, H. Dende, P. Gold, H. Neuwirith, $10 each; Cash, $18.

Maimonides Lodge $10.00

Liberty, N. Y.

Pine Tree Lodge $144.00

Bangor, Maine

J. Stein, $25; Cash, $119.

Toronto Lodge................$1,010.00

Toronto, Can

New Hampshire Lodge $2.00

Manchester, N. H.

Progressive Lodge $10.00

New York, N. Y.

Geo. W. Leisersohn, $10.

Tourp Lodge $25.00

Taunton, Mass.

Harry Karon, $25.

Harmony Lodge $87.00

Bridgeport, Conn.

C. H. Shapiro, $50; H. Derkin, $25; A. W. Piress, $10; Cash, $2.

DISTRICT No. 2

Toledo Lodge (add'l) $135.00

Toledo, Ohio

Dr. O. Landman, $25; M. Rosenblum, $100; S. J. Forbes, $10.

United Cities Lodge $420.00

Joplin, Mo.

G. Neuberger, S. Neuman, S. A. Rose, M. Weiler, C. Klein, S. Klein, G. Potlitzer, N. Rosenberg, W. Fleishaker, $15 each; G. Pearl, D. Pearl, H. Durean, B. Landauer, R. Newberger, A. Axel, L. Greenberg, H. Hurwitz, E. Falk, M. Scherl, G. August, M. Goldstein, $10 each; Cash, $165.

Topeka Lodge $64.00

Topeka, Kansas

Joseph Lodge $1,001.50

St. Joseph, Mo.

A. J. August, $200; Joseph Lodge, $100; S. Hirsch, $50; B. S. Westheimer, $50; S. Binswanger, $30; M. Rothstein, M. H. Lehman, D. Feltenstein, C. Flarsheim, S. Wasserkrug, Eugene Rosenbleet, M. Block, A. Lowenstein, J. Berger, S. Hassenbusch, $25 each; F. Eliscue, $15; B. L. Farbstein, M. Vogel, A. Eisen, I. Geller, I. Rosen, N. Serrins, L. Lowenberg, M. Schloss, I. H. Groher, M. Binswanger, L. Binswanger, A. S. Hirshorn, N. E. Mayer, Eugene Silberman, Morris Mayer, S. S. Opican, Irving Weil, I. J. Weinman, J. Kalis, $10 each; N. K. Nelson, $15; Cash, $79.

Bellaire Lodge $212.50

Bellaire, Ohio

Zion Lodge $2,400.00

Columbus, Ohio

Mahoning Lodge $287.00

Youngstown, Ohio

B. H. Printz, E. Crow, L. Regenstreich, I. Strouss, E. Hertzell, $25 each; A. Kliwens, $20; L. Ozerosky, Jos. Friedman, $15 each; J. M. Scott, S. Belkin, A. Klivans, B. Hershberg, M. Leight, M. Scheibel, I. G. Goldsmith, $10 each; Cash, $42.

Canton Lodge $325.00

Canton, Ohio

DISTRICT No. 4

General Com. for Lodges, Dist. No. 4 ....$5,409.46

DISTRICT No. 5

North State Lodge $160.00

Wilmington, Del.

L. and B. Solomon, M. Jacobi, S. Bear and Sons, $25 each; Goodman Bros., G. and H. Honnett, L. and H. Blumenthal, J. and F. Bear, J. M. Solky, M. Warshauer, $10 each; Cash, $25.

DISTRICT No. 6

Minnesota Lodge $365.00

St. Paul, Minn.

Grand Prairie Lodge (add'l).....$10.00

Champaign, Ill.

S. Litman, Urbana, $10.

Gilead Lodge (add'l) $82.00

Milwaukee, Wis

H. Gollusch, $25; C. L. Aarons, $15; A. Sarisky, A. Teller, W. Wigdor, A. Bender, $10 each; Cash, $2.

Mishan Lodge $1,000.00

Kalamazoo, Mich.

S. Folz, S. Stern, H. Gumbinsky, A. and H. Kapp, M. J. Franklin, S. and E. H. Graff, $50 each; L. Isenberg, $40; A. Velleman, L. Rosenbaum, H. Rose, Geo. Polasky, A. Loewenberg, Sol Rosenfield, David Klein, I. Goldberg, E. B. Desenberg, H. J. Friedman, $25 each; S. Solomon, $15; E. R. Kuhn, A. B. Stern, J. L. Brilliant, J. S. Folz, Harry Z. Folz, Harry J. Lewis, J. A. Fisher, Geo. M. Cramer, Dr. S. Lewis, $10 each; Mishan Lodge, $295.

Des Moines Lodge $4,125.00

Des Moines, Iowa

L. Ginsberg, A. Frankel, L. Oransky, Sol Panor, S. Mandelbaum, R. Marks, M. Mandelbaum, L. H. Cohen, A. Friedlich, M. Rosenfield, M. Wilchinsky, A. H. Blank, M. O. Kahn, N. A. Sheurman, J. Mandelbaum, J. D. Adelman, S. Davidson, M. Brody, M. Samish, M. Schloss, L. Strauss, M. Youker, $100 each; J. Davidson, $75; A. Brody, D. I. Brody, Joseph I. Brody, Harry Brody, Joseph Chapman, William I. Chapman, Moses Cohen, Louis Davidson, Abe Frankel, M. Goodman, J. Levitt, Eugene Mannheimer, Morris Mendelson, Jos. I. Sheuerman, Chas. Silberman, Jos. Sorokin, $50 each; Ben Weinberg, $40; Chas. Yeretsky, $35; Jos. Joseph, Morris Joseph, $37.50 each; Abr. Bern. Chapman, C. Kobacher, M. S. Cohen, Oscar Cohen, Wm. Davidson, Harry Ginsberg, Jos. Gottstein, Gus. Gutfreund, Ellis Levitt, Harry Marks, Moses Marks, Abr. Oransky, David Oransky, Henry L. Sheuerman, Saml. Schloss, Morris Silberman, S. Silberman, I. J. Wallerstein, Isaac Washer, S. Wolk, $25 each; Robt. Lappin, Abr. E. Sherman, Isadore Siegel, $15 each; Jacob Israely, Jerome Israely, Marcus Silber, Morris C. Silber, $12.50 each; Morris Adler, Louis Adelman, Chas. Adelman, Isaac H. Adler, A. Blotcky, Frederick Blotcky, Sol. Blotcky, Joseph Brody, Julius Caine, Saml. Chapman, Harry Kobacher, Alfred Cohen, Abr. Davidson, Jos. Fink, Saml. Joseph, Solomon Kroll, Bernard Mendelsohn, I. H. Mendelsohn, Louis Nathan, S. L. Polonetsky, Abr. Sherman, Isaac Sherman, Morris Sherman, Zacharias Sherman, Hyman Sosna, Benj. Stern, Abr. Weinstock, Lawrence Weinstock, Albert Younker, $10 each; Nathan Aliber, $15.

Minneapolis Lodge $25.00

Minneapolis, Minn.

Chas. Weil, $25.

Lake Cities Lodge (add'l).......$11.00

Ft. William, Can.

Jacob H. Schiff Lodge (add'l)....$5.00

Lansing, Mich.

Chippewa Valley Lodge $335.00

Eau Claire, Wisconsin

Chippewa Valley Lodge, $50; Ladies' Aid Society of Chippewa Valley, $50; H. Abramson, $50; Morris M. Horn, A. Blum, Clitman Brothers, M. Abramson, S. Moskowitz, Louis Amdurski, $25 each; S. Simon Rosenberg, $10; Cash, $25.

Chicago (add'l).

Good Fellow Club, $77.50; Dr. J. Feuerlicht, $28; Dr. J. J. Mendelsohn, $15; M. Gebler, $10; R. Kaufman, $5.

Winnipeg Lodge (add'l) $670.00

Winnipeg, Can.

Geo. Kalischman, H. Weidman, Nathan J. Weidman, Jos. P. Weidman, Aronovitz and Leipsic, $50 each; Abe. Squires, Max Steiman, Harry Stone, Saml. Shore, Isaac Finkelstein, Jos. Udow, Saml. Bronfman, P. H. Brotman, Jos. Ripstein, M. Udow, S. Zimmerman, Solo. L. Goldstein, J. I. Stein, $25; Shinbaine & Morosnie, J. M. Isaacs, $20 each; Dr. B. J. Ginsberg, $15; J. Seipp, H. M. Beckerman, M. H. Brotman, A. Levinson, $10 each.

DISTRICT No. 7

Reuben Lodge $25.00

Marshall, Texas

Asaph Lodge $200.00

Meridian, Miss.

Blum Goldstein $100.00

Greenville, Miss.

Henry Kline $50.00

Anguila, Miss.

San Antonio, Texas $255.00

M. Adelman, J. L. Hahn, $25 each; Sugarman Brothers, $20; M. Richbrook, $15; J. Korotkin, M. Korotkin, $12.50 each; S. C. Eldrige, Lou. N. Lee, B. Arstein, A. Kalenchor, H. Alterman, H. Friedlansky, S. Smith, L. Kaufman, H. Budow, Alamo Jewelry Co., H. Kleinsmith, Dr. S. L. Feller, Dr. A. B. Zucht, R. Sork, $10 each; Cash, $5.

West Tennessee Lodge $245.00

Brownsville, Tenn.

J. Sternberger, H. M. Felsenthal, A. Sternberger, J. L. Sternberger, I. J. Felsenthal, J. B. Felsenthal, L. Levy, I. Levy, J. Marx, I. Rothschild, E. Rothschild, N. Tamm, J. Tamm, A. M. Sternberger, A. A. Sternberger, L. Berg, Sam Berg, $12.50 each; H. Solomon, S. Bauman, $10 each.

B'nai B'rith Co-Operation in Naturalization Work

Minneapolis, Minn.

(By the Lodge Correspondent)

The Minneapolis B'nai B'rith Lodge has undertaken a series of activities for the coming year that will give the Lodge first rank in the district for such a comprehensive program. Since the first meeting in September after an elaborate banquet at the Raddison Hotel for all returned service men the Lodge began to take a new interest in B'nai B'rith affairs. The Minneapolis Lodge is now publishing a monthly newspaper that is sent to each of the members and to prospective members. This paper is known as the B'nai B'rith Bulletin and acts as a medium for news of the Lodge and for Lodge propaganda. The editors of the paper are Brothers H. Z. Mendow, Sam Margulies and George Monash.

The Lodge has also a committee to act with the Young Men's Hebrew Association of the city. This committee has arranged with the members of a business man's committee to help finance a building for the Y. M. H. A. and to help in a membership campaign to enroll 2,000 members for this organization. Brother Emanuel Cohen is the chairman of the joint committee.

In Americanization work under the direction of Brother H. Z. Mendow the Lodge has taken the lead in the district. Up to the present time the Americanization committee has made a comprehensive survey of the field of work and has issued a large amount of literature. Four bulletins dealing with the problem of Americanization and outlining the attitude and the work of the Minneapolis Lodge have been issued by the committee and distributed to the Jews of the city. Two large mass meetings were held and widely advertised, at which meetings Brother A. B. Clarfield, associate director of Americanization for the Minneapolis Public Schools, made the principal address. In addition to this the committee is having translated into Yiddish several pamphlets on the government and politics of the United States and in co-operation with the Board of Education is having translated lessons in citizenship and civics.

Brother Louis L. Schwartz is the chairman of a committee to select and produce a play of general Jewish interest under the auspices of the Lodge. This play will be given sometime in February and will be repeated in St. Paul for the benefit of the two Lodges of the Twin Cities. The members of the cast will all be members of the Minneapolis Lodge. The giving of the play will be the second one by the Lodge and is in accord with a custom adopted two years ago. The play will be presented in some downtown theater.

In order to keep alive the interest in the Lodge a publicity committee has been appointed whose duty it is to secure proper publicity for Lodge activity in the press of the Lodge and in the daily and weekly press of the city and state.

The next number of the "Citizen," a magazine issued by the Public Schools of Minneapolis in connection with Americanization work will be a B'nai B'rith number and will contain contributions from members of the Minneapolis Lodge. Five thousand copies of the magazine will be distributed in the city. Several of the articles deal with the work of the Anti-Defamation League and with the objects and purposes of the B'nai B'rith. The number is being issued under the direction of Brother H. Z. Mendow as director of Americanization for the Lodge.

BUY W. S. S.

Lodges Undertake Program of Americanization Work; Missouri Lodge No. 22, St. Louis, Secures Co-Operation of Federal Officials

A COMMITTEE was recently appointed to report upon the advisability of the Lodge undertaking Americanization work. The following extracts from the report will be of interest to other Lodges about to engage in this field of activity:

"After careful investigation your committee finds that the proposed work would not be in conflict with or in duplication of the work of any other organization. The Americanization Committee of the Chamber of Commerce has been inactive for the past year, and what Americanization work is being done in St. Louis at the present time is practically done under the auspices of the Young Men's Christian Association and the Young Women's Christian Association, who have undertaken the work on a large scale, and of course, will do so entirely under its own auspices. Mr. James R. Dunn, United States Commissioner of Immigration, chairman of various Americanization committees and a leading figure in Americanization work, urged that the Lodge undertake this work, as it would be filling a great need, and that, since the plan suggested by your committee is new in the field of naturalization, the Lodge would serve as a pioneer in this work and set an example for other similar organizations.

At the present time the attention of the country is focused on the alien and the problems of his Americanization. It is one of the great problems before America today. The record of the Jew, native and foreign born, during the great war, has been a glorious tribute to the Americanism and loyalty of the Jew. But we cannot afford to rest upon such laurels. It behooves the Jew to make constant effort to Americanize and naturalize every Jew in America, and to do it as speedily as possible. If for no other reason, our pride demands that we do this work ourselves, instead of depending upon the Y. M. C. A. or any other organization assuming this burden.

It is fundamental that the alien cannot be Americanized until he becomes a citizen, enjoying its privileges and assuming its responsibilities.

Is there any need of such Americanization work?

Your committee believes that there are members of this Lodge who are not American citizens. We trust the number is small. However, any estimate at this time would be mere speculation. But we believe that as long as there is one member of the Lodge unnaturalized, there is a great work ahead of us.

It is not our plan to displace citizenship classes in the night schools. On the contrary, we propose to encourage attendance in these classes whenever possible. However, there are many small storekeepers who keep their stores open at night, and therefore are unable to attend such classes. There are others who might fail to attend these classes, either through indifference or ignorance. To all of these we propose to bring the blessings of citizenship through personal instruction and assistance. In this work we can fulfill our obligation as B'nai B'rith, as well as serving our country.

This work is not to be political or partisan in any manner. It is to be a work of brotherly love and patriotism, without fee or compensation whatsoever. The committee does not propose to force its attention where such assistance is not welcome. It will not make a public spectacle of its non-citizen members, or of any other co-religionists. It does not intend to send out questionnaires, asking members, "Are you a citizen?" The work will be carried on without offense to the most sensitive of our members. The only expense the Lodge will incur will be the nominal cost of administration.

How is this great work to be done?

Your committee proposes to enlist every member of this Lodge willing to volunteer his services into a citizenship instruction committee, patterned after the lecture committee of the Masonic Order, with which most of us are familar. If the Masonic lecture committee can give personal instruction in Masonry to new members, there is no reason why our citizenship instruction committee cannot give personal instruction and assistance to members or others desirous of becoming American citizens.

Can this undertaking be made a success?

The success of such an undertaking depends solely upon the response and sincerity of the members of the Lodge and their willingness to give up a few hours a week to this endeavor. The work will not be as difficult as it may appear at first hand.

We believe that if Missouri Lodge undertakes this work the old Missouri Lodge spirit will make it a success, and that every Ben Brith will answer to the call of his less fortunate brethren. This work will require many volunteers, but we are sure that the membership will not be found wanting."

Ladies' Auxiliary, N. Y.

The Ladies Auxiliary of Edward Everett Lodge has secured a membership of 100 and has fine prospects of increasing its membership to 300 during the coming year. Great credit is due Mrs. Henry Durchner, the president and organizer of the Ladies Auxiliary, for her personal efforts and executive ability, which has helped to make the Auxiliary a success.

Among the various committees, the one which is most active, is the Welfare Committee, the work carried on consisting in visits to the various hospitals and children's wards and distributing toys and gifts to the patients.

A formal dance is being arranged by the Auxiliary to be held on Feb. 21, and the proceeds are to be devoted to the charitable funds for war sufferers.

Ft. Wayne, Ind.

Emek Beracha Lodge, No. 61, observed B'nai B'rith Day in a most interesting as well as pleasing manner on Nov. 16 in the social rooms of the Achduth Vesholem Congregation Temple. A musical program consisting of a piano solo by Miss Regina Minsky, monologue by Jake Maier, and a violin solo by Myron Falk, was given. Brother Sidney G. Kusworm, president of District Grand Lodge No. 2, gave a most interesting talk on "The Aims and Objects of the Order—Past, Present and Future" in his usual most eloquent manner, pleasing every one of the large audience assembled. After this, a reception was held in honor of our guest, and the ladies of the committee, consisting of Mrs. Charles Young, Mrs. S. K. Frankenstein and Mrs. Louis Novitsky, served refreshments.

Detroit, Michigan

Two years ago it was the general judgment that the Independent Order of B'nai B'rith had seen its best day in Detroit; that it was an organization dead beyond the possibility of resuscitation. But a miracle apparently has happened. During these past two years a new spirit has been born in the lodge and instead of an organization nominally existing, but in fact dead, it has taken on life and vitality and usefulness.

Two years ago the organization numbered little more than one hundred members; today its roster of membership approaches well night fifteen hundred men. Then, its meetings were sparsely attended by the few faithful who were just enough to constitute a quorum to transact routine business; today, it has outgrown its quarters acquired little more than a year ago, and which at the time seemed more than sufficient for many years to come. Then, the organization did not take itself very seriously and few in the community regarded it as a responsible social agency; today, both of these conditions are changed. The lodge recognizes its opportunity and its obligation to the community and the community in turn has come to recognize in the lodge a potent factor for good.

All of these things are a cause for heartfelt congratulation. The men who were far-visioned enough to see in the lodge the possibility of revival deserve great credit for having put their shoulders to the wheel and for having invited the co-operation of those hundreds of earnest men who under their inspiration have joined the Lodge and Order. The lecture course which the local lodge is now conducting without charge to the public is a single instance [illegible] service for which the community is indebted to Pisgah Lodge.

The organization is especially fitted to undertake many things for the community as a whole which other Jewish institutions cannot, for one reason or another, sponsor. Made up of representatives of every social class in local Jewry and having among its members Orthodox Jews and Reform Jews, Zionists and non-Zionists, it is in better position to speak for the whole Jewish community than practically any other of our organizations. All the more important, therefore, it is that the leadership of the lodge should remain vested in the hands of such capable and conscientious men as those who are presently directing its activities. Nor must it be forgotten that the Independent Order of B'nai B'rith is our one great international organization. For this reason, if for no other, all Jews should identify themselves with the lodge.

If, now and then, through error of judgment, it may do this or that which does not seem to be wise or to serve the best purposes of the community life, only those within its ranks have the opportunity to set it right. When we stand on the outside we dare not criticize. It is, therefore, to be hoped that this organization, which in the last two years has so steadily grown in numbers and in usefulness, may continue to exert an increasing influence for good in the community and that it will win to its cause every Jew in Detroit who, in co-operation with his brothers, seeks for an opportunity to do real service in the cause of Judaism and of humanity. —(Dr. Leo M. Franklin, in Detroit "Jewish Chronicle.")

BUY W. S. S.

Memphis Lodge Celebrates Sixtieth Anniversary

Two Day Program by Memphis Jewish Community Commemorates Long Period of Usefulness of B'nai B'rith Lodge

WITH the hearty co-operation of the entire Jewish community, Memphis Lodge, No. 35, of Memphis, Tenn., celebrated the sixtieth anniversary of its institution on Nov. 23 and 24, and the memory of the two-day program on that occasion will long linger most pleasantly in the minds of the people of Memphis.

During the sixty years of its existence, Memphis Lodge has been an important factor in Jewish affairs. The successful and happy culmination of the celebration is due to Mr. Milton B. Rose, president of the Lodge, and able committees, who have labored incessantly for weeks.

On Sunday morning, Nov. 23, a regular meeting was held at the Y. M. H. A. Home. An unusually large attendance of members was present and a class of candidates was initiated. The initiatory work was conducted by three Grand Lodge officers. A smoker followed the meeting and addresses were made by the Grand Lodge officers, Samuel Schloss, the only surviving charter member of the Lodge, S. L. Lee, Rabbi Fineshriber and several of the newly initiated members. In the afternoon, a delightful auto drive through the city and suburbs was enjoyed by the vititors and their hosts.

On Sunday evening at the Poplar Avenue Temple, a large audience attended a most carefully prepared and excellently rendered program. Mr. A. Leo Oberdorfer, president of the District Grand Lodge, the principal speaker, told of the mission of the Order and of its great altruistic and philanthropic work. Judge I. H. Peres spoke on ''The B'nai B'rith and the Republic.'' Mr. Victor H. Hexter of Dallas spoke on ''The High Ideals of the Order.'' The program was interspersed with vocal and instrumental numbers.

On Monday evening a delightful affair was given in the form of a musicale and tea by the Salon Circle in honor of the delegates and guests. The program consisted of addresses, musical numbers and readings. At the conclusion of the program, refreshments were served.

An historical review of the Order was read by Mr. A. B. Freyer of Shreveport, La., at the final gathering held on Monday evening, which took place at the Rex Club. Mr. Freyer spoke of the Order's activities, of its crusade against the ''white slave'' traffic, of its efforts to interest Jews in synagogues, of the support it gave to a large number of benevolent and philanthropic institutions for the orphan, the widow and the aged, and of the steps taken by the Order to safeguard the rights of the Jew in all parts of the world. Other participants in the program were B. W. Hirsh, whose address, permeated with humor, caused much merriment. Milton B. Rose, president of the Lodge, made a short address, thanking the participants and committees for the excellent support given. A feature of the evening was a playlette, ''Oh, Woman,'' written for the occasion by Miss Josephine Lee. Following the rendition of the evening's program, an excellent orchestra furnished music for dancing which was enjoyed until a late hour and during which refreshments were served.

No affair which has ever occurred in Memphis was more perfect in appointments, and no affair has ever displayed a more perfect co-operation and good-fellowship among the people of Memphis than did the Sixtieth Anniversary Celebration of Memphis Lodge, No. 35.

Erie Dedicates New Home

On Sunday, Nov. 30, the dreams of the members of Erie Lodge, No. 620, came into realization. The beautiful and commodious house which has recently been purchased was opened to the members and B'nai B'rith Day was fittingly celebrated. From early in the afternoon until late at night the building was thronged with the members, their wives and friends, and all were highly enthusiastic over this new fraternal, social and cultural center added to the advantages of the Erie community. All agreed in expressing their appreciation and thanks to Brother Morris Schaffner, second vice-president of the District, for the vision, energy and the optimism that made this achievement possible.

The house is a fine mansion and has plenty of rooms for meetings, classes and club rooms. It is owned by the B'nai B'rith Association of Erie. It is the intention of the association to proceed at once with plans for building an extension containing an auditorium, gymnasium and swimming pool.

The exercises of the afternoon were opened by a dedication address delivered by Rabbi Max C. Currick. He was followed by an address by Past-President Isador Sobel. Second Vice-President Schaffner also spoke eloquently on the significance of the event and of the noble uses to which the new building will be put. Addresses were also made by Hyman Shapiro, president of the former Y. M. H. A., now amalgamated with the Lodge; Henry L. Zacks, member of the amalgamation and building committees, and President Louis Schlesinger. The amalgamation of these two organizations now gives Erie Lodge about 270 members and it is the intention of the Lodge to come to the convention with 300 members.

Oakland, Calif.

The annual installation of the newly elected officers of Oakland Lodge No. 252, I. O. B. B., took place Jan. 8, in the lodge rooms in Covenant Hall. The impressive ceremony of installation was followed by a banquet and program which was arranged by Past Grand President Morris S. Schneider, who was chairman of the committee. Much praise was tendered Morris Schneider upon the skillful manner in which the affair was conducted. Music was a feature of the evening's entertainment. The vocal numbers were contributed by Signor Albert Rappaport of San Francisco; Madam Le Noir, Mrs. Corinne Bailey-Miller, J. K. Miller and Mrs. H. Cobb, a sweet singer from the Northwest and Sara Rosenstein, violinist.

As a testimonial to the popularity of Lionel Wachs, the new president of the Lodge, the citizens of Marysville donated 100 pounds of their famous turkeys for the banquet.

Judea Lodge, Easton, Pa.

For a great number of years, Judea Lodge, No. 30, was small in number, having only eight on its list. As a result of special activities of Brother Dr. David Levy, rabbi of the congregation, a number of candidates were initiated and the Lodge now has on its roster twenty-four members.

Although the city does not offer the opportunities that a large city gives for the securing of members, it offers a splendid field for work on behalf of Jewish interest and under the leadership of Dr. Levy, who has interested others in the work, a great deal of activity can surely be expected from the Lodge.

BUY W. S. S.

Kansas City, Mo.

On Monday, Jan. 12, 1920, at the Temple vestry, an unusually well attended meeting of Kansas City Lodge No. 184, of Kansas City, Mo., took place. The special order of business was the initiation of candidates and the installation of the newly elected officers for the ensuing year.

At the close of the meeting refreshments were served and a social hour was spent.

Brother J. Weinberger, retiring secretary of the Lodge, presented his report, reciting the activities of the Lodge and the Order and outlining its future usefulness.

The membership of the Lodge at the end of the year was 748, being a net gain in the membership of 103, with 90 candidates awaiting initiation. The financial condition of the Lodge is also in excellent shape, the net assets of the Lodge at the end of the year being $4,254.48.

Huntington, W. Va.

On Wednesday evening, Jan. 2, 1920, a general social gathering of the members of Huntington Lodge No. 795 and their friends was held in the B'nai B'rith Club rooms in honor of the outgoing officers of the Lodge. A most interesting program was arranged with Rabbi Jacob Kaplan of Cincinnati as the guest of honor. His address was of extraordinary interest. The Dance Committee arranged for dancing, which took place at the close of the meeting. Refreshments were served. Rabbi Feinstein acted as master of ceremonies.

Fresno, Calif.

On Thursday, Dec. 4, Fresno Lodge No. 723 held one of its banner meetings with more than 50 per cent of the local membership in attendance. The meeting was in the nature of a reception to the new rabbi, Alexander Segel, who is transfering his membership from San Diego to Fresno. In the course of the evening a recess was called to permit the Ladies Auxiliary to be invited to the meeting when Rabbi Segel was introduced to the members and gave a brief tribute to the work of the Order in the field of orphan caring. He said: ''It would be an inspiration to every Lodge if it would adopt an orphan as its protege, and witness the marvelous transformation which the new opportunities produce in the orphan child. If the B'nai B'rith did nothing else but support the orphan homes from coast to coast, it would be worthy of its existence.''

Nashville, Tenn.

Under the auspices of Maimonides Lodge, No. 46, Nashville, Tenn., a banquet was given in honor of Mr. A. Leo Oberdorfer, president of the District Grand Lodge, who paid an official visit to the Lodge. The occasion was also used as the celebration of B'nai B'rith Day and more than 200 members participated. The speakers, besides the guest of honor, were Dr. Lewinthal, Nathan Cohn, Louis Leftwich and Dr. P. Bromberg.

The membership of the Lodge is now over 275, and as a result of the recent membership campaign, 75 applications have been secured.

Sioux Falls, S. Dak.

On Sunday, Dec. 28, 1919, Sioux Lodge, No. 847, of Sioux Falls, S. Dak., was instituted. Brother Gus Loevinger of St. Paul and Lewis Hart of Minneapolis, acting as the installing officers, represented the District Grand Lodge. The charter membership of the new Lodge numbers twenty-eight.

The election for officers was not a prearranged affair. There was real rivalry for all the offices, and for some officers four ballots were necessary to secure an election.

Initiatory ceremonies took place in the evening. The initiation fee was fixed at $10.00 and the annual dues at $12.00.

In the evening a banquet was held at the Cataract Hotel, attended by over fifty people.

Mr. Gus Loevinger spoke on ''The B'nai B'rith and Opportunity,'' emphasizing particularly the practical and tangible program of the Order and the opportunity which the existence of a Lodge afforded the members to participate in work for the relief, betterment, enlightenment and freedom of Jewry and humanity. Brother Lewis Hart responded to a request by making an eloquent appeal for harmony in the work of the Order and in the cause of Israel.

B'nai B'rith of Portland

The Portland Auxiliary, Daughters of the Covenant, held its election of officers last month. The retiring president, Mrs. A. D. Goldstein, was presented with a beautiful emblem of the Order by Mrs. M. Wax. A luncheon was also given by the Auxiliary at the Benson Hotel in honor of the retiring and newly elected officers.

The B'nai B'rith smoker and stag held on Dec. 30 proved a great success. The program was in charge of Dr. N. S. Reingold and consisted of eleven vaudeville acts followed by an address by Mr. D. Silas Cohen, who spoke on ''The Work of the Order.'' Rabbi Wise introduced the newly elected officers who gave two-minute talks on what they hope to accomplish during their administration.

Rabbi Wise addressed the Lodge on ''Co-operation Between the Lodge and Individual Members.'' Refreshments were served, consisting of a specially arranged buffet supper.

The annual reunion of Portland Lodge No. 65 of Portland, Ore., proved a great success. The lodge hall in the B'nai B'rith Building was crowded to capacity with members of the Order and their friends. The evening's entertainments were most interesting.

At the meeting of the Lodge held on Jan. 6, the officers for the ensuing term were installed.

Santa Rosa, Calif.

Under the auspices of Bear Flag Lodge, No. 846, a Chanukah Festival was given on Saturday evening, Dec. 20, 1919. The purpose was to bring the Jewish community together and to enjoy the feast. Mr. A. Frischman acted as chairman of the meeting. The program included lighting of the Chanukah candles, an address by the president of the Lodge, Brother M. Rosenberg, on the subject ''The Meaning of Chanukah,'' vocal and instrumental music, recitation by Miss Tyroler, an address by Brother M. Levin on ''The Future of Judaism'' and the closing address by Dr. Trachtman on ''The Right of the Modern Jew.''

The evening was brought to a close with dancing and the playing of cards, during which refreshments were served. As a result of the evening, six applications for membership were secured.

What Our Lodges Are Doing

Salt Lake City, Utah

The year of 1919 has been a banner year for B. F. Peixotto Lodge No. 421. During the year more than seventy-five new brethren were initiated into the fold, bringing the membership of the Lodge at this writing to two hundred and twenty, which is a most gratifying showing, considering the Jewish population of this community.

The Lodge enjoyed a most healthy activity during the year. By reason of the various affairs and events conducted by it, the members, and even non-members, were made to feel that the Lodge is the most vital factor in the Jewish community. The Intellectual Advancement Committee brought some splendid speakers to the Lodge, and the Entertainment Committee from time to time sponsored novel affairs.

The return of the men in service was fittingly celebrated by a cabaret dance and dinner held at the Commercial Club, and the Twenty-Seventh Anniversary of the Lodge was observed in appropriate manner. The visit of the District Grand President and Grand Orator was made the occasion of a brilliant banquet and dance at the Hotel Utah. On Nov. 25 the Entertainment Committee outdid itself in providing the Lodge with the B. B. Round-Up and Dance, which was given for the benefit of the Jewish war sufferers, who were benefited thereby to the extent of several hundred dollars. The program included various unique contests, games and cowboy stunts.

The Hall Committee has launched a program for enlarging the Lodge building, and their plans seem to be meeting with whole-hearted approval from all the members. Blueprints have been prepared, from which it appears that the contemplated additions will consist of a large hall, ladies' parlor, men's smoking room on the top floor, banquet hall, ladies' and gentlemen's rooms, kitchen and pantry room on the lower floor. As projected, the building would be a worthy center for all Jewish activities of this community and would be an important factor in the social life of the community.

On Dec. 15 officers for the year 1920 were elected.

B'nai B'rith of Cleveland

The B'nai B'rith Speakers' Club of Cleveland held its first meeting Sunday evening, Dec. 29. A great deal of interest was manifested in the club and in the afternoon's program, which consisted of a debate on the subject, "Resolved, that the removal of the segregated district was beneficial." Mr. Alfred A. Bencsch took the affirmative side and Dr. L. E. Siegelstein spoke for the negative. The initial meeting was considered a success by all who attended.

The first B'nai B'rith dance of the new year was held Sunday evening, Jan. 11, 1920. Every effort will be exerted to make the affairs of 1920 equal, if not superior, to those of the past season.

The B'nai B'rith Dramatic Circle gave an extensive program at its last meeting held on Dec. 1. A one-act play, "The Affairs of Anatol" by Schnitzler, was much appreciated.

The B'nai B'rith French Circle is engaged in the reading of French literature and a committee has been appointed to select new plays. The club is considering producing a one-act comedy in French in the near future.

On Thursday evening, Jan. 8, before the B'nai B'rith Civic Forum, Mr. John A. Zangerle, County Auditor, spoke on the subject, "Cleveland's Taxation Problems."

The B'nai B'rith Bowling League completed the third week of its hotly contested games with increased zest.

The Collegiate Club of the B'nai B'rith challenges any organization of any size or character in the city of Cleveland or elsewhere to a public debate on any public question to be determined.

The opening meeting of the B'nai B'rith Business Educational Course on Dec. 11 was a success in every respect. Mr. Isadore Grossman, a prominent local attorney, gave an able talk on "Corporations."

The B'nai B'rith Chess Circle holds regular meetings on Monday evenings at the B'nai B'rith Building. Arrangements are being made for the formation of a chess team to enter some of the city tournament games.

Election of officers of Cleveland Lodge No. 16 was held on Dec. 18. Mr. Eugene E. Wolf was re-elected president. The officers for the ensuing term will be installed on Thursday evening, Jan. 15. It is expected that all past-presidents of the Lodge will be present. The committees of the Lodge through their respective chairmen will submit reports of the activities of the Lodge during the past year.

Reports from All Districts Indicates Progressive Spirit in Lodges

District No. 2

The officers of Lake Lodge, No. 831, Gary, Ind., were installed at a public meeting on Tuesday evening, Jan. 6, 1920, in the Gary Commercial Club rooms.

The audience numbered over 400 members and their friends. The officers were installed by Mr. L. L. Lewis of Chicago, Executive Secretary of the Anti-Defamation League, who gave an address on "The Defamation of the Jew."

Resolutions were adopted in memory of late Brother Victor Abraham, member of the Executive Board for District No. 2.

The meeting was followed by a dance, after which refreshments were served.

District No. 3

Brother Marcus Feuchtwanger of Newcastle, president of District No. 3, with the assistance of Brother Morris Blum, made a personal canvass among the members in Atlantic City and secured twenty-seven applications, mostly from young men. On Sunday, Nov. 23, Atlantic Lodge of Atlantic City was agreeably surprised by a visit from Brother Feuchtwanger, who presided at the initiation ceremonies.

District No. 4

The officers of Hildesheimer Lodge No. 503, Seattle, Wash., and delegates to the coming convention of the District Grand Lodge were elected at a well-attended meeting of the Lodge on Dec. 10.

District No. 6

The officers of David Heuman Lodge, No. 807, of Jackson, Mich., were installed on the evening of Jan. 5, 1920, by Brother Edward Lichtig of Bay City, Mich. An informal dance followed the installation and refreshments were served.

Flint Lodge, No. 565, of Flint, Mich., held an unusually well attended meeting on Sunday, Dec. 28, 1919. A class of twelve candidates was initiated by the Degree Team of Pisgah Lodge, No. 34, of Detroit. Addresses were made at the meeting by Brother Edward Lichtig of Bay City, on behalf of the B'nai B'rith Loan Fund and $500 was subscribed by the members present and the Lodge pledged itself to raise $1,000. Brothers Simon D. Rosenzweig and Dr. Samuel Mayerberg of Detroit also addressed the Lodge. In the evening, under the auspices of the Lodge, a public installation of officers was held and addresses were made by the visiting Grand Lodge brothers.

On Jan. 4, 1920, Tri-City Lodge, No. 837, Rock Island, Ill., installed its officers for the ensuing year. The meeting was open to the public and was attended by a large number of the members and their families. Dancing was indulged in after the meeting and refreshments were served.

At the monthly meeting of Covenant Lodge, No. 569, Duluth, Minn., held in December, 1919, officers for the ensuing term were elected. Dr. M. Lefkovitz addressed the Lodge on the subject, "The B'nai B'rith Loan Fund," and as a result, $300 was subscribed and a large number of pledges were secured. Covenant Lodge has enjoyed one of the best years since its inception.

At the meeting of Minneapolis Lodge, No. 271, of Minneapolis, Minn., held on Dec. 22, 1919, officers for the ensuing term were elected, also delegates to the District Grand Lodge Convention. The next meeting of Minneapolis Lodge will be held on Jan. 27. A smoker and buffet luncheon has been arranged in conjunction with the meeting which will be held at the newly opened club rooms of the Gymol Daled Club.

Louis D. Brandeis Lodge, No. 833, of Regina, Canada, celebrated B'nai B'rith Day on Dec. 11, 1919. The Lodge extended an invitation to Brother S. Abramson of Winnipeg to be the guest of honor on the occasion. Brother Abrahamson, who spoke on the work of the B'nai B'rith, more than met the anticipations and expectations of the members of the Lodge. The meeting was well attended and practically every member of the Lodge was present. Brother Abramson, who is a young barrister, recently returned from England where he has been attending Oxford University, having been sent there by the University of Manitoba as a reward for winning the Rhodes Scholarship. He is the only Jew from Canada who has thus far obtained this honor.

District No. 7

On Thursday evening, Jan. 8, 1920, the annual meeting of Gulf Lodge, No. 221, of New Orleans, La., was held at the Athenaun.

Officers and delegates to the District Grand Lodge were elected, and steps were taken in the matter of securing a liberal response to the appeal for funds to aid the distressed members of the Order abroad.

Charleston, S. C.

Dan Lodge No. 593, of Charleston, S. C., had an open social meeting on Sunday evening, Dec. 7, 1919, at which the families and friends of the members were present. The hall was crowded to its capacity. The program was arranged under the direction of Past President Joseph Fromberg, General Chairman of the Entertainment Committee of the Lodge, assisted by Mrs. H. J. Williams, chairman of the Ladies' Auxiliary Committee. An enjoyable, entertaining and instructive program was provided. An orchestra of young local musicians rendered several selections and accompaniments. A chorus of ladies sang a number of Hebrew melodies. Bro. Hirsch sang two Hebrew solos. Miss Bertha Rephan recited "A Modern Thought," which was very impressive and urged our co-religionists to keep within the fold of their faith and to treasure the traditions of the proud heritage bequeathed to us by our fore-fathers. The meeting was opened by Bro. H. J. Williams, the president of the Lodge, with a prayer by the Acting Monitor Dr. Leon Banov. Bro. Fromberg in his address touched upon the history of the Jews, reviewed the history of the Order, told of the benevolent institutions it is maintaining, spoke of the work of the Anti-Defamation League and the Big-Brother movement and described the far reaching influence of the Order as an international organization. He made a strong and earnest plea to the Jewish young men and women that they bestow more of the time, energies, efforts and enthusiasm expended by them in non-Jewish movements to the benefit and in the interest of Jewish community work. He eloquentl [illegible] to the elderly folks the danger of [illegible] off-spring drifting from their [illegible] reason of the indifference [illegible] terestedness of the adults. He called upon the Council of Jewish Women, The Daughters of Israel and the other Jewish organizations of the city to cooperate with Dan Lodge in making it a community center for the advancement of the intellectual and social life of the Jewish community here. Rabbi Jacob S. Raisin spoke next and dwelt upon the thoughts and remarks expressed by Bro. Fromberg. Quoting from the Songs of Songs of Solomon he aptly compared our people to the keepers of the vineyards of others, neglecting their own. Bro. Williams in his address stressed the good work of the Anti-Defamation League. The program was closed by the chorus singing En Kelohenu and a benediction by Rabbi Raisin.

Philadelphia

A novel departure was made by Har Sinai Lodge at its quarterly meeting at the Hotel Majestic on Wednesday, Dec. 17, when the members were requested to bring ladies with them. The routine business of the Lodge was conducted as usual and officers were elected for the ensuing term, as were also the delegates to the Convention of the District Grand Lodge, which will be held in Atlantic City in January.

The impressive feature of the evening consisted in the initiation of a class of fifty candidates by the degree team, composed of Abraham Berkowitz, William Portner, Harry S. Platowsky, William H. Smallock, Harris W. Watkins and Joseph W. Salus.

After the meeting a banquet was served in the lower hall, which was filled to capacity. At the table, H. S. Platowsky presented a handsome walking stick in the name of the Lodge to the retiring treasurer, Borthold Oppenheimor, who has relinquished the position after years of faithful service.

B'NAI B'RITH NEWS
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ADOLF KRAUS
President Independent Order B'nai B'rith

Adolf Kraus' Seventieth Birthday

A Symposium

THE month of February has a world-wide significance. On the 12th Lincoln, on the 22nd Washington, on the 26th Kraus. It does not disparage the two to couple the third. As a leader of Jewry, as president of the Independent Order of B'nai B'rith, as jurist, journalist, advocate, loyal, patriotic citizen, he has at all times reached the goal that American opportunity afforded. As a man, a friend, and a brother, he has been true to the purest ideals, inspired by motives of duty and services.

To me it is a source of great happiness to sincerely congratulate, not only the chief of our great and beneficent Order, but also my dear and unselfish friend. We have for many years clasped hands in accord and good will; our aims, our ideals, have been in unison; our slogan, the equality of all men, and the happiness of our co-religionists. His deeds have squared with his words, and it must be a great joy to have reached the age of the Psalmist with a name honored and esteemed, having set an example for civic virtues most inspiring. May the years yet in store for him be replete with health, vigor and self-sacrifice.

God bless him and keep him forever and aye. SIMON WOLF.

MY associations with Brother Kraus since I have been a member of the Executive Committee of the Order have been one of the most pleasant and delightful experiences in recent years. It was a real joy to have had the opportunity to watch him handling the big questions that came before the Order in that placid, judicial way. Though masterful in manner, he never arrogates to himself any exclusive authority. His willingness to share responsibilities as well as credits for accomplishments is most refreshing in these times when so many men who have reached any eminence are self-centered and overlook giving credit to their associates. Brother Kraus has that rare combination of a fine mind supplemented by a big heart.

H. MORGENTHAU.

TO have rendered beneficent service to his fellowmen is the highest form of success man can achieve. Unless the activities and achievements of men esteemed great have been useful to and have made for the betterment of the conditions of their fellowmen they have been futile or harmful and not to be commended or emulated. Brother Adolf Kraus has not only succeeded in his individual affairs, but, measured by the foregoing tests, has been successful in the very noblest sense.

The purposes and operations of the Independent Order of B'nai B'rith are devoted wholly to the improvement of the condition of our people and the consequent benefit of all mankind. Its platform is broad, its activities numerous and extending to well-nigh all parts of the globe. The office of President of the Order, which he has held for fifteen years, has afforded Brother Kraus opportunity for splendid service to his people. As its leader, guide and chief executive, he has devoted himself whole-heartedly to furthering its interests and carrying out its purposes. He has given his time and energies and liberally of his means in performance of the duties of his office, with its multiplicity of details, in strengthening the Order and extending its usefulness. Only one imbued, as has been Brother Kraus, with high altruistic principles, actuated by love for the cause, supplemented by the necessary qualifications for leadership and for the performance of arduous labor, could have accomplished for and through the Order what has been done by Brother Kraus. His responsibilities have been great, his success equally pronounced. Through his initiative, tact and earnest efforts the membership of the Order has been extended throughout all the continents, its activities enlarged and made more effective, its helpfulness and usefulness in every emergency affecting the welfare of our people proved and its high standing as an influential and powerful Jewish international organization secured. His seventieth birthday offers a fitting opportunity for expression of our recognition and appreciation of his high service to all Jewry. May he long live in good health and may the Order have the benefit for many years to come of his wise counsel and active service.

CHARLES HARTMAN.

A man shall be known, not by his words, but by his
Deeds. Thus saith the prophet of old. And true words they are.
Our tribute of real devotion, honest respect, and sincere
Love, do we pay—especially at this time—to our beloved
Friend, who gives himself unstintingly to mankind.

Keenness of intellect usually brings its materialistic
Reward. Our president has not desired that.
Attentive to his arduous duties as head of our Order, he has
Used all of his splendid faculties—his time—his money—his life—in
Service to the widow—the orphan—the sick—the oppressed—the downtrodden. A toast to our worthy leader—Adolf Kraus—the man.

SIDNEY G. KUSWORM.

I CONSIDER it a distinct privilege to be permitted to express a word of appreciation of the invaluable services rendered to the B'nai B'rith and through it to the Jewish cause throughout the civilized world by President Adolf Kraus.

During the entire period of his incumbency of the office of President I have been closely associated with his administration as a member of the Executive Committee from District No. 3, so that I can form a judgment based on personal observation and actual participation.

He was elected President in 1905. His immediate predecessor was Simon Wolf, America's foremost Jew, who, after long years of unparalleled and tireless service and undisputed leadership in the Order, was called to its Presidency to fill the unexpired term of our loved and lamented Leo. M. Levi, who in the fullness of his glorious manhood which he in fullest measure devoted to the altruistic mission of our Order, was stricken down by death.

New standards and conceptions of duty and opportunity had been set by President Levi which called for the assumption of solemn and world-embracing responsibilities.

These were the dominating notes of the New Orleans Convention in 1905, still exalted by the echoes of Levi's matchless eloquence and inspired by his loyalty and the force of his wisdom, spirit and patriotism.

Simon Wolf, though honored with a re-election by acclamation, was unable to serve.

Then it was that the eyes of the Convention with common accord fixed themselves upon a distinguished Brother who, in the councils of the Order, had won high respect and esteem for undeviating loyalty to its Jewish principles and purposes and best traditions, for the vigor and breadth of his intellect, his sane conception of the aims and ideals of the fraternity as applied to present and prospective problems and his public spirit and service.

It was to Adolf Kraus, gifted lawyer and journalist and sincere Jew, that the Order with one voice made its confident and compelling call for service, and, with the courage and devotion inspired by the highest human motives, he accepted the unanimous call of his brethren of the B'nai B'rith to the onerous responsibilities attaching to the office of President of the Order.

A calm review of more than thirty years of active and official participation in the local, national and international activities of the Order enables me to state that the services of President Kraus, principally owing to the complex problems growing out of the tremendous tides of Jewish immigration which swept our country, before and during his term of office, entailed sacrifices of time and effort, drafts on his physical and mental strength and constructive wisdom for practical achievement, all of which demands were met with characteristic promptness of action which proved wise, beneficent and effective.

Were I to particularize, I would unhesitatingly place to the credit of his administration: 1. The broad conception of courageous leadership which resulted in the wider recognition of the Order as the most powerful national organization of Jews, democratic and representative in its operations, which has united Israelites for their highest good and the good of humanity and to keep them so united.

2. Increasing the effectiveness of the Order by augmenting the numerical strength of its lodge units over 100 per cent. When he assumed office the membership was about 18,000. Through and by the efforts made under his leadership it now numbers upwards 50,000 men pledged to work and watch to preserve and cement our religious and altruistic union of Jews.

3. Maintaining and broadening through the assistance of ex-President Wolf the recognized status of the Order in all the branches of our government at Washington, as a duly qualified and accredited medium of dignified expression of Jewish opinion on vital national and international questions affecting Jewish interests.

4. Exerting the powerful weight and entire influences and resources of the Order independently and in co-operation with some other Jewish agencies in the demand on our government to abrogate the Treaty with Russia because of her defiant and humiliating denial to American Jews of their rights of American citizenship, of free travel and sojourn in that land of oppression.

5. Helpful and intelligently directed service in presenting to the Congress of the United States and the President of the nation, the protest of American Jews in all sections of our country, against the enactment of radically restrictive immigration laws and more especially the unwise "literacy test."

6. Pursuing with zeal and great ability the declared and long cherished purposes of the Order, to plead at the bar of civilization for the granting of equal rights to Jews in all lands where such rights were denied—especially in this connection signal and distinguished services in composing and harmonizing rancorous dissensions among more recently organized Jewish committees and associations, whose purposes to exploit differing conceptions and philosophies of Jewish life threatened the defeat of a united expression by popular assembly of demand and hope for universal Jewish emancipation.

7. Courageous consistency in the face of powerful pressure, in maintaining the *lex non scripta* of the B'nai B'rith, to bar action upon Jewish controversial questions upon which the great body of Jewry, lay and clerical, is divided.

8. Establishment by the Order of the Anti-Defamation League — whose national operation has by legislation and voluntary action resulted in a wider application of the principles of justice and fair play to the Jew.

9. Creation by the Order of the Social Service Bureau through which the personal service of the individual brethren of the Order impressing local social problems, has been stimulated through organized propaganda.

10. Establishment and publication of the B'nai B'rith News—our monthly magazine—whose literary and journalistic merit stimulated intellectual advancement and devotion to the doctrines of the Jewish faith and traditions, among tens of thousands of American Israelites.

11. Unceasing activities during the world war in aid of all movements to uphold the government, to arouse and intensify the patriotism of all Americans, to support the great war loans and war agencies and the foundation of the American Soldiers and Sailors League, maintained by special tax on the membership of the Order, to conduct welfare work at the great cantonments of the army and training areas of the navy.

12. Important constructive extension of the international activities of the Order requiring official personal tour through the foreign jurisdictions of the Order of President Kraus and members of the Executive Committee during which the better establishment of the B'nai B'rith in England was happily consummated through the tact and wisdom then displayed.

13. Official presentation to President Wilson before his departure to attend the Peace Conference and his acceptance of the address and prayer of the Order for his powerful intervention in behalf of the securing for Jews equal rights in those lands where such rights are denied.

14. Official representation of the B'nai B'rith on the international Jewish Committee at the Peace Conference.

In these principal undertakings by the Order at large, as well as the many other more or less important Jewish activities engaging its attention, the influence of President Kraus' enthusiasm, personality, ability and constant enlightening appeals in person or by official message, became deeply impressed upon the members and inspired them to a fuller realization of the present and future responsibilities of the Order to Jews and Judaism, and that personal dedication of the thought and service of each affiliated member was a solemn obligation which it would be unmanly and disloyal to evade. There was ever a degree of dignity in all of President Kraus' official acts, which inspired respect for his office, while his genial and kindly relationships with the fraternity in general and the force of his example of unselfishness in the ofttimes overwhelming demands on his time and thought, achieved for his leadership and administration a co-operation of the widely scattered membership which was as responsive, effective and enthusiastic in vancing the mission of the Order as must be profoundly gratifying to m.

As he arrives at the age of three ore and ten, occupying a distinguished ice in an historic body, serving a use to which he has devoted the best ars of his life, fulfilling the obligaons of responsible Jewish leadership thousands of men to whom he is und by ties of personal and fraternal fection, the tribute of honor, esteem d appreciation will spontaneously ring from the hearts and consciousss of his grateful brethren with lded prayers that his mental and ysical vigor will happily continue to ess and crown his public services for daism and humanity, and the private rcle of his delightful home. For mylf and district No. 3 I would send m as our tribute of honor, the assurce that we singly and collectively eply realize our sense of obligation r the progress of the Order achieved der his distinguished leadership from hich has ever radiated the ennobling eals of a higher reverence for God d a warmer love for man.

JACOB SINGER.

FIRST met Adolf Kraus at the convention of the Constitution Grand Lodge at Cincinnati in 1895. He as 45 years of age, the precise period an active man's life when the best expected of him; a sort of crucial c because presumably determinative whether his life is marked for faile or success. My impressions of him that time were formed instantanesly, and they have never varied in e quarter of a century of intimate quaintance which followed. I beheld man of singularly forceful personity who proved, almost paradoxically, be as gentle and modest in demeanor he was vigorous and determined in tion. His presence, suggesting power repression, revealed unmistakably a n who was silently doing big things l the time, and more silently thinkg bigger ones. Direct and terse in pression, intensively and fearlessly ank, and too genuine for pretense or laver—he was then, and is today, esntially a man of few words; but those o know him best have learned that s few words usually count as finished ragraphs. I recall him five years ter as temporary chairman of the contion of 1900 in Chicago, when he deired that B'nai B'rith ethics were mething above the standard code of orals; that we believed in telling the uth simply *because IT IS* the truth; doing right *purely for right's sake.* ere must have been a whole sermon these brief sentences, for, somehow, ey have dwelt in my mind all these years. He was then at the halfntury span and at the height of his eful leadership in journalism, law and litics; the recognized head of his rty in public affairs; a wise and conrvative executive in the organic life the several groups and communities ich made up the cosmopolitanism of icago's citizenry.

We find him today at the Scriptural ree score and ten, still in the foreont of a learned and honorable prossion, a trusted leader and safe counllor.

I know of no higher, yet no less sinre praise than to say of him now at, as the typical representative of nerican Israel and an ideal leader of n, I rejoice to call him friend and oudly acclaim him my chief.

LUCIUS L. SOLOMONS.

T has been my pleasure to be associated with Brother Adolf Kraus on the Executive Committee of the O. B. B. for a period of almost fifen years. During such a period one s an opportunity of learning the real aracter and motives of action of a lleague. From an intimate acquaintce with him I have come to regard Brother Kraus as one of the finest figures in modern Jewish life. From respect for his ability my feelings have ripened into deep affection for the man, as well as profound admiration for the capable executive.

His incumbency of the office of President of the I. O. B. B. has covered a most momentous epoch in the history of the world and of the Jewish people. There were many difficult problems to be solved, many delicate questions to be passed upon, many perilous periods, when a false step, or a mistake of method, no matter how honest and well intentioned, would have wrought untold harm. But throughout all these days of trial and of real danger to world-wide Jewry I found him to be a broad-visioned leader, meeting the problems with a keen intellect and deep sympathy and an unwearying patience, that did much to ward off threatening dangers and to alleviate unavoidable hardships. There was throughout all his guidance of the affairs of the Order a quality of statesmanship of such a high order that it performed immense service and great good, yet with it all so great a modesty of bearing that the Jews at large and even many members of the Order cannot fully realize how much was done. In addition, much of his effectiveness was preventive as well as curative.

Especially in his dealings with representatives of the governments at Washington and in other world capitals, and with the representatives of other national Jewish organizations, were his labors of such a character as to prevent objective disaster and to avoid a breach in the ranks of Israel. Yet through it all his constant and successful endeavor was to further the Jewish cause, to defend its name and to help its people. He was equal to every emergency, firm where firmness was necessary, conciliatory where conciliation was desirable, aggressive where occasion demanded, persuasive where persuasion could prevail, but never afraid to stand by his colors or to throw all of his great powers and abilities into play to save, to defend and to maintain the honor of Judaism, the cause of the I. O. B. B., and to vindicate the deep patriotism of the Jew.

All this was done at no slight sacrifice, for he gave not only of himself, but very generously of his means, his time and his comfort, at the risk of his health and strength.

He is now marking the 70th milestone on the highway of the years. Like Moses, he has led his people through a wilderness of dangers and difficulties, but, unlike Moses, may he be permitted, in God's grace, to see them enter into the Canaan of a peace with freedom, of a happiness without fear, and of prosperity without stain.

EDWARD N. CALISCH.

HAVING known Brother Kraus intimately for 45 years, having been associated with him in the practice of the law (which relation would in all probability be still existing had I not been elected to the bench), having witnessed his rise from a humble and lowly beginner, known to but few, until today he is one of the foremost citizens of Chicago, loved and esteemed by all, I am in an excellent position to testify to his possession of the qualities of mind and heart which have gained him universal love and admiration, and which make it very clear how it came about that he successively became Corporation Counsel of Chicago, Chairman of its Civil Service Board, President of its Board of Education and President of the Independent Order of B'nai B'rith. He is entitled to the greater credit because he is essentially a self-made man. Although denied all opportunities of a high school or collegiate training, although having come here as a boy, he was from the first thown upon his own resources and had no time or means to go to school, he yet, by his own efforts acquired a profound knowledge of the laws, language and institutions of his adopted country.

What perhaps distinguishes him more than anything else is his faculty of exercising a sound, wise, common sense judgment upon all affairs that come before him. He is pre-eminently a wise and safe counsellor, and, by his gift of diplomacy, readily solves the most difficult and even dangerous situations.

What he has done for the Order during his long connection with it, and during the fifteen years of his presidency, is known to all and I shall not enlarge upon it, leaving that pleasant task to others. It remains for me to say that in his family life Brother Kraus presents an example highly deserving of imitation. A sense of delicacy prevents me from going into details, but this I may say, that he is fairly worshipped by the members of his family and his numerous relatives. May he live yet for many years to come, shedding his benign influence upon our beloved Order so that it will continue to grow and spread for the benefit of humanity in even a greater degree than in the past.

PHILIP STEIN.

ON the twenty-sixth day of this month, Brother Adolf Kraus will celebrate his seventieth anniversary. Usually an event of that nature is important to the celebrant, his family and friends, and, in some instances, also the community in which the celebrant lives. Brother Kraus' anniversary, however, will be important to all Jewry. During the past fifteen years, Brother Kraus' life and activities have been inseparably bound up with the lives and activities of the Jewish people. As President of the Independent Order of B'nai B'rith, as leader of the most influential and most representative Jewish fraternal organization, he had a large personal share in the guidance of Jewish affairs, both here and abroad, and the occasion of his birthday celebration is therefore one of significance to all the Jews the world over.

I first came into contact with Brother Kraus and learned to appreciate his sterling worth twenty years ago, when I was privileged to attend the Convention of the Order in Chicago. The gathering made a tremendous impression upon me. Among the great leaders of two score years ago—Julius Bien, M. Thalmessinger, Leo N. Levi, Simon Wolf—Adolf Kraus stood out very prominently as the future leader. He had already then come to occupy an honored position in his city and community. He had attained prominence in his chosen profession, had served as President of the Board of Education, as Corporation Counsel, and as President of the Civil Service Commission. In all these offices his rare ability and integrity had been so manifest as to single him out as a leader of men. In a Jewish way, too, his splendid qualities of leadership had been demonstrated through his Presidency of Isaiah Temple and through his counsel and co-operation as a grand officer of the B'nai B'rith and as a member of the executive board of the Union of American Hebrew Congregations.

At the convention in New Orleans in 1905, all eyes turned to Brother Kraus for leadership and, after much pleading on the part of the delegates, he was persuaded to accept the Presidency of our beloved Order and to assume its burdens and responsibilities. All of us realized at the time that the office would entil great sacrifies on his part. Yet the fifteen years that have passed since his election have shown no sacrifice too great for the Order and its cause. He has ever remembered the injunction, "Be Thou a Blessing," and has given himself over unstintingly and unhesitatingly to the service of the great and glorious organization of which all of us are justly proud. To this organization he has during the past years devoted his time, his energy and his means, which made it possible for the B'nai B'rith not only to meet its many needs and requirements, but also to carry on a great deal of work of a constructive character.

His seventieth anniversary finds Brother Kraus in the midst of his accustomed championship of and devotion to the noble cause of B'nai B'rithism, and the prayer of the thousands of members and the hundreds of thousands of our co-religionists whom the Order has been serving so well and worthily ascends Heavenward that God may spare him many, many more years of life and strength and service, so that he may continue to be a blessing to his own people and to all humanity.

ARCHIBALD A. MARX.

Biographical Sketch of Adolf Kraus

ADOLF KRAUS was born in Blowitz, Pilsen county, Bohemia, February 26, 1850. When about five years of age his parents removed to Rokycan, in the same county, where they opened a dry-good store. The boy attended the public grammar and high school (real schule). Shortly after he became 13 years of age, his father died.

In those days the term of military service, to which every young man was subject, was seven years. To escape such military service, the boy's mother sent him to America when he was 15 years of age. Having been confirmed, and, therefore, under the Jewish custom counted as a member of the congregation, his mother had sufficient confidence in him to let him undertake the journey alone. The boy was confident that he would have no trouble in securing a position with good pay, but soon after his arrival in New York, he found, in looking for a position, that he was not wanted. He finally succeeded in getting a job as an apprentice to a cigarmaker, and as pay received his board and five cigars each week, but somehow he was not able to satisfy the boss, for he spoiled too many wrappers. The boss lost his patience and said to him, "Boy, you haven't brains enough to be a cigarmaker—learn something easier." His next job was as a farm-hand near New Haven; next, as a factory-hand.

By that time he had learned sufficient English to secure a job as teacher of German to a small class of boys. Before long he had saved up enough money to come West, where he took a position as salesman during the day and devoted the evenings to study.

By 1874 he had saved enough to enable him to devote his entire time to the study of law. In 1877 he passed his examination and was admitted to the bar by the Supreme Court of Illinois. He has practised law ever since in Chicago. In 1881 he was appointed a member of the City Board of Education. In 1883 he was elected president of the Board. In 1885, he was reelected president and served until 1887.

During the World's Fair of 1893, he was Corporation Counsel of the City of Chicago.

In 1895 he became the owner and editor of the Chicago "Times", then the second oldest newspaper in Chicago.

In 1897 he was appointed president of the city's Civil Service Commission. After placing all the departments of the city, which came within the civil service law, under that law, he resigned, feeling that he had done his duty.

B’nai B’rith Career of Adolf Kraus

ADOLF KRAUS was initiated in Oriental-Hillel Lodge in 1877. Immediately upon his initiation he was elected secretary to fill a vacancy. Two weeks afterwards the term ended and he was elected vice-president of the lodge and next term president. While so serving he was elected by his lodge delegate to the District Grand Lodge and at that session elected second vice-president of District Grand Lodge No. 6. He probably broke the record by being elected second vice-president of a District Grand Lodge fifteen months after his initiation in the Order. He was elected delegate to the Constitution Grand Lodge of the Order in the year 1880, and attended the convention in the city of New York.

He served on the court of appeals of the Order as a member thereof for a number of years. He was elected president of District Grand Lodge No. 6 for the second time in the year 1904 at the convention held in the city of Des Moines. The membership of the district at that time was 2,023.

At the convention of the Constitution Grand Lodge held in the city of New Orleans in the year 1905 Mr. Kraus was elected president of the Order to succeed Honorable Simon Wolf. He was re-elected president at the convention held in the city of Washington in 1910 and again re-elected at the convention held in San Francisco in the year 1915. The membership of the Order at the time of his first election to the presidency in New Orleans was about 17,000 in the American districts and now nearing the close of his third term the membership of the same districts is over 40,000.

During his administration, the Order also increased in strength abroad. A new district, composed of the Balkan States, was organized. To form that district new lodges were instituted in the cities of Constantinople, Saloniki, Philipopolis, Belgrade, Sofia and other cities in the Orient. New lodges were established in countries where formerly the Order had no representation, namely, in Zurich, Switzerland; London and Manchester, England; and Copenhagen, Denmark. Lodges were also organized in the Dominion of Canada, where formerly no lodges existed. The Order has now a membership in Canada of more than 1,500.

Mr. Kraus established the B’nai B’rith News, the official organ of the Order. The Anti-Defamation League was also organized during his administration.

Among the more notable activities of Mr. Kraus, we will call attention to the following:

Soon after his election in New Orleans he arranged for an interview with Count de Witte, the representative of the Russian government at the peace negotiations between Russia and Japan, held in Portsmouth, and in company with Jacob H. Schiff and three other representative Jews requested the Russian representative to submit to the Russian government an appeal for the potection of Russian Jews and for enactment of laws applicable to all inhabitants alike.

Mr. Kraus took the initiative in the matter of making organized effort to alleviate the distress of the Russian Jews caused by pogroms and persecutions. He requested the consent of the presidents of national Jewish organizations to attach their names to an appeal for funds and requested Jacob H. Schiff to act as national treasurer. The consent of the presidents of the national Jewish organizations having been received, he issued a call for funds, which met with generous response.

In the spring of 1906, the press reported threatened pogroms in Russia for Easter. Mr. Kraus wrote to Count Witte on February 15, calling his attention to the report of threatened massacres and requested the Russian government to protect the lives and property of Jews. On March 14 Count Witte cabled Mr. Kraus:

‘‘Adolf Kraus:

‘‘I am sure you have no doubts that I cannot approve violence, no matter against whom it is directed. The deplorable events which have taken place were the result of riots. You may be persuaded that the government will use all possible measures to prevent violence against peaceable inhabitants, without regard to what nationality they belong.

COUNT WITTE.’’

The following day the Associated Press published a dispatch from St. Petersburg to the effect that the Czar was reported to have been shocked and amazed at the revelations of Jewish oppression made to him, and as a result Premier de Witte was able to force the Minister of the Interior, Duronovo, to issue instructions to prevent further massacres of the Jews, and to prosecute all persons guilty of instigating them.

On March 16 he requested permission from Count de Witte to publish his cablegram and on the following day the correspondence was published. There was no bloodshed on that Russian Easter.

On April 25 the Chicago ‘‘Daily News’’ published the following cable from its correspondent in St. Petersburg:

‘‘The publication of a letter written by Adolf Kraus, of Chicago, and Premier Witte’s reply thereto, has caused a sensation in Russia. The entire press recognizes the Chicagoan’s communication as statesmanlike and humane.

‘‘A gentleman who is prominent in Jewish circles and is a member-elect of the first Duma, which is soon to assemble, said to the ‘Daily News’ correspondent today: ‘Mr. Kraus’ letter was timely, in that it induced the authorities to take measures for saving the lives and property of Jews in Russia.’ ’’

As a result of Russian pogroms many children became orphans. Arrangements were made by Mr. Kraus with the American government for the admission of pogrom orphans to this country.

In September, 1909, the public press published a massacre of Jews at Kiev. The State Department, at the request of Mr. Kraus, caused investigation to be made. It was found that the reports were unfounded.

In response to agitation to create some organization to represent, speak and act on behalf of the Jews of this land, Mr. Kraus called a meeting, which was held on December 17, 1905, in Chicago, of representatives of the then leading twelve Jewish organizations in the country.

In 1906 the B’nai B’rith was the first organization to forward funds to the San Francisco earthquake sufferers.

To aid the Rumanian sufferers, President Kraus issued a call for aid and the lodges contributed liberally.

On receiving a cable that an attack on Jews in Jaffa, Palestine, had been instigated by the governor, Mr. Kraus invoked the aid of the Department of State. The fact that our government caused inquiries to be made was sufficient to prompt the Turkish government to remove the governor.

In the matter of white slave traffic Mr. Kraus called a conference of leading members of the Order in Chicago for the purpose of finding means of combating the traffic. He drafted a new law, caused the same to be introduced in the Illinois state legislature, where it was adopted. Nearly all other states have since then adopted the same law. He caused a vigorous prosecution against the offenders, giving instructions to promptly bring Jews engaged in that business to justice. The result was speedily felt. The charge that white slave traffic is almost exclusively in the hands of the Jews is heard no more.

On Mr. Kraus’ request, Mr. Melville E. Stone, manager of the Associated Press, issued instructions not to publish the religious faith of offenders.

In the matter of abrogating the Russian Treaty, the Order, through President Kraus, was most active.

In February, 1911, the B’nai B’rith, the U. A. H. C. and the American Jewish Committee, through its presiding officers, attended a conference at the White House. As a result of the conference an appeal was made to public opinion, which brought about the abrogation of the treaty. At a banquet of the B’nai B’rith lodges in Chicago in 1911, the then Secretary of Commerce and Labor, Honorable Chas. Nagel, presented to the Order the pen with which President Taft signed the Act of Abrogation.

In the year 1912 President Kraus caused a meeting of the Executive Committee of the Order to be held in Berlin, Germany, the first time in the history of the Order that such a meeting was held in Europe, and the result, as far as increasing the prestige of the Order abroad and strengthening its influence, was most apparent.

During his administration the awarding of a gold medal to the man or woman, regardless of creed, who had contributed most during the year to the welfare of the Jewish cause, was brought into life. This, the B’nai B’rith Gold Medal, has so far been pesented to ex-President William Howard Taft, ex-Ambassador Henry Morgenthau, Dr. Adolphe Stern, President Woodrow Wilson and Brother Simon Wolf.

In 1911 Constantinople was visited by a great conflagration. President Kraus issued an appeal for funds, which was promptly responded to by the lodges. District Grand Lodge No. 11, Constantinople, in acknowledging receipt of the contribution, said: ‘‘By this quick and decisive action our Order has rendered humanity a noble service.’’

During the earthquake in Turkey President Kraus again took the initiative by promptly sending relief by cable to the sufferers.

For the relief of the Balkan war sufferers President Kraus issued a call for funds, which resulted in prompt relief being furnished.

Also for the relief of flood sufferers in Ohio and tornado sufferers in Nebraska President Kraus caused moneys to be forwarded for first relief.

The war between the Balkan States and Turkey was an opportunity which President Kraus utilized on behalf of the Jews in the Balkan States. He caused an appeal to be presented to the British grovernment in case it participated in the settlement of the affairs of the Balkan States to urge equal rights for all, regardless of religious belief.

President Kraus, through various B’nai B’rith lodges and District Grand Lodges, caused resolutions to be introduced and passed by a number of state legislatures, expressing the sentiment that all inhabitants of the Balkan States be accorded equal rights. He also caused a successful appeal to be made through the press to influence public opinion to the effect that Jews in territoy to be ceded to Rumania be not deprived of the rights of citizenship theretofore enjoyed by them.

In the case of the Mendel Beilis trial President Kraus sent a cablegram to Pope Pius IX at Rome, requesting that the weight of the Pope’s influence may be used to overcome the ignorance and superstition through which our co-religionists are made to suffer.

In response to his urgent appeal the Constitution Grand Lodge enacted a law creating an emergency relief fund to enable the Order to render aid in case of a calamity.

During his administration the 75th anniversary of the institution of the Order was made a nation-wide celebration, particularly so in Chicago and New York.

After America entered the World War the Order took prompt measures in creating a score of recreation centers and clubs for the social uplift of the Jewish men in miiltary service and arranged for proper entertainment in their behalf. The necessary funds for the upkeep of these clubs and centers were raised among the members of the Order. Subsequently, the activities of the Order on these lines were merged with the Jewish Welfare Board.

In the matter of the American Jewish Congress Mr. Kraus, on behalf of the Order, acted in a conciliatory capacity and endeavored to bring to an understanding the two large factions in American Jewry, one insisting upon the holding of an American Jewish Congress, and the other opposing such a proposition and advocating instead the holding of a conference of representatives of national Jewish organizations. At the suggestion of Mr. Kraus a conference lasting an entire day was held in the city of New York of representatives of twenty-four national Jewish organizations, at which conference Mr. Kraus presided. At this conference the question of congress or no congress was the only subject discussed.

Subsequently, all parties came together. The B’nai B’rith also joined the movement for the creation of an American Jewish Congress, and at the meeting of the Congress Organization Committee, attended by over 100 representatives of various Jewish organizations, Mr. Kraus was elected and acted as temporary presiding officer.

At the outbreak of the World War Mr. Kraus, on behalf of the Order, made representations to nearly all belligerent nations and to neutral governments, appealing to them to make the granting of equal rights and liberties to all peoples, irrespective of faith or race, one of the subjects to be considered at the time when the Peace Treeaty shall be considered. He received favorable promises. He also presented this issue to the President of the United States and received assurances that if the American government shall be represented at the Peace Conference the subject matter will receive the support of this government.

On the eve of President Wilson’s departure for Paris to participate in the peace negotiations a committee of the Order, headed by Mr. Kraus, had an audience with the President. After presenting to him the B’nai B’rith Gold Medal for service rendered by the President in the cause of humanity, Mr. Kraus again made a plea that the rights of the Jews be considered in the Peace Treaty, and appealed to President Wilson to exert his influence and power to that end. President Wilson gave assurances that, as far as it lay in his power, he would do everything possible to afford equal treatment to the inhabitants of all lands.

Mr. Kraus caused an official of the Order to go abroad and to make a survey of the condition of the Jews in the various lands.

When reports of pogroms in Ukrania were published Mr. Kraus appointed a

(*Continued on page 7*)

Events of the Month in Review

By Dr. Gotthard Deutsch

Gamaliel, the Jewish Leader

It was a stormy time for Israel beween the capture of Jerusalem by Titus nd the desperate attempt of Bar Cochba to throw off the yoke of Rome. uch a period required leaders, moderate nd at the same time firm. It found hem in Johanan Ben Zakkai and in amaliel. The personality of the later must have very strongly impressed self on his contemporaries, for Christion legend made him the teacher of the postle Paul, a sympathizer with Christianity and finally a Christian. His rmness naturally aroused opposition. . Joshua called him an autocrat, but ohanan Ben Nuri said: ''The body ust follow the head'' (Erubin,41a).

The Independent Order B'nai B'rith tands before a severe task of reconstruction in establishing ''brotherly ove and harmony'' among the memers of the house of Israel, divided by he catastrophe of the last six years. t also faces the task of organization n the Orient and in the former Russian mpire where now freedom made Jewish self-emancipation possible. At this oment the constructive genius, the firm ill and the hope in the future are ecessary. The Order looks with condence to its Gamaliel, the president, dolf Kraus, though he has now comleted the three score and ten, to lead onward in the new task which will ave to be devised in the next constiution Grand Lodge, and ''the body ill follow the head''.

Poland, ''Where Truth Is Hid''

We finally are in possession of the reort, presented by Mr. Morgenthau and he two other members of the mission ent to investigate the pogroms in Poand, published as Document No. 177 of he U. S. Senate, 66th Congress, 2nd ession. It is our first duty to say that Mr. Morgenthau was unjustly attacked s if he had allowed himself to be used or whitewashing the Poles. The mere act that his two colleagues, General adwin and Mr. Johnson, disagreed ith him so far that they found it ecessary to present a separate report, though they do not disagree on a sinle fact, clears Mr. Morgenthau of such ispicion. And these facts are the main sue. We have now authentic information that 300 Jews were actually illed in pogroms, although the members the mission prefer to speak of ''disders''. The Talmud says: ''We do ot go by the name but the taste of the ing'', and Cicero says: ''In verbis mus faciles''. So in the course of disorders'' in Lemberg which started ust as Austria was breaking to pieces, ov. 21-23, 1918, sixty-four Jews were illed, thirty-seven houses were deroyed by fire, and a synagog was urned. During the ''disorders'' in insk which occurred under the eyes General Jadwin, Aug. 8, 1919, thirtyne Jews were killed, only one of whom ad any connection with the Bolshevist ovement which is supposed to have irtated the long-suffering, kindhearted opolskis, and eighteen cases were ''deberate murders''. In addition 377 hops were looted, all of them owned by ews, and not one Christian suffered om pillage. To cap the climax, the disorder'' of Pinsk is now officially ecorded, and this report is in all esntial features the same which we had rough the Jewish press. A number of ews were peacefully assembled in the ewish meeting house on Sabbath afteron, April 5, to discuss the distribution relief. Major Luczynski, of the regur Polish army, entered the hall, arsted those assembled, and within an our thirty-five were executed. The atement of General Listowski that the olish troops had been attacked by ews is ''devoid of foundation'', and ''none of the offenders have been punished''.

As You ''Lein'' the Letter

It is a well-known Yiddish story. A student writes to his illiterate father for money. The father has the letter read by a man with a harsh voice, and says indignantly: if he writes in this way, he shall not get a cent. Another neighbor passes by, and the indignant father wishes him to see how impudent our present day youth is. The neighbor reads the letter with his pleasing, soft intonation, and the father is moved. It all depends how you ''lein'' the letter. General Jadwin and Mr. Johnson ''lein'' the letter of Messrs. Krapulinski and Washlapski in A-minor. ''Only 300 Jews'' were killed. In Congress Poland ''only eighteen'' lost their lives. The Jews speak a language which recall ''the heavy hand of the oppressor'', and were charged with German sympathies. The ''Neue Freie Presse'' spoke of 2,500 to 3.000 victims of the Lemberg ''disorder''. You can see the clever Jesuit prompter, taking advantage of the political situation which has got to scrub and lathe the infant nation just liberated from the heavy hand of the oppressor under whose unendurable tyranny such ''disorders'' only occured once within 150 years, and that was in 1848 when the Poles thought their time had come. Congress Poland is the territory which had a short existence as a vassal state under Russia, 1815-1832. The report insinuates that the Pole who a hundred years ago was a super on the Holy Alliance stage is a noble character, due to his seventeen years of Cossack training in ''true democracy'', while those whose grandfathers did not have this advantage, are in spite of their native chivalry tinged with militarism. As to their language we could ask, why are the public schools denied to them, if they are to become Poles? But the meanest piece of Jesuitism, worthy of the time of Stephen Bathory, who called the Jesuits into the country, is the reference to the ''Neu Freie Presse''. This is again in A-minor. The real meaning of the reference is the hint that the ''Jew-press'' wildly exaggerated the ''disorders'' for the sake of discrediting that lustry infant nation, who, as infants do under such conditions, kicked and splashed in the bath. Mr. Homer H. Johnson hails from San Francisco. He is persumably old enough to remember the earthquake, or as the San Franciscans prefer to call it, the fire of 1906. Were the first reports not exaggerated? The flood in the Ohio-Miami valley in 1913 was very bad but the loss of life, including those unaccounted for, was less than 100. Yet the press dispatches of the first day spoke of 5,000 victims in Dayton alone. In plain language, the two members of the mission who disagree with Mr. Morgenthau present the natural result of excitment to which in this case the absolute impossibility of obtaining definite information must be added, as an international Jewish plot to discredit Poland in the interest of Germany. It is but consistent that with all the evidence of ''disorders'' Jadwin and Johnson are sufficiently optimistic to make us know something of the history of Poland since the days of Stephen Bathory believe: ''That the Polish nation is disposed to religious tolerance and self-control in religious disagreements''. It is highly creditable to Mr. Morgenthau's Americanism that he says in the conclusion of his report: ''All citizens of Poland should realize that they must live together. . . . There must be but one class of citizens in Poland, all members of which enjoy equal rights and render equal duties.''

Popolski's Idea of Religious Toleration

The peculiar interpretation of the clause in the Treaty of Versailles, guaranteeing the rights of religious, racial and linguistic minorities, which expressed itself in Sunday law, prohibiting not only the Jewish cobbler to work in the back room of his attic but even the kosher butcher to sell meat to his Jewish customers and the Jewish burial society to keep its office open, has received a sequel. The sejm passed a law, disenfranchising all Jews who are not registered in Polish towns. The average American will not understand this provision, for he has no conception of the backwardness of Russian legislation which required that the citizen had to be naturalized, if he selected another town for his residence, so that a man from Witebsk whose grandfather had moved to Warsaw fifty years ago, is still considered an alien. All Jews—and there are said to be 100,000 of them who are not registered in Polish towns—are now declared Russian subjects and will be expelled. Again in the former Prussian Poland which has the proportionately smallest number of Jews, Polish Jewish citizens are not permitted to settle. Public posters in Warsaw call a boycott against Christian Poles who dared to sell houses to Jews. Professor Gregory Stanislawski held a public lecture in the main auditorium of the University of Cracow in which he read, what he declared was, a set of resolutions adopted in an executive session of the first Zionist Congress. These resolutions pledge the members of the congress to ruin the ''Goyim'' by propaganda for socialism, communism and anarchism. Attacks on Jews in the streets or in railroad cars and cruel tortures inflicted on prisoners, placed in jail under the most absurd charges, are of daily occurrence. The situation is distinctly outlined by Isaac Don Levin, correspondent of the Chicago ''Daily News'' who reports that the Polish Jews see their only salvation in emigration to America or Palestine.

Bad Neighbors

Conditions in Ukraine are evidently as bad as ever, and one might be inclined to think that the czarist ''champion of democracy'', Denikine, is the worst of offenders against humanity because William Archer in ''Current History'' (Feb. p. 290) finds it necessary to admit that the Bolshevists are not the only ones and ''atrocities are not peculiar to any party in Russia and Siberia''. If the bitterest opponents of Bolshevism make such an admission, it is probably true, as the Yiddish press reports, that Denikin ordered all Jewish prisoners to be killed, but Isaac Don Levin also reports that all parties in Ukraine are equally guilty of atrocities committed against the Jews which would make the Indians of King Philip blush, and the latest news coming via Copenhagen is that in Slavetchno, Volhynia, Petlura's bands, going from house to house, beheaded ninety-five Jews, among them the rabbi. General Jadwin whose denunciation of the German plot in the exaggeration of Polish massacres should entitle him to trust in conservatism on such cases, reports 29,000 victims in Ukraine up to Sept. 9, of whom 10,712 are known to him by name. One can imagine how this figure must have been increased, if the case from Slavetchno dates from Jan. 11. Lord Curzon promised in a meeting of the Anglo-Jewish Association in January that the British government will do its utmost to protect the lives of the hapless Jews in this section of Russia, but help will have to come quickly, if it is to come at all. Judging from conditions in other parts of Europe which are not so entirely cut off from communication, as is Ukraine, we are inclined to believe the report contained in a Copenhagen message that 90 per cent of the Jews living there are dying from starvation. It sounds like a fairy tale that the soviet government of Kiew appropriated 5,000,000 roubles for the publication of a Jewish Encyclopedia, but it is an authenticated fact that a Lithuanian Jewish congress was held in Kovno which was greeted by the premier who promised the Jews in the new republic complete autonomy, and sent a message to this effect to the Jewish delegation in Paris. We would have to await the recognition of the Lithuanian republic before holding thanksgiving services, but if Polish imperialism should succeed in gobbling up Lithuania, we may apprehend a repetition of the events of Wilna and Minsk.

Victorious and Neutral Countries

Abraham Mappu, the pioneer of the Hebrew novel (1808-1867) in a childlike naivete, quite natural for a Melammed from Slobodka, often closes a chapter in his ''Greedy Hypocrite'' with the remark: the situation is so sad that out of regards for the feelings of the reader we must take him into a more pleasant scenery. So we jump from Ukraine to Italy, where the Jews in modern times have never been disappointed in their trust in the effects of political emancipation. The king appointed four Jews members of the senate, two politicians. Ernesto Artom and Dario Cassuto, and two scholars, Achille Loria, professor of political economy in Padua, and David Supino, professor of law and for twenty years dean of the University of Pisa. With these new accessions the Italian senate has actually eighteen members, and the number of Jews appointed since Isaac Artom entered as first Jew in 1876, is thirty. Isaac Artom, 1829-1900, the uncle of the newly appointed senator was the right hand of the great statesman Cavour, who spoke of him in 1860 as ''giovane d'ingegno singolare e precoce e di carattere aureo''. It will have to be awaited what the result of the active participation of the Catholics in parliamentary life will bring, especially in view of the fact that Claudio Treves, one of the leaders of radicalism in the lower house, is a Jew, but for the present Italy is really the only country where the Jew has come into his own.

The Successors of Cromwell

What would have been the fate of one who in 1882 when the London ''Times'' so extensively reported the protest meeting against the Russian atrocities held in the Mansion House, Feb. 1, 1882, had predicted that the same paper will become a regular antisemitic organ of the type of ''La Vraie Parole'' and the ''Krueuzzeitung''? An article, headed ''Eye for Eye'', published in December, might have originated from any of these sources. The idea is briefly this: the Jews are Bolshevists, Bolshevists are bent upon destroying society, ergo. . . . Zangwill in his inimitable genius coined the clever repartee: Jews are the only people who have outgrown this principle. Passing by the utterances of Hilaire Belloc who sees in the recognition of a separate Jewish nationality the only solution of the Jewish question, which Professor Paulus of Heidelberg declared in 1830 when the first bill of emancipation of the Jews was introduced into the House of Commons by Robert Grant, and other trivial incidents, as the attacks on the ''very unorthodox Jew'', as Sir Alfred Mond styles himself, which led to a libel suit in which Sir Alfred silenced his antisemitic slanderer, we have to register the painful fact that a member of the government, Mr. Winston Churchill, said in a political address, delivered in Sunderland: ''The Bolsheviki believe in the international soviet of Russian and Polish Jews, we believe in the British empire'' (Jan. 3).

Anti-Semitism in Central Europe

The Land of Mirabeau

The remark of Mr. Churchill becomes more grievous when we learn that just two weeks before he delivered his address (Dec. 21) the Temps of Paris in an article given considerable publicity in England, proved by actual figures and lists of names that the charge of the importance of the Jews in the soviet is greatly exaggerated, that Leon Trotzky is the only Jew who holds a prominent position in the soviet government and that he as minister of war could not hold his position, had he not the backing of the army officers who served under the Czarist government. The Temps sums up its remarks with the statement: "La part prise par les israelites dans la mouvement bolcheviste enmble avoir ete singulierement exageree".

To the twelve Jews who in the French November elections were returned to the lower house, four senators have been added, one of whom, Paul Strauss, was re-elected, while the three others are new men. Among them, bsides M. Schrameck, governor of Madagascar, Lazare Weiller, a native of Schlettstadt, deserves mention, for in these elections, as in those to the chamber the desire to win the Jews over to the new regime is manifest. All parties at the election to the chamber in Alsace placed a Jew on their ticket, and Simonin, mayor of Schirmeck, was returned. It must, however, not be overlooked that the antisemites of the most rabid type succeeded in electing Leon Daudet, the son of the famous father, the novelist Alphonse Daudet—the Talmud would call him vinegar, the son of vine (Baba Mezia, 83b)—and that Barres who, however, like Libre Parole has moderated his tone. With great reserve we note a cable to the Yiddishes Tageblatt (Feb. 3) claiming information from a most reliable source that Clemenceau's defeat in his candidacy for the presidency of the Republic was due to his supposed pro-Semitism because his closest adviser was the Jew, George Mandel, and that the new premier, Milerand, had a secret understanding with Roumania and Poland, assuring them that the guarantee of minority rights in the Versailles treaty will remain stage scenery. The latter, whether promised or not, is a fact, as the Sunday law of Poland and other acts, both legislative and administrative, amply prove. Without comment we register two strangely contrasting facts: The military commander of Morocco expelled the editor of an antisemitic paper, but in Algeria, now for ninety years in French possession, the law excluding Jews from entry in government lands issued in 1904, is still in force, and a veteran who served as officer in the artillery during the world war and was several times decorated was refused registration in such a case. The religious situation of France is not very bright, as appears from the fact that elections to the consistory had to be postponed because the legally required number of voters did not put in an appearance.

To the pioneer country of Jewish emancipation we add the freest country of Europe which was almost the last to extend the principle of freedom to the Jews. The federal police authorities—something akin to our department of labor—of Switzerland, issued a circular advising the canton authorities to refuse permits of residence to Polish Jews as underisable. Indeed, the famous Hebrew essayist, Asher Guenzburg, who asked the Swiss consul to vise his passport, wishing to visit a health resort in Switzerland, was turned down. It seems that the humorous rule in a Talmudic law of right of way applies to the Jew of today: If you can not get it by concession, you may fly.

Spilled Quicksilver

What has become of Austria? "As sheep that no man gathereth, they shall turn every man to his own people, and shall flee every man to his own land" (Isaiah, 13,14). The distress in German-Austria is sufficiently illustrated by the one fact that new-born infants literally froze to death in a Vienna maternity hospital because there was not sufficient coal to heat the place. A monk was sentenced to eight months for burglary. His diary contained a list of his crimes with the entry: Sunday a hard job, but had a square meal at last. Daniel Salom, the son of a rich Sefardic Jew from Serajewo and a student of medicine in Vienna, took poison because he could not see all the misery around him. The congregational institutions are all suffering. The blind and the deaf mute institutes, both pioneer institutions in their line, appeal frantically for help. The rabbinical seminary has a salary item in its budget of 30,800 crowns which is to support three professors and probably clerical force and a janitor, but even at 10,000 crowns for each professor it means at the present prices that he has to spend half his annual salary, if he needs a suit of clothes. What the students shall begin with the annual stipends of 600 crowns, $2.40, at the present rate of exchange, is hard to guess. The numerous employes of the congregation threatened to strike and received some increase. The scochets are given 10 crowns (instead of four) for every head of cattle killed, but 10 crowns hardly buys two pounds of potatoes. This misery does not in any way influence the antisemitic movement. In spite of the fact that the large majority of the Vienna Jews are actually starving, the Jew is still decried as profiteer and as the cause of all misery. The loudest agitators are the clericals and monarchists who brought on the war, and Prince Alois Lichtenstein, of Tyrol, with the support of the anti-clerical nationalists is clamoring for pogroms which in a country with a weak government and unstable finances may at any time lead to a catastrophe. Nor are the internal conditions very reassuring. One issue of "Dr. Bloch's Wochenschrift", selected at random shows the extraordinary figure of fifty-five withdrawals from the congregation in one week. This would make—although the figure may be above the average—about four times the already disquieting number of apostacies recorded before the war.

The Crown of St. Stephen

In Hungary the reaction is developing into a regular white terror. Premier Hussar "advised" Max Szabolcsi, the editor of a Jewish paper, that the Jews will bring disaster upon themselves, should they support the radical ticket. Meantime Jews are assassinated either under the form of a trial as communists or without trial by the "white" soldiers. The government, unable to relievo the famine, tries to humor the population by wholesale executions. Even the Vienna "Reichspost", the organ of the Hapsburg junkers who are waiting for a call, admits that the executions were needed in order to prevent pogroms, which is as much as saying that Jews have to be killed in order to calm the mob which demands some kind of vicarious atonement. On the other hand a Catholic priest, although convicted of participation in the communist terror, is discharged by the court. The internal Jewish tragedy with a farce as side issue, such as we see on the Yiddish stage, is presented here too. The candidate of the "Christion National Union" for the Jewish district of Budapest is one Joseph Szterenyi (nee Stern), the son of a reform rabbi, and grandson of the scholarly rabbi, H. B. Fassel, who in his campaign spoke unctuously of the Christian spirit which has built up the land of St. Stephen and must continue to do so. The Jewish voters of the district had originally nominated a Jew, but he was given to understand that he must decline the nomination, else no one could answer for the outburst of popular passion.

Czecho-Slovaks and Yugo-Slavs

Our education is broadening. In spite of Mr. Creel's activity in the line of public information we are getting posted on ethnology, although even the Review of Reviews like Spakespeare in Winter's Tale, placed Bohemia on the Adriatic, and a Jewish editor in the United States whom regards for my personal safety prevent me from naming, did the same. So to make it sure that none of our readers should look for the Karlsbad Lodge in Karagoujevatz we wish to state that Czecho-Slovaks are the Bohemian and Hungarian Slavs and the Yugo-Slavs are those of the Balkans, comprising the Servians and Croatians known to us from "Wallenstein's Lager" and from Nestroy's comedies. At the head of the Czecho-Slovak republic is Thomas G. Masaryk, formerly professor of philosophy at Prague University and known to us for his brave advocacy of the innocence of Leopold Hilsner, the victim of a ritual murder conspiracy. Masaryk is a true liberal. He converted to Protestantism, feeling that the clerical landed proprietors were until lately the chief backers of Austrian autocracy, and he succeeded even much to the grief of Rome in inducing numerous priests to marry. This, of course, concerns us only insofar as it shows the man's liberalism. He is not entirely isolated. Emanuel Radl, professor of philosophy in Prague, comes out in the Czech press with a bitter condemnation of antisemitism which he calls a sin against the faith in mankind's future. Yet in the political bodies the "Svuj k Svemu" is like the Polish equivalent of Finn Sein an appeal to boycott the Jews. The peculiar national composition of the country which is divided into two distrinct groups each of which, Czechs and Germans, are trying to suppress one another, adds to the difficulty. It happened that in Prague the leaders of the two German groups, the democratic and the socialist, were Jews and the Czechs taunted them. They received their reward when, at a German national convention of the Czech republic, resolutions were adopted declaring that the Jews can never be "Volksgenossen". So it is Svuj k Svemu in German. Starving in Czech does not seem to be more exhilarating than starving in German. A Jewish family in Prague, consisting of six people, has been living for months in the morgue of the Jewish cemetery. It was the only shelter they could find. From Yugo-Slavia our reports are scanty. They reach us in a roundabout, absolutely uncontrollable way. We learn of expulsions, and do not know whether it is a case of war refugies or of Jews with Magyar sympathies or just one of these acts of barbarity to which in five years all mankind has become habituated. If deserves special mention, however, that Narodna Politika declares d'Annunzio, whose expedition to Fiume is naturally a setback to Yugo-Slav ambition, is a Palestinian Jew. The Austrian antisemites at tho time when Italy entered the war claimed that his real name was Rappoport and that he was from Galicia, which the French antisemitic journalist Ponsot still considers sufficiently disgraceful, while the Paris Cafe Chantants aro even so far accommodating as to claim that he is an Italian Jew by the name of Rapagnetta. We expect next to hear that his namo is Baron Cohn, and that he is the grandson of old Kaiser Wilhelm's private banker by that name, born i Potsdam.

Potsdam and "Umgebung"

Fedor von Zobeltitz, a typical junker in a Berlin letter which seems to b syndicated for the German America press, chronicles a resolution introduced in the town council of Schmorgendorf, a suburb of Berlin, to change the name of Hohenzollernstrasse into Heinrich Heine Allee. Herr von Zobeltitz adds that Oscar Cohn or Levinestrasse would do equally well. Captain von Ruckteschell in a lecture on the former German colonies of East Africa described the Massai whom he called the original Jews because like the Jews they pose as warriors but are cowards. Besides they are dirty, rub themselves with butter and have an unbearable odor. Professor Hans Delbrueck, Treitschke's successor as professor of history in Berlin and as editor of the "Deutsche Jarhbuecher", historically famous a the depository of Treitschke's "A Word About Judaism" which has been so liberally used by our Professor David Starr Jordan, declares Jewish influence a menace for the Fatherland, and Eugene Kuehnemann, professor of philosophy in Breslau, well-known in this country as exchange professor and propaganda lecturer, writes in a letter to a St. Louis German pastor that the Germans have such a genuine child-nature that mimicry nations like French, English and Jews fail to understand them. All over Germany antisemitic student societies are formed and even high school boys are annoying respectable Jews in the streets. A "Deutscher Schutz und Trutzbund" sends circulars inviting membership with the motto: "keinen Pfennig den Juden", the German for Svuj k Svemu. "Vorwaerts" publishes a confidential circular, issued by the antisemites, to prepare for a pogrom to be staged on March 1. It is strange that the clerical party takes a fair stand in this question. Its leading organ, the "Koelnische Volkszeitung", surprised us by even defending the Talmud against the latest antisemitic charge that it teaches Bolshevism, at the same time strongly condemning generalizations from the fact that individual Jews are leaders in the Bolshevist camp because Judaism is bound to be antagonistic to Bolshevism which fights all religion and sees the Messianic age exclusively in material progress. It is also reassuring that both in the Prussian and Bavarian diet the ministers condemned antisemitic propaganda. The Prussian minister of the interior also declared that under the existing conditions he would not order the expulsion of Polish Jews who fled from the terror at home, although they came into the country illegally. Tw tragedies might be mentioned in this connection. Maximilian Spaeth, a student in Munich, shot himself because the fraternity to which he belonged voted to exclude Jewish members. He had served throught the war with distinction as a volunteer. A similar case was the suicide of the Halle attorney Weissler, who left a note that he did not wish to survice the disgrace of hi country.

The Higher Diplomats on the Lowe Danube

Rumania at last signed (Dec. 10) th troaty with articlo 7 which stipulate that all residents of Rumania who hav not availed themselves of any othe citizenship (se prevaloir d'aucune autr nationalito) become without any formality citizens of Rumania. Clemencea announced this fact in the chambe with tho significant and somewhat am biguous phrase: "elle a fini par nou confier". Does this mean: Rumani may rest assured that we are not goin to hurt her, if she repeats what she ha done in 1878? There are—and this i indeed a progress—two Jewish members of the parliament, and on the ground of this fact the Rumanian government ordered the Jewish National Council of Bukowina, existing there from Austrian times, disbanded, while again in Besarabia the same organization is encouraged. The difference is this: In Bukowina the Jews are politically welltrained, they had members of the diet, of the national parliament, they elected mayors of the capital, they had university professors and judges of high rank. The danger is they may organize themselves with the Germans, the Ruthenians and the other small nationalities against the Rumanians who are a minority. In Besarabia the Rumanians (Moldavani) face only one nationality, the Russians, and therefore they expect that the Jews organized as a body would sooner join the nationality in power than the one which is in opposition. Meantime old fashioned pogroms, as Father Bratiano used to make them, are performed freely in Transylvania and in the old Russian territory, antisemitic posters and pamphlets are distributed all over the country, and army officers, having sent Mackensen home, are practicing victory on helpless Jews. With all this it appears strange, though rather credible, that the government offered Dr. Gaster, the retired rabbi of the Portuguese congregation in London, a seat in the Rumanian academy. Gaster was born in Bucharest, has written on Rumanian folklore, and was in the beginning of his career privatedozent in Bucharest, but discharged and, although born in Rumania, expelled from the country for having exposed the trickery with which Bratiano violated the obligation of the Berlin treaty. It is quite possible that the high diplomats on the lower Danube heed what the German antisemites called a ''Renommierjude''.

Zionism. Facts and Hopes

Herbert Samuel, the first Jew to hold a seat in a British cabinet, was selected as adviser to Lord Allenby, the military governor of Palestine. Does it mean that he shall be the first British civil governor of the Holy Land? It does make such impression. The Zionists, however, are not quite satisfied with the developments. Zangwill, in a letter to London ''Times'', declares that the present move is not fulfillment of the Balfour declaration. The Palestine, as planned, could at best be a refuge for persecuted Jews, but not a homeland for the Jewish people. Max Nordau again who, while in Spain, denounced the British promise as a deception, is now busy writing letters and making addresses, expressing confidence in Great Britain and suggesting a loan to the Jewish people—a novelty in history—to build up the new state. Mr. Lloyd-George is said to contemplate a visit to Palestine as soon as the treaty with Turkey will have been signed. Lord Northcliffe, like antisemites in general, is very much in favor of Zionism and also hopes to visit Palestine. Mr. Jacob H. Schiff whose sympathy for Zionism in view of his previous attitude is a gain to the cause, worth ninety-nine veterans of the first Basle Congress, issues a public appeal to the Jews of this country, asking them to contribute to the Palestine Restoration Fund. At a dinner given by the Zionist Organization in New York, Feb. 1, Secretary of the Navy Daniels spoke enthusiastically of the Jewish center, and Herbert Samuel, before leaving for Palestine, pledged the support of the British government to a broad plan of Jewish colonization. The Yiddish press adds the rather unintelligible note that the Zionist committee to whom Mr. Samuel made this remark promised to transfer 130,000 Jewish colonists from Argentina to Palestine. The report of the J. C. A. for 1912, the latest at hand, perhaps the latest issued, states that Argentina had 2,527 colonists, representing a population of 17,414 souls. This was read at the meeting, held June 29, 1913, so that the year 1913-1914 would have to have shown an increase more than the total of all immigration since the organization of the work in 1890 to justify this statement. In strange contradiction with this announcement we read that the Zionist organization in Buenos Aires petitioned the government to relax the immigration laws in cases of Jewish immigrants fleeing from lands of persecution. The Jews of southern Russia do not wait for organization and are fleeing from Denikin's and Petulra's hell as fast as they can. Quite a number hired fishing smacks in Odessa with a desire of reaching Palestine. Some came as far as Constantinople, where they swelled the large number of sufferers, others perished at sea.

Difficulties

While nothing tangible has been accomplished and the fate of Palestine is not yet officially decided, Christian Arabs sent a protest to the Pope against the pro-Zionist attitude of the British government, and the Syrians of Damascus held a mass meeting in which France was condemned for its designs on Syria. The Beduins express themselves even more forcibly. They attacked the French garrison in Galilee, and in the course of the raid two Jewish colonists were killed. It is said, however, that the Beduins are friendly to the Jews and only opposed to a French protectorate. It is interesting to learn that before the Balfour declaration which was issued Nov. 2, 1917, the French commissioner to Syria had received orders to make the Jews feel that France was sympathetic to their aspirations. So the Manchester ''Guardian'' claims, although it is rather surprising that M. Pichon should not have made this statement when he was interpellated on the subject in the chamber.

Adolf Kraus Lodge

A resolution to amend the by-laws of Oriental-Hillel Lodge, No. 72, was presented at its meeting on January 26th, as follows:

Resolved, That Article 1 be amended by striking out the words ''Oriental-Hillel'' and inserting in lieu thereof ''Adolf Kraus''. It was the wish of the Lodge to thus express its respect for the President of the Order, who has been a member of this lodge since its inception.

The resolution was adopted and was approved by the General Committee of District No. 6 and referred to the Executive Committee of the Order for action. Following favorable acttion by the Executive Committee, the new name of the lodge, ''Adolf Kraus, No. 72'', is now in force and effect.

Springfield, Mass.

One of the most interesting elections in the history of Springfield Lodge, No. 684, of Springfield, Mass., took place on Dec. 30, 1919. The contest was very keen, more than twenty-five candidates running for the various offices. Ninety-five percent of the membership was present.

A report covering the activities of the Lodge for the year 1919 was read at the meeting held on Jan. 12, 1920, at which occasion the officers were installed by Rev. Dr. Jos. Silverman of New York City.

B'nai B'rith Career of Adolf Kraus

(Continued from page 4)

committee of the Order, consisting of Simon Wolf, Rabbi Dr. Abram Simon, and Sol Herzog, to call on the Secretary of State, which committee requested such action as may be possible to prevent further pogroms in that country.

Secretary Lansing informed the committee that the government is doing all it can.

Seeking Unto the Dead

By Dr. Max L. Margolis

THE presence of a noted English scientist in this country, of a gentleman much given to dabbling with matters beyond science, has aroused popular comment on the subject of spiritualism. The matter is one which will bear looking into. There is certainly a Jewish poiut of view on which Jewish readers should be posted. At the outset let it be said that matters of pure science are out of the jurisdiction of faith. Religion and science would never have conflicted had each stuck to its province or ''sphere of influence''. In former times scientists were burned at the stake or made to recant. Then it was religion that meddled with science. Today science invades the precincts of religion. There are scientists and scientists, just as there are ecclesiastics and ecclesiastics. The true scientist has to do with the things demonstrable. The ultimate test is that he can reduce abstraction to mathematical formulae or make things infinitesimal, like an atom or electron, visible, measurable. He is a searcher after reality. When in developing a thesis or a proposition he casts a sidelight at his next-door neighbor and seems to say to him, You see, I have robbed you of an article of faith, he steps out of his scientific sanctum and submits himself to the just criticism that he talks about things he knows nothing about. There are fanatic scientists like the fanatics in religion; they would ram down your throat their atheism, for instance. The belief in God has a philosophical or metaphysical aspect; science can make no pronouncement on it. When the mockers are wont to say that they scanned the heavens and found not God there, they forgot that the expounders of religion do not conceive of God as a body occupying space. Nor is it a whit better when scientists deem it their business to come to the rescue of religion. They are apt again to misconceive the religious interpretation, and they tacitly substitute their own notions. The proper attitude of the religious person is to acknowledge scientific truths when they are demonstrated. It is a false statement that religion deals with the things not demonstrable, and that the more of them become definable religion is ever narrowed down to a minimum. Scientific questions can always be reopened. There are no dogmas in science. A theory may be accepted until a man arises and demonstrates that he has a better, more perfect theory, and the old teaching is relegated to oblivion. Religion deals not with the undemonstrable, but with the invisible, that which in the nature of the case remains forever beyond the ken of scientific method. Religion deals with the realm of the spiritual. But spirituality is not spiritualism.

There used to be a time when God was conceived as a Spirit among many. The progress of religion did with them all away and named them ghosts. God ceased to be of them. It was not so that when the ghosts were banished, He, like some autocrat, succeeded to their domain. He was lifted out of comparison with them. It was a long struggle. The ghosts would not be banished so unceremoniously. Popular belief clung to them. The popular religion is always of the idolatrous kind. The Supreme Reality is too far above the comprehension of ordinary intelligence. So men construe images, counterfeits of the reality. They love to worship them, they long to fear them. Even fear is a pleasurable emotion. The human heart craves for objects of fear. You simply learn to propitiate them, and you are secure. Men also would lift the veil of mystery. Anything mysterious fascinates. It is at the root of the scientific instinct. Wonder is the beginning of knowledge. What is life, and what is the soul, and how do the souls fare when they leave the body? It is natural to long for communion with our departed. Our lawgiver recognized the human need for communion with God, so as to ascertain His will. The prophet was to be the only legitimate organ of revelation. Now, the prophets used all sorts of similes to explain their singular gift and the mode in which they are admitted to intimate intercourse with the Source of all knowledge. But their figurative language must be interpreted into the underlying thought. We know perfectly well what that thought was. If we give it a mechanical twist and take their veiled statements according to the meaning of the letter, we fail to grasp their uniqueness. Not even the prophet can see God with the eye of the flesh or hear God with the physical ear. The organ is within. It is a mental process. Only through the operations of the human soul can communion be established between man and God. The rabbis aptly say that not even the prophets caught a glimpse of the bliss which awaits mortal man as he is lifted to the spheres of the immortal.

But the people kept harking back to their preconceptions. The prophetic religion was too high. And so they reverted to seeking unto the dead. As the prophet Isaiah mockingly puts it, they sought unto the ghosts and the familiar spirits, that chirp and that mutter, on behalf of the living unto the dead for instruction and for testimony. The Law might forbid consulting the dead through media (witches, they used to call those of the female sex), but the people ignored the prohibition. In the days of the nascent Church it had to be forbidden to Jews to go to those healers who mumbled a charm in the name of the Nazarene. The sick will go to any kind of a healer. Spiritualism has its votaries among us Jews. All of us keep an open mind on the question. It is a scientific question. But we shall approach it with a critical attitude. The tests must be beyond doubt. But the dead of religious teaching are not disembodied spirits who have nothing else to do but to converse with the living. The business of the dead is to have their existence in the presence of God, aye, in God. To get access to them, commune with them, one must himself be transferred from this life to the life beyond. Some gifted mortals, gifted religiously, the saints, are privileged to have a foretaste of the immortal life while on earth. They are of those who, as it were, taste no death. But that communion is always of the heart. It requires no medium, no mediator. To have God within is the height of religious experience. And with God we have our departed, and in no other way. They live in us and we live in them through God. Just because the majority of mankind find it so difficult to have God,—for to have Him means rigid discipline of mind and heart, the regulation of one's every action in accordance with the Divine will, of living as He would have us live,—just because the normal man acts and lives away from God, he becomes a prey to every vagary which promises a mechanical grasp of the things beyond. But the mechanical is a thing made, an idol. There is no approach to God but through purity of conduct and thought. There is no other way to commune with the dead except through God, in Whom they are. All else may be science of a kind, or a fad, or a fancy, but it is not religion, and it is not Judaism.

B'NAI B'RITH NEWS

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CALENDAR

5680-1920

Rosch-Chodesch Adar	Thurs., Feb. 19
Purim (Feast of Esther)	Thurs., Mar. 4
Rosch-Chodesch Nissau	Sat., Mar. 20
Passover (Pesach)	Sat., April 3
Passover (Eighth Day)	Sat., April 10
Rosch-Chodesch Iyar	Sun., April 18
Lag b 'Omer	Thurs., May 6
Rosch-Chodesch Sivan	Tues., May 18
Shavuoth (Confirmation Day)	Sun., May 23
Rosch-Chodesch Tammuz	Wed., June 16
Fast of Tammuz	Sun., July 4
Rosch-Chodesch Ab	Fri., July 16
Fast of Ab	Sun., July 25
Rosch-Chodesch Ellul	Sat., Aug. 14

5681-1920

New Year's Eve	Sun., Sept. 12

HAIL TO OUR CHIEF

THERE is not a member of our Order in its eleven districts and its 400 lodges, there is not a reader of this paper, there is not a Jew, fair-minded and right-thinking, that will not join with us in our felicitations to the man who, for the last fifteen years, has stood at the head of the Order of B'nai B'rith, on the occasion of his rounding out the threescore-and-ten years of his life. His predecessors in the highest office within the gift of the Order had set so exalted an example of efficiency and zeal that it is no mean praise to say that President Kraus has fully rivaled their great achievements. Brother Kraus is too modest a man to claim the credit for himself. If left to state his own case, to borrow an expression from the phraseology of the profession which is honored by counting him one of its own, he would, as he will, no doubt, when the next Quinquennial Convention meets at Cleveland, ascribe the great and unprecedented progress of the Order in numbers and in accomplishments to the firm foundation laid by the master-builders and to the hearty cooperation of his fellow workers. But the case is out of his hands at this time, and he must, perforce, suffer us to say the things in our own way, or rather, to say them as they will appear to a latter day historian as he will chronicle the events of so momentous a period as that covered by the fifteen years now hastening to their close. Substantial as the growth in membership has been, the record of the Order's usefulness in so many notable deeds done and of its acknowledged weight and standing within Jewry and without, is a matter which will go down to history and which will forever be connected with the name and fame of Brother Kraus. The beginning of his administration, as does now the culminating point when we hail him as a septuagenarian, fell at a time when a war was completed by the signing of a peace treaty. If it is a truth, so forcibly borne in upon us in these days, that the fortunes of the Jewish people are conditioned for better or for worse by great world movements, it was doubly the case when one of the contracting parties was Russia, which then harbored the greater half of our people, at a time when, worsted on the battle fields of the Far East, it witnessed the internal rumblings which in these days resulted in the crash with which Czarism collapsed. But then the end was by no means discernible, just as little as we are now able to lift the veil of the mysterious future and to tell what the issue of the present chaos will be. The Jew has been charged with opportunism, with making the most of an opportunity as it presents itself. But for a Jewish leader to act otherwise would be tantamount to the worst statesmanship. Brother Kraus was right when he took advantage of Witte's presence in America as the plenipotentiary of his government at the Portsmouth Peace Conference to lay before him the American condemnation of the iniquitious treatment of Russian Jewry. In the pogroms which followed shortly after and in the subsequent years President Kraus was alert to take the initiative both in making presentations to the Russian government and in coming to succor of our unfortunate co-religionists, particularly in caring for the orphaned children. He acted with similar alacrity on behalf of the Jews in Rumania and in taking steps to ameliorate Jewish distress in Galicia. The part which the Order played in the abrogation of the American treaty with Russia received tangible attestation through the circumstance that the pen with which the President of the United States signed the abrogation resolution was presented to the Order. It was but fitting that the Order instructed its president to present to President Taft the first B'nai B'rith Gold Medal awarded for having contributed most during the year to the welfare of the Jewish cause. Only a year before the Great War we find Brother Kraus interceding for the Jews in the Balkan States and on behalf of the unfortunate Beilis, the victim of the slander of moribund Czardom. Then came the World War. Before any general relief measures were undertaken by any Jewish organization in this country, Brother Kraus remitted by cable the sum of $100,000 for alleviating immediate distress abroad. The Order was first on the scene with establishing recreation centers for soldiers and sailors in the various encampments in this country in order to strengthen the morale of the Jewish contingent in our fighting forces and was far-sighted enough to merge this activity with that of the Jewish Welfare Board, created later. One of the important actions of the Order in the matters that grew out of the universal conflict was the preparation for the presentation of the Jewish cause at the Peace Conference. Not only was the Order ably represented at Paris, but it was the conciliatory agency through President Kraus, during the perilous times when American Jewry was threatened by a split in its midst, calculated to endanger the very cause of the Jew. It is no exaggeration to say that at this juncture pre-eminently there stood revealed the man, the Jew, whom we honor as our chief, in all the saneness of his judgment, in all the soberness of a logical mind, in all the single-heartedness of a life-long devotion to the cause of the Jewish people. It is Kraus that lent an attentive ear to arguments for and against the proposed Jewish Congress; it is he that considered the issue in all its bearings in a dispassionate manner, with whom nothing weighed as much as the conviction that internal peace must be kept at all hazards and a united front maintained; and the proof came when he was elected Chairman of the New York Conference, which office he relinquished solely again from the highest motives of consideration for the best good to be attained. Again and again President Kraus gave expression to the unique position of the Order in keeping the peace in American Israel, ever ready to lend the Order's great weight to righting Jewish wrongs, ever mindful of the traditions of the Order in constructive statesmanship and in maintaining strict neutrality in all matters on which Jewish opinion is divided. It is in the Order that all kinds of Jews mingle and blend, the older strata and the newer, united in a common purpose, which transcends petty policies and the bickerings of organizations or individuals. There is so much work for the Jew to do, both here and abroad. The domestic problems have occupied Brother Kraus' mind quite as intensively. Witness the creation during his administration of the Anti-Defamation League and of Social Service departments. Brother Kraus has kept in direct touch with all the manifold ramifications of the Order's activity, he feels its pulsating life; he is responsive to every new stirring that will mean added strength. On the occasion of his European visit in 1912 he was welcomed by the old and the new lodges over there. The editorial staff of this paper knows itself beholden to our genial head for the great interest which from the first he has evinced in this publication which he was sagacious enough to perceive would constitute the most potent link uniting all the lodge members in four continents to one another and to the administrative bodies as well as all the institutions created by this Order. It is a privilege for us to join in congratulating Brother Kraus on the occasion of his entering upon the years of strength, and our prayer ascends to the God of Israel that He may continue to pour out His spirit upon this valiant champion of Israel for many, many years to come, that we may have him with us, standing at the helm of the Order, and in it and through it bringing unity and peace to our disjointed forces, relief and succor to brothers far and near, vindication to the Jew's fair name, rights to the rightless, and that with his aid we may realize to the full the potencies of our Order for advancing the cause of Israel and of humanity at large.

Victor Abraham

In the death of Victor Abraham, who passed away at his home in Cincinnati on January 4, 1920, the Order loses one of its most active and lovable leaders.

As a member of the Executive Committee of the Order, representing District No. 2, and as Chief Justice of the Court of Appeals of the Independent Order of B'nai B'rith, Mr. Abraham rounded off many years of service to the B'nai B'rith, of which he was a life-long member. Admitted to the Cincinnati bar in 1867, he was vice-president of Y. M. Mercantile Library, and the Ohio Chess Association; director and president of the Hebrew General Relief Association; director of the United Jewish Charities; vice-president of the Walnut Hills Business Club; president of the Cincinnati Club of Walnut Hills, from its organization in 1889 to May, 1905; trustee B'nai B'rith Israel Congregation and its vice-president, 1897-1899, and president, 1899-1901; Worshipful master of Miami Lodge No. 6, A. F. & A. M., 1881 and 1882, 1883 and 1885; member Scottish Rite 32; vice-president of District Grand Lodge No. 2, Independent Order B'nai B'rith, 1876-77, and president, 1877-78; representative to Quinquennial Conventions of Constitution Grand Lodge, 1890, 1895, 1900, 1905, 1910; chairman of Convention at Chicago, 1900; member of committee which formed the Ritual of the Order, 1895, and chairman of committee which formed the present Ritual, member of Court of Appeals of Order from 1905 and president of Court since 1910.

Rabbi Grossman of Cincinnati officiated at the funeral, which was attended by a very large assembly, among them being Sidney Kusworm of Dayton, Ohio, president of District No. 2; Samuel Rosenfeld, vice-president; A. B. Frey, member of the General Committee, as well as all officers of the District and members of the General Committee. Among those atending from afar were also Rabbi S. Kornfeld of Columbus, Ohio, and Emil Mayer of St. Louis, Mo., both of whom attended as past presidents of District No. 2, and Brother A. B. Seelenfreund, secretary of the Executive Committee of the Order.

Religion and Thrift

The Omaha "World-Herald", one of the great newspapers of the Middle West, has preached a sermon which might well have come from the pulpit of any denomination in America. The subject of that sermon is "Religion and Thrift", and it is based on the Thrift campaign of the Savings Division of the Treasury Department. In a recent editorial the "World-Herald" says:

"To the young men and the young women just starting out in life, whether singly or in pairs, there can be no appeal more important, save that of religion, than that which is made by the Thrift campaign. And thrift and religion go hand in hand. The precepts of, not alone the Christian religion, but of every religion that is worth its salt, are the precepts of thrift. Thrift is the opposite pole of extravagance—of self-indulgence. And self-indulgence is the road to spiritual ruin as it is the road to material disaster and to national ruin. It is by self-control, by self-denial, by rational sacrifice today for the sake of a more than compensating gain in the future that the will-power is made strong and character is built.

"A revival of the habits of old-fashioned thrift, coupled with a revival of the steadying influence of old-fashioned religion would do more for the salvation of this country right now and for the happiness of the homes that are in it than all the politicians could do if they were all working together.

"The home whose members practice thrift intelligently and systematically on the one hand, ond who on the other go to church, fear God and keep his commandments, will house neither "reds" nor profiteers. And when the storms descend and the winds come, as they will, all unexpectedly, some fine day, that home will stand on a solid rock though all about it are the shifting sands.

"The 'World-Herald' urges its readers, especially those who still are young, to think seriously about the meaning and purpose of the 'Thrift campaign' Take the question home to yourself. Consider it, if you please, selfishly, for your own good, rather than from the viewpoint of your country's good.

"Have you ever stopped to consider what it means—TO YOU—that the majority of men and women who live to be sixty-five years old are dependent on their friends or relatives for support at that time?

"But if you start—now—to save fifty cents a day, or a dollar a day, everything will be different. You will acquire strength of character. You will develop foresight. You will gain the precious power—without which the gates of heaven are closed to you—of self-control. And on top of all that, in twenty years from now, when you are still young, you will have several thousand dollars that are your own. You will have them in ten years. Do you know what a few thousand dollars can be made to do in the hands of a man who has learned wisdom, who knows the worth of a dollar, who has acquired the qualities that enable him to use money wisely and well?

"It means independence. It means the opening of the doors of Opportunity It means success. It means a home that is happy and safe.

Special Correspondence from Austria

Zurich Lodge Sends Food to Starving Vienna Brethren; Relief Work of Society for Homeless Children

WITH the coming of the coal and wet season the situation of Vienna became worse than it ad ever been before. In addition to e insufficient food supply, we have deal with serious shortage of coal. e cannot complain of lack of sym- athy. Indeed, even our enemies con- ole with our misfortune. But with l the committees, commissions, sub- mmissions, reports and with all the xpert opinions rendered by the numer- us missions of the Entente States rep- esented in Vienna, we have not been elieved in the least. There is no lack f will to help us, but the difficulty es in the lack of railroad cars, coal nd raw material.

The consequence is that people are hivering in their cold rooms, the rail- ads have stopped running, the fac- ories are idle, while unemployment ncreases, and with it profiteering and ood hoarding is growing apace.

Misery Unabated in Vienna

The Peace Conference created a con- ition which differs from war only in- ofar as firing has ceased. The misery as remained, if it has not grown worse. n addition, the high cost of living rings the middle classes to the verge f ruin. Nothing but a well organized olitical action on the part of the En- ente and a welfare committee, com- osed of the representatives of all parts f the Vienna population, could bring elief. The annual reports of our wel- are organizations furnish a true pic- ure of our misery. We quote as a pecimen the report of the general meeting of the Adas Jisroel. held No- vember 9, 1919. This society was orig- nally established for the maintenance f an orthodox synagogue, but it has rown beyond its original purpose. To- day it is engaged in all kinds of social ervice among the strictly orthodox ews of our city. Its annual budget, which in 1916 amounted to 26,000 rowns, rose in 1918 to 461,000 crowns, which is a proof of the self-sacrificing charity of our Eastern Jews, most of whom come from Galicia. It is also a no less striking evidence of the mis- ery prevailing among them.

These people have established for their conutrymen public tea rooms, kitchens for the feeding of children, and in addition they collected substantial sums for the relief of the pogrom sufferers. As this society grew out of a narrowly confined activity into a large scope, so have numerous other societies grown. Many of them have become unable to cope with the present situation. One of these is the Society for the Maintenance of the Blind Institute, which for so many years has done wonderful work. This institution, which for fifty years saved many blind children from poverty and want, is now facing complete bankruptcy and unless philanthropists are soon found who will come to its assistance with substantial subsidies, it will have to close its doors. An appeal to the public, which appeared in the most prominent Vienna papers, resulted in some tangible assistance, but this can merely tide the institution over a very short time, and cannot secure its continuance. In the interests of the poor blind, quick help is very much needed and we hope that we will find it.

The Children's Hejira

A bright spot in this picture of misery is the interest taken in the children of the poor. Frau Anitta Muller, the wife of one of our brethren, won immortal laurels through her activity in this cause. For years she has been the soul of the Jewish welfare work for Vienna children. Her activity is, indeed, a glorious record in the history of Jewish womanhood of Vienna, and arouses pride in the B'nai B'rith Lodges of Vienna, which assisted her most effectively both with financial means and with able workers from the circles of our brothers and sisters. Recently she succeeded in finding homes for twelve hundred of the poorest and most delicate children with Jewish families of Holland for the next four months, thus solving the problem for the hardest winter season. One who knows the winter of Vienna, with its danger to young people in the period of growth and the terrible distress and misery of these poor, undernourished and insufficiently clad children during the severe winter season, will appreciate the importance of this brotherly act on the part of the Dutch Jews who feed, clothe and care for such a large number of children. Our hearts are full of gratitude for their noble act.

Swiss Lodge Sends Food

Our brothers of the Augustin-Keller Lodge in Zurich also gave us noble evidence of benevolence, brotherly love and charity. They sent us a carload of wholesome and necessary foods for Jewish children, and the Lodge undertook its distribution in the most conscientious manner. Our heartfelt thanks would be brought home to our brethern more impressively if they were able to see the happy expressions on the faces of the children who receive their gifts. May the Lord bless them and reward them with happiness in their own families.

The care for the physical work of our children is supplemented by the interest in their spiritual training. The educational committee of the Jewish National Council established without much ado a ''real'' gymnasium (high school with a mixed classic and science course), of which we have so far opened the first grade. We have so many applications that three rooms had to be provided, while some applicants could not be accommodated. The principal of the institution is Professor Kellner, who, before the war taught at the Hebrew ''gymnasium'' in Jaffa. The principles on which this new institution is managed are guided by a modern and at the same time genuinely Jewish spirit. The Hebrew instruction naturally receives the highest consideration. Its scope is a thorough familiarity with the Bible, which is taught, not in a dogmatic sense, but as the most important monument of the Jewish spirit. A thorough instruction in the German language is also provided. Equally important is the care taken of sound physical training. The physical and the intellectual training are going hand in hand. The children are taken on excursions to the beautiful environs of the city, and gymnastics are cultivated. The old adage, ''mens sana in corpore sane'', has become a reality in this institution.

Communal Work

We can say but little of the activity of the Board of Tustees of our venerable historic community. The trustees are occupied with the heavy task of caring for the maintenance of the charitable institutions and with the support of our numerous poor. In order to meet the deficit the rate for the patients in the Jewish Hospital had to be substantially increased. This increase, however, was limited to the wealthier patrons, while the third class, which includes the less prosperous elements, the former rates were left. This fact does honor to the Jewish hearts of our trustees. While the surface of our congregational life appears calm, there is considerable activity noticeable in the agitation for the next elections. Both parties are active in stirring up the interest of their followers, and both are confident of victory. Let us hope that the elections will result in the return of candidates whose activity shall benefit the congregation.

B'nai B'rith Activities

The Vienna B'nai B'rith Lodges are working for harmony. In this period of internal strife they are uniting Jews of all parties and are helping all to work in harmony for the best of Judaism. There is, indeed, no lack of opportunity for work in which Jews of all views can take part.

One of these activities which appeals to every Jewish heart is the care of the 30,000 Galician refugees still detained in Vienna, who, by order of the government, are compelled to return to their former homes. This deportation meets with the greatest difficulties. Rapid removal of these aliens—as they are termed now—is simply impossible at present, because of the shortage of railroad cars. While many of them are willing to leave Vienna, their departure can only be accomplished slowly, which, during this severe winter, is rather a blessing to the many delicate women, children and old people. It seems that the government will not stand in the way of extending the time, for their number is of hardly any consequence in the population of 2,000,000.

It is self-evident that our Vienna lodges have a large field of activity under the present conditions. They are doing their utmost to increase the number of workers by a campaign for new members. The new lodge, ''Wahrheit'', founded with 40 brothers, started with the creation of a fund of 10,000 crowns for charitable purposes. The lodge ''Wien'' consolidated several funds, previously existing, for the same purpose. In the meeting held December 2nd several new brothers from Vienna, Linz and Presburg were initiated. Amongst the newly initiated brothers from Vienna is Professor Alois Pick, who served through the war as Surgeon-General, and holds a high rank in the medical fraternity.

With the three brothers from Linz initiated at that meeting, the number of members residing in that city has reached 24, and the chances are very bright for the establishment of an independent lodge in that city. We hope to see this accomplished within the next six months. While the number of members in the new lodge is relatively small, we place great hopes in its activity, in view of the high standing of these members, both in public life and in the Jewish community.

The same may be said of Presburg. The number of members in that city is slowly but steadily increasing. They are at present affiliated with the two Vienna lodges, ''Wien'' and ''Eintracht''. We hope that in the not too distant future a lodge will be established in that city.

Society for Homeless Children

Limited space compels us to restrict the report of our activities to a few remarks, which are hardly more than headlines. The figures published here show its beneficial activity. They are taken from the reports of the annual meetings and, having been examined by the public authorities, the statistical data are absolutely authentic.

The society was established in the summer of 1915, when a considerable section of Galicia, liberated from the Russian invasion, was sudden confronted with the question of how to deal with the numerous war orphans and homeless children. Thousands of such children were wandering aimlessly in the cities and villages and on the public highways, without shelter, without food, without garments, most of them dressed in mere rags, looking for shelter in abandoned trenches and in cellars of houses destroyed by shells. During the day they eked out their livelihood begging from door to door. To abandon these children would have meant to deliver them to a slow but sure death. District Grand Lodge No. X strained all efforts to save the lives of these children and for this purpose established the society named at the head of this report. It published appeals in the most important newspapers for funds to support these poor orphans; offerings were made in all synagogues of the former Austrian Empire, especially on the High Holydays. In this way we collected during the first year 1,036,310 kronen. In addition, we received a subsidy from the state to the extent of 1.50 kronen per capita per day for those that were maintained in the homes. This comparatively small sum, in view of the large number of our wards, amounted to millions.

The society has been in existence for four years and the claims on it are steadily increasing, in view of the constantly increasing number of children, which again, means an increase of expenditures. The activity of the society was recognized by the public, received its helpful sympathy and met with liberal support on the part of its members who recognized its beneficial work. There are at present 24 homes for war orphans in existence, all of which, with the exception of the one which is located in Ernsdorf, Silesia, are situated in Galicia, and require support, now exclusively furnished by our society. In addition, we care for about 5,000 orphans who had to be placed in private families because there was no room in the orphan homes. The society, through its branches located in various cities, placed the children with respectable families, where we pay for their maintenance according to local conditions. The Lemberg branch alone placed in this way 2,861 children.

Expenditures of the Society

For establishment of homes, including the alterations of buildings	300,000 Kr.
Maintenance of these institutions	500,000 Kr.
Maintenance of children in private homes	200,000 Kr.
Shoes and clothing	600,000 Kr.

While these figures testify impressively to the beneficial activity of our society, we have a special right to be proud of what was done in the way of spiritual welfare. In connection with the B'nai B'rith Lodges, the society provided for those who left the institutions work either at mechanical trades or in business, this method raising them to be useful members of society.

For the same purpose the society supports mechanical and trade schools and supervises the education of boys who are apprenticed to a trade. The real benefit of the society will only be fully realized when its wards will have grown to be men and women.

Even today we may claim for its activity that it is a glorious page in the history of District No. X, I. O. O. B.

How Yossel Horzhovitch Climbed a Little

A Narrative by Lewis Brown of Hebrew Union College

I

IN the hamlet of Mecklovsk in the government of Volhynia there lived many years ago a Jewish innkeeper who was before all things else a grotesque and pitiable little fool. His name was Yossel Horzhovitch, and because of his excessive foolishness and the liberal dash of knavery with which he flavored it, he came to be quite a famous character throughout the countryside. His body was short and rotund, and his head was big and black-bearded; and he was rich—as riches went there—uproarously simple, naively cunning, and astoundingly unlearned. An ideal rustic innkeeper he would have been and a paradisiacally happy man were it not for one fatal flaw in his make-up—ambition. He was frenziedly ambitious; he hungered for respect and recognition; he craved to climb into what our civilization would call "society."

Now, among the Jews in eastern Europe, it was learning infinitely more than wealth that served as the measure of social standing, and Yossel, despite his riches, was not nearly so respected as it was his passion to be. In his own hamlet his ignorance was not so marked, for of the few Jews there, none were at all learned. But whenever he went for the Sabbath of the Holydays to Rovno, the nearby town, his inferiority was thrown up to him with bitter cruelty. In the synagogue men would titter behind his back when he was "called up" to the Torah. In the House of Learning, where he would sometimes sit and listen to the disputations with a grave air of erudition, the townsmen would poke fun at him and howl derision if he dared offer an opinion. After meals at the Rovno inn, unconscionable humorists would ask him to lead in the Grace, knowing full well the boorish villager was not sufficiently familiar with the ritual to do so. And poor Yossel was not so boorish in his soul as to rest unmoved by this scorn and derision. Indeed, he was mortified by it.

"What do you want of my life?" he would sometimes cry despairingly to those persecutors, his hairy little fists beating the air and his big brown eyes brimming with tears. "You think you are all learned ones, *gantze knackers*, because you can sit and weigh down the benches! Pooh on all your learning!" And Yossel would spit breathily, though with striking emphasis. But in his heart he felt none of that expressed disdain for the learning of the others. Rather, in his heart he was profoundly awed by it, and bitterly covetous of the high social standing which that learning procured for its possessors. Few realized how bitterly covetous he was—few at least, until he made his extraordinary vow.

It was with the taking of that vow that Yossel first revealed his passion for social climbing.

II

The first child born to this innkeeper was a boy, Schmilik, and having been raised in the village, his education had been unavoidably neglected. Of course, he had learned to read Hebrew after a fashion, but compared with the town children he knew nothing. So little did he know, indeed, that on his thirteenth birthday, when he was brought to Rovno to be ceremonially confirmed in the faith of Israel, he could hardly read his "portion" out of the Torah-scroll—and it was on that occasion that Yossel made his vow.

It was a Sabbath forenoon, and all Rovno Jewry was gathered in the synagogue. Grouped around the reader's desk stood Yossel, the cantor, the synagogue officials, and the rav, and in their midst stood the little confirmant weakly hacking his way through the unpunctuated Hebrew in the scroll before him. A harrowing occasion it was for the boorish innkeeper. Little as he himself knew of Hebrew, still he could see only too well that his son was performing wretchedly, and even had he known no Hebrew, the subdued tittering of many in the congregation would have enlightened him with unmistakable directness. But it was not until near the conclusion of the ceremony, when, in the midst of the **brochos**, Schmilik halted completely and had to be prompted through to the end by the cantor, that Yossel swore his oath.

"Yo, yo," he then muttered vehemently to himself. "Never again shall this happen to me. With my next I shall do otherwise. May I not live to take joy in my children if my next son I do not make a rabbi! Yo, mark my word. *A rabbi, nothing less!* . . .

And that very day, badgered and teased to madness by a few mockers in the town, Yossel blurted out his vow in public.

Already at that time Yossel was a father of five other children, but all of them girls; yet that gave him no ground for anxiety. "Ach, that is the least of concerns. More will come, more will come," he cried confidently to the laughing townsmen when they questioned his ability to beget more children. And more did come—four more. But those four also were girls! So after all Yossel did not have a son a rabbi. Schmilik, his only male issue, occupied all his time in cleaning out the stables and sleeping. And the poor innkeeper, wildly ambitious but altogether impotent, was chagrined to complete misanthropy. And, to aggravate matters beyond endurance, the town wags teased him incessantly. On every occasion they twitted him about his utter failure to keep his quixotic vow, and now, more than ever before, Yossel was the laughing-stock of the region. Often when he entered the Rovno House of Learning several of the younger men would suddenly make as though they were in the midst of a heated Talmudical altercation over the question of whether Yossel should be permitted to divorce his wife on the ground of her inability to bear him another male child. "Yossele *av ha-rav*," someone ironically dubbed him: "Little Yossel, father of the rabbi." And the soul of this little Yossel was gloomy and steeped in gall.

III

But it is the chiefest virtue of a fool that he can never be despondent for long at a time, and at last one night there came to Yossel that for which he had hungered for months past—a way of turning the tables on his mockers. For those mockers and their jibes had grown intolerable. The very evening before that scheme came to him, he had been teased almost to distraction in the Rovno synagogue, and on his long cold drive back to Mecklovsk that night, the whole world had appeared incredibly malevolent in Yossel's eyes. The whole wide world had seemed to be in a conspiracy against him; the fat, round, silver moon had grinned at him maddeningly, and even the tiny stars had seemed to be winking to each other knowingly. And in his bed over the oven that night Yossel wept bitter tears and cursed the very day he was born.

But though the beginning of that night was sad, its latter end was full of great joy, for it was in the midst of that night that the long-sought way of salvation presented itself to the innkeeper. He could hardly wait for the night to end, and when at last he saw the sky-line graying, he hurriedly crawled down from his bed, washed his hands, prayed, harnessed his telyege, and drove off madly to Rovno. He arrived there just as morning services were being concluded, and, rushing noisily into the synagogue, he cried aloud:

"Hear me, you wicked ones of Rovno! All these years you have badgered and mocked me, but now I will show you who is the fool. I *will* have a rav for a son! I *will!*"

"But how?" one of the worst of the offenders—his arm still strapped in the phylactery, his shoulders still covered with the praying-shawl—managed to howl above the uproarous laughter of the rest.

"How? How?" returned the frenzied little Yossel. "I will tell you how. If my wife cannot *give* me a rav, then *one of my daughters will take one!*"

IV

He was in earnest, too; ludicrously in earnest. From that day forth he began to cultivate the company of learned men with an heroic persistence born only of a steel-hard craving. Yossel had determined with all that determination inherent in little minds to procure a rabbi for a son-in-law, and in the pursuit of his end he quailed at nothing. He knew, of course, that to pluck a full-fledged rabbi was almost impossible, and for that reason he interested himself chiefly in the **bachurim**, the young men preparing for the rabbinate. There were several of them in Rovno studying under the aged rav of the town, and they often led the Talmudic disputations in the House of Learning; and Yossel made it his business to meet with them on every possible occasion. But it was exceedingly painful for the little innkeeper; a more sensitive nature would have found it intolerable. Everywhere he was snickered at and made fun of, and even the little children in the Rovno streets came to think it their indefeasible right to pelt him when he passed by, and jeer at him with such epithets as "Yossele *der Shoteh*"—"Little Yossel the Fool."

Yet never for a moment did his efforts flag, and with a patience so vast as to exhaust even the worst wags in Rovno and a hand so unsparing as to daunt the most intrepid of the children, he labored on unfalteringly. More and more frequently he went to town and sat in the little House of Learning, pertinaciously listening through endless stretches of pilpul. Whether or no an egg laid on a holyday may be eaten by a Jew was a grave problem discussed even by the children in their elementary school; the grown men with whom Yossel congregated—and most of the grown men of the town who made any pretensions of learning, would meet regularly each evening and Sabbath afternoon and study Talmud under the rav and his disciples—had advanced far beyond that. These adults occupied themselves with far more intricate questions, and spent whole weeks arguing, for instance, whether an hermaphrodite ought to have been permitted to make the ritual declaration when he brought the first fruits to the Temple in those early days, twenty centuries ago, when there was a central sanctuary at Jerusalem. (By no means an unimportant concern, for it involved the grave problem of whether or not in matters of law an hermaphrodite might be considered a male.) And most of the time Yossel was gapingly awed by the depth of erudition displayed by the scholars; he would be choked by the fogs of citation with which they obscured each issue. They would arrive at decisions and then discover objections to the decisions and then proceed to remove those objections by raising still others in their place; they would unearth contradictory statements from obscure *baraithas* and pit them against judgments accepted in the Mishna—and Yossel would sit back on the rough deal bench and drink it all in thirstily. But once in a long, long while his simple common-sense (his *yetzer ha-rah*, his "evil inclination," he used to call it penitently) did gain control of him, and, pale with fear, he would stutter some naive question and with it wreck the intricate disputation like a millstone falling on a slug. Such occasions, however, were rare, and they never redounded to his glory among the learned. Most of the time Yossel was silent, listening intently and staring spell-bound at the thumbs of the excited disputants jerkily circling through the air.

And often the matters discussed were far from dry and unintelligible even to this innkeeper. Many of the passages read from the Talmud he found to be intensely interesting and stimulating. There were naive and fanciful legends and wise maxims, and noble ethical statements among those passages. Even the laws were not always uninteresting, for many of them concerned strange sexual matters, and the discussion of them invariably led to short interludes during which some of the younger laymen would laughingly indulge in telling risque stories. They were not crudely risque, those stories. There was about them none of the nastiness and nauseating filth, none of that odour of the sexually perverted, that characterizes most of the risque jokes of our civilization. On the contrary, many of them were so clever that they were almost clean, and Yossel took huge delight in retelling them whenever and wherever he could find a willing audience. On such evenings as he could not get to Rovno he would sit in the tap-room of his inn and repeat those stories again and again to an admiring circle of villagers, and soon a sort of regular story-hour came to be an institution in the village of Mecklovsk. Once or twice each week the Jews of the vicinity, Avramtschik der Brakker, Schmiril der Schneider, Chesskel der Baal-agalah, and the rest, would come together at the inn and listen to Yossel's droll recitals. And as the months passed by and the fame of that story-hour grew, the little innkeeper began to rise in the estimation of his fellows, until at last he came to be considered a great wit, and even a scholar. Indeed, in the eyes of the villagers he appeared a very wonderful scholar, for not only could he now talk familiarly of every tractate in the Talmud, but he could also crack a broad joke, and pitch a bale of hay, and milk a refractory cow without spilling as much as a mouthful.

Yossel, of course, was not insensible to this change in his position among men, and to give outward manifestation of his inner distinction, he began to affect the costume worn only by the most learned of the Jews. He discarded his rough clothes and high boots and peaked cap and began to go about clad in an immense black silk kaftan reaching to his heels and tied with a broad girdle about the waist, black pantaloons tucked into long stockings at the knees to simulate knickerbockers, heavy pious-looking *tzitzis* hanging to his shins and none too carefully concealed, low slippers on his feet, and a big fur-trimmed *shtreimel* on his head.

And—glory of all glories!—people in

he village began to speak of him as 'Yossel *der Chassid*''—''Yossel the 'ious One.''

V

But it was only in the village that is newly acquired scholarship was recognized—and in the village he did not eed that recognition, for his wealth lone made him the leading Jew there. n Rovno he was still to an extent ''Yossele *der Shotch*.'' And he realized hat only some startling coup d'etat, ome signal victory like the capturing of a *bachur* for a son-in-law, could win or him the respect of the men of the own of Rovno. In the planning of hat coup d'etat he suddenly found e had to reckon with a newly arisen nd clearly insurmountable obstacle—Yente, his shrewish wife. This Yente was a scrawny little creature, thin-ipped and hard-featured, with a pecu-iarly keen eye for things material and a bottomless scorn for all else. Not that she was irreligious (God forbid!), but her religion was for the most part a matter of dietary and hardly a matter of spirit. There did exist such Jewesses in those days, just as there do exist such today; good women all of them, very good—but lacking a theological basis for their goodness. Yente was one of them—excessively vigilant in the kitchen lest *treife* food might enter; scrupulous in separating dishes used for meat from dishes used for milk, and cloths for wiping dishes used for meat from cloths for wiping dishes used for milk; but rather skeptical as to the value of most of the other phases of her religion. Especially skeptical was she as to the worth of those pious young men who spent all their days studying that religion, and violently antipathetic was she to her husband's desiring such a young man for a son-in-law.

Many months passed, however, before her antipathy grew belligerent, for at first she did not realize how impassioned was her husband's desire. So long as Yossel merely idled in the Rovno House of Learning she raised no objection; on the contrary, she urged and encouraged him to continue doing so. Yossel was really only a nuisance at the inn, persistently interfering in other people's affairs, and continually ''standing treat'' to pasersby. Nor did she object to his wearing pious-looking clothes. The extravagance it incurred was not too great and Yente, being very negligent about her dress, it pleased her immensely to see her husband in such distinctive apparel. But when she caught him taking trips to Tschinsk—ah, then it was a different matter!

Tschinsk was a fairly large city about forty verst from Mecklovsk, and its attraction for Yossel was its famed rabbinical seminary. After two long years of incessant search in Rovno, the little boor had come to realize that his chances of capturing an unattached *bachur* there were exceedingly poor. The few unordained students under the rav of the town had already been chosen—though they themselves knew nothing of it—as mates for the rav's granddaughters, and although Yossel had been conscious of this from the very beginning, yet he had hoped to win one of those students nevertheless. But after numerous broad hints from the rav and even some direct invectives from the rav's old spouse, the innkeeper saw his hope was altogether a forlorn one; and in the end he was reduced to transferring the seat of his operations to Tschinsk. And in Tschinsk he would undoubtedly have found a tractable *bachur*, for most of the students in its seminary were penniless beggars just praying for the opportunity of mating with the daughter of some wealthy man. To a youngster subsisting from day to day on crusts of bread and weak tea and sleeping on vermin-infested sacks of straw, any sort of a father-in-law is welcome so long as he brings with him a promise of wholesome food and a half-comfortable bed.

But it was just then, in the moment when triumph was almost within Yossel's grasp, that Yente interfered.

And she interfered with distressing firmness. Night and day she berated him, screeching at the top of her shrill voice and beating her flat breasts passionately.

''Thou are mad, altogether mad, *ganz meshugah*'' she shrieked repeatedly. ''Of what use are those learned young fools thou covetest for thy daughters? Only to eat, sleep and weigh down a bench—nothing more! Good working boys, smart business lads, those are the fit husbands for thy daughters.'' It was futile for Yossel to attempt to argue. ''Murderer, *gazlan!*'' she would wail whenever he attempted to reason with her. ''Wouldst kill thy daughters? Madman! Wouldst tie them to young ne'er-do-wells, snivelling schlemiels who will leave them to starve in the streets?'' And with the terrific force of her shrieking, Yente's stringy neck would turn purple and grow stringier still, and her green-brown eyes would flash consuming fire.

Of course, against such tirades poor Yossel was impotent, and to escape them he would rush off to the stable, harness the britschka, and flee pell-mell—to Tschinsk. But Yente was not to be eluded, even by flight. Soon she began to pursue her husband to the city of Tschinsk itself and, shamless as she was, berated him out in the open market place and in front of the synagogue, and even in the very halls of the seminary.

''I don't want thy pious nincompoops for sons-in-law!'' she railed. ''I don't want them, I don't want them, I don't want them!''

And, needless to add, she did not have them. . . .

VI

Thus was little Yossel the innkeeper foiled in his grand passion.

And yet completely and utterly foiled he was not, for as the matter ended, Yossel after all did indeed succeed in climbing somewhat. It happened thus:

In a little house near the synagogue in Rovno there dwelt an extremely pious Jew of so noble an ancestry that despite his poverty he was counted one of the first men in the town. He was not an ordained rabbi, but his learning and piety ranked him high above many who were; he was simply a *chassid*, an extremely pious layman. His name was Elijah Grodno, and it was said his family produced more great rabbis and *chassidim* than any three other families in the Pale. Indeed, he was a direct descendant of the great Elijah Gaon of Wilna himself! Yet he was wondrously modest withal; as modest as he was pious—and as poor as he was modest. A cadaverous grey-bearded old man, lanky and gaunt like a long black empty sack hanging from a nail, he seems to have fared at the hands of his God little better than did Job of old. In truth, his neighbors often called him *der zweiter Iov*. He was a chronic asthmatic, a widower, and a father of four daughters still unmarried. And, characteristically, he often insisted in the House of Learning—and insisted with an emphasis born only of secret misgiving—that this world is but an ante-chamber to the next. . . .

It was his daughters that gave him the gravest concern, for unmarried daughters in the Pale were, even under the happiest conditions, a tremendous burden. Among the Jews of those regions husbands were frankly bought, and if they were pious students, were for years supported by the parents of the bride. And, moreover, marriage feasts were elaborate seven-day affairs. A thrifty mother would put money from the very birth of her daughters to provide for their dowries and weddings. But for these poor daughters of Elijah not a kopeck had been laid aside, and they had little reason to dream of illustrious marriages. They were all of them pale and anemic, especialy one, Rivka—and Rivka was the eldest and had to be married off first. Zilikel, the town match-maker—a merry little red-bearded soul with a stomach perenially receptive—had lauded her many virtues and extolled her resplendent ancestry to the parents of numerous eligible young men; but he had met with no encouraging response. He had never approached Yossel for the sufficient reason that the innkeeper's son, Schmilik, had never seemed eligible. Schmilik had developed into a disgusting young lout, ugly, morose and boorish. But when Yossel heard that Elijah's daughter was in the marriage market, he did not consider his Schmilik nearly so impossible as did the match-maker. Yossel knew Elijah and knew of his noble birth and great piety. He had heard the *chassid* lead in prayer in the synagogue and had seen with what reverence all in Rovno looked up to him. And Yossel at once realized that to obtain one of Elijah's girls for his son would indeed be for him, the innkeeper, almost as great a triumph as obtaining a rabbi for one of his daughters. It would be for Yossel a great ascent in the social scale, and a very enviable achievement. But of course there did lurk in his mind the disquieting consciousness that Schmilik had some rather appalling failings. It did not lurk there long, however, for incessant covetous pondering on the possibility of the match gradually blinded Yossel to his son's imperfections, and soon he broached the matter to Zilikel. But he broached it with cunning diplomacy, endeavoring earnestly to give Zilikel the impression that he, Yossel, was not at all attracted to the match—rather that he was deeply humiliating himself by even considering it.

''What bargain is it?'' he argued loudly, and with a heat manifestly insincere. ''My Schmilik, *my* Schmilik, should take such a girl! . . . A maiden dowerless, without even as much as a kerchief to cover her head! . . . A girl thin as a splinter and white as a washed stone . . . and I suppose sickly, too. Ach, go away, Reb Zilikel, go away! Come not to me with such proposals.''

But Zilikel was not to be deceived by any such bare imposture, and quickly he retorted:

''But I did not come to you. *You* came to''—

''Sha, sha, sha. Enough, enough,'' interrupted Yossel with cunning haste. ''I will hear no more of the matter.''

''So?'' returned Zilikel with equally cunning nonchalance. ''Very well, then, I will go. A good week to you, Reb Yossel, a good week to you.'' And with that the little matchmaker crossed his hands in his sleeves and betook himself slowly down the street. But he had hardly gone a dozen paces before he heard the defeated Yossel calling him back.

''No, no, no, Reb Zilikel! I did not meant to send you off. Wait a minute. Listen.'' The matchmaker, however, did not halt at once. First he feigned a slight deafness, and then he made out he had more urgent matters to attend to elsewhere at that moment. But Yossel would not let him go. ''No, no, no. Listen. I did not mean all I said. No, no. Maybe it *might* be a match after all. Who knows? But hear me out a minute—*yo*, a minute, no more . . . You know, Reb Zilikel, if it *is* a match''—this sotto voce and with a meaningful nudge—''there'll be money in it for the matchmaker. You know''—wink—''I'm not a poor man, Reb Zilikel. No, no, I'm not a poor man.'' . . .

So Zilikel broached the matter to old Elijah.

VII

It was a saddening proposal for the poor *chassid*. Meek and humble as he was, the thought of becoming a *mechutan* to Yossel and of taking that Schmilik for a son-in-law was acutely distressing. Probably he would never have become reconciled to it had not his sister-in-law, Malke, an aunt of the girl, urged the match with all her fearsome strength. Malke was an exceedingly unsentimental person, tall, bony, with a long face, a tight mouth and hard glinting grey eyes; a widowed mother keenly conscious of what marrying off poor girls means. She had had several of her own, none of whom had married with any great brilliance, and she was not a little piqued at the fastidiousness of her brother-in-law. She could not understand how so beggarly a man dared find fault with any sort of a match for his daughter, and she expressed her sentiments with no reluctance.

She was one of those women who have maddeningly shrill voices, but yet seem not to object to them in the least, Malke used hers constantly, talking, talking all day long. Always she had something to contend for, always something to squabble about, and once she espoused a cause she would contribute to it unstintingly all the powers of her redoubtable lungs. Poor Elijah lived in terror of her, and his one constant aim since he had married her sister had been never to afford her an excuse for complaint. But in this matter of Schmilik's—or rather Yossel's—suit he had tragically failed to evade her. Malke's shrill-voiced arguments dinned in his ears continually:

''Not a learned man? Ach, to support a wife nowadays one needs money, not learning. . . . *What?* Learning comes first? Pooh! Nonsense! All thy learning is mud, rubbish, if thou canst not give thy wife bread to eat. . . . Oh, Eliyahu, if only thy poor wife, my sister, could speak now from the grave she also would tell thee that. . . . He is not of fine ancestry, sayest thou? *Nu,* whom does the girl marry: the young man or his great-grandfather? No, no. Enough that *thy* wife—may she rest in bright Eden—enough that *she* was led astray by that talk of 'fine ancestry.' . . . Ah-hah! Now thou takest *that* argument, eigh? Well, what if he is not handsome? Who looks for beauty in a man? Who, I ask thee? Only fools like thy wife! And what did she get for it? An empty stomach and a cold oven, and a houseful of starving children. Yes, yes, I am not afraid to say it in thy face, my pious brother-in-law. *She* learned what marrying a handsome man means! . . . And, aside from that, what right hast thou to talk of beauty? Do not forget thy Rivka herself is none too comely—and none too strong—and utterly poor. And this Yossel—a fool and a boor true enough—is rich, very rich. He asks no dowry. He will even pay for the marriage-feast. And, most weighty of all, the young man is an only son and will not be conscripted. He will not have to run off to America as soon as he is twenty-one, and there make infidels of thy grandchildren. . . . Nu, what more couldst thou ask? What more?''

Thus argued the relentless Malke—and she easily prevailed. Old Elijah, limp and broken by her unsparing tirades, meekly capitulated. The match was agreed upon.

Of course it was but in the nature of things that neither of the two persons most intimately concerned should be at all consulted in the matter. The day of their betrothal the two youngsters were permitted a glance at each other—and a very brief and timorous glance it was—and a month or two later, still complete strangers to each other, they were joined together in marriage—joined together in holy and eternal (and indeed almost inextricable) marriage.

And thus it was that Yossel Horzhovitch climbed—a little.

News from London

By Our Correspondent,

DR. M. EPSTEIN

London, January 20, 1920.

If American Jews desire to know the true meaning of the Jewish War Memorial which it is intended to set up in this country, they cannot do better than to refer to the statement issued by the organizers of the scheme. What do they say? Their aim is to ''establish in the Empire a permanent center of Jewish learning and a monument to the spirit and the purpose which are the heritage and the privilege of Jews. Such a Jewish center in the British Empire, with its powers for the spiritual life, and for the full, pure knowledge of God and man, on which alone those powers are safely based, radiating from a fixed point in all directions and extending the beneficence of Hebraism over the wreckage of militarism and materialism, is the obvious, urgent form which the Jewish Memoial must take''.

The scheme, it is pointed out, ''leaves no Jewish instinct unsatisfied. It fills gaps in the existing organization of Jewish religious education, and it builds on those tried foundations a new and a stronger edifice for the preservation and spread of the moral law. By insuring that every Jewish child shall be brought up in the knowledge of Judaism, that no Jew or Jewess in the future, no Jewish soldier in the battle of life, need be confounded by teachers of other creeds on account of his indifference to his own, the memorial is intended and will contrive to insure the adherence to Judaism by Jews. This is the root idea of the Jewish War Memorial scheme''.

Jews' College Registration

This is finely put, and raises the endeavor to a high plane. On this basis it deserves to succeed, and there is little doubt but that it will. When that stage is reached one of the first institutions to profit will be Jews' College. With us here, as with you, there is a growing shortage of candidates for the ministry. All the apparatus of Jews' College, for instance, serves only thirteen students all told, of whom seven are in the preliminary class. In effect, therefore, there are only six full students at Jews' College. The prospect is not pleasing. There may come a time when Jewish communities in this country will not be able to find spiritual leaders. The phenomenon is intelligible; nor does our community stand alone in having to face this problem. As in the country generally there is a marked tendency for university men to be attracted into commerce because commerce offers better prospects than academic callings, so in the ministry, promising candidates are sucked up in the stream of business because business yields more for the needs of life. It is an economic problem. Who can blame a young man if, conscious of the beggarly pittances given to ministers, he decides to seek his fortune in other walks of life? Nay, more, many ministers already in harness have thrown up their work for more mundane activities because the latter are able to furnish more of the material things of life. Some of these men have turned their backs on the ministry because they are worldly minded. Others because human endurance has its limits. What is the result? Only the weaklings are left, at a critical time when the very best brains are needed for the guidance of a rising generation.

New Responsibilities

A great responsibility rests on Anglo-Jewry. Before the war the Jewish communities of Germany and Austria nobly shouldered part of the Jewish burden. They assisted their brethren in the lands of oppression in eastern Europe; they had their splendid organizations for assisting the helpless and coming to the rescue of the weak. The war has changed the face of the central empires. Economically, conditions are likely to be hard there for many a day, and the disease of anti-Semitism, the symptom of a decaying morality, is making terrible ravages among the German people. The position of the Jews is thus unenviable. They will require all their strength for internal consolidation, and it will be long before they will again be able to play a leading part in Jewry. Their burden will naturally pass to Anglo-Jewry, and for two main reasons: Anglo-Jewry has a noble tradition and is well able to maintain it, and this country is likely to become the political center of gravity in Europe.

A League of Jewries

If in this statement of the position no reference is made to America, our American brethren will understand that this is not due to any lack of consideration, but merely to geographical conditions. America is far away from Europe; England is near. That is why England will have to shoulder the burden first. But American Jewry cannot be left out. It ought to be a point of policy with Jewish leaders in both countries to bring about co-operation between the two communities. Why not a close working arrangement for all English-speaking Jews? Here the Order may possibly be able to lead the way, and the London Lodge destined to play a part in cementing such an understanding. One way might be for the Order to open an office in London, which would be a clearing house of ideas and needs for the Old World, a channel of intercourse between the Old World and the New, and a transmitting station of American enthusiasm for the Jewries of Europe. Is there not great scope for the Order here? And is not this the psychological moment? The problems of Jewry are the same the world over. Religious education, the supply of ministers, helping the poor and healing the sick, defense against defamation, combatting the lies of the anti-Semites—are not these needs common to all of us? This is the age of the League of Nations. Why not a League of the Jewries of the world? Whatever happens in Palestine, the majority of Jews will still be in the Diaspora. Why should they not unite for common action? In the multitude of counsellors there is safety.

Dr. Nordau in London

We have in London at present a Jew who is well-known all over the world—Dr. Max Nordau. His head is graced with the crown of old age; but his spirit is young still. We saw him recently fondle a little girl; only a woman could have shown such touching tenderness. Children and animals are his passion; and those who love children must be forever young. Nordau has suffered much during the war; and now he is finding sympathetic and kindly attention among friends. It is quite clear that he has not yet become accustomed to his present environment, and his public utterances are wisely guarded. Only to one, made quite soon after his landing, was exception taken as being ill-advised. Here it is—a conversation between a journalist and Nordau:

''On the question of dual nationality, Doctor, what will be the attitude of the Palestinian Jewry towards other Jews?''

''There can be no question of double nationality.''

''Then, to the Jews of Palestine, Jews living in England will be foreigners?''

Dr. Nordau hesitated. ''I have my own ideas on that, but I could not say it will be adopted by the new State. The Palestinian Jews would have their status as citizens of Palestine. If other Jews in Britain prefer to hold to their British citizenship we should not try to prevent them. On the other hand, those who live in foreign countries, but desire to be Palestinians, can do so; they would be subject to certain small taxes. But there can be no double nationality admitted by the new State.''

This is a personal view only, although the person concerned is a prominent Zionist leader. It should be remembered, however, that the movement as such has formulated no views on this question. How could it, seeing that nothing definite has yet been settled about the status of Palestine and the Jewish population there? The leaders are, however, making plans in regard to practical questions, such as colonization and economic developments, and Nordau is assisting with all his might. Meanwhile, Mr. Herbert Samuel has gone out to Palestine to consult with Lord Allenby, and no better choice could have been made. Mr. Samuel's brother, Sir Stuart, has likewise been on a mission in which Jews are concerned; he has just returned from Poland, and his report is awaited with interest. In order to show public appreciation of the services of Sir Stuart, a dinner is to be given shortly in his honor.

Obituary

Public men of the type of the Samuel brothers are not too numerous, and when one joins the great majority the community is the poorer. During the last month we have had to deplore the loss of Sir Charles Henry, a prominent politician, a distinguished Member of Parliament, and one of the foremost leaders of the Liberal Party. In the community he was known as the principal supporter of the Jewish Soup Kitchen, and as the main financial power behind the new Jewish paper in London. His views on Jewish problems may not have found ready acceptance among all classes of his fellow-Jews, yet Sir Charles Henry was a prominent citizen. Different from him in every way was another Jew of distinction, who has also gone to his eternal rest. Philip Ornstein, the secretary of the United Synagogue, wielded a great influence on the internal organization of the community in that he managed the communal machine. The United Synagogue controls the majority of the Jewish ministers in London, and the chorus of praise which came from them is a good indication of the tact and common sense of Ornstein. In the domestic economy of the community his was a position of some importance, and it looks at present as though it will be difficult to fill it adequately. But we shall see.

Hospital Sunday

It is to illustrate this spirit that we again call attention to a fact worth noting. We have in London an institution called Hospital Sunday, one Sunday in the year when collections are made for the Metropolitan hospitals. Needless to add, Jews participate, and though they form one of the smaller communities in the capital, their contribution is the second largest, coming after that of the Church of England. A total of £40,000 was collected in 1919, of which some £29,000 came from the National Church, and £2,000 from the Jews. In order to place this amount in its proper perspective, the following figures should also be given: From the Congregationalists there came £1,800; from the Wesleyans £1,100; from the Baptists, £1,000; from the Congregationalists, likewise £1,000; from the Roman Catholics, £938, and the rest from numerous smaller bodies. But the Jews, in point of numbers, are among the smallest, yet their share was great. This is as it should be.

The Woman Preacher

The women are coming into their own. We now have at least one lady in the House of Commons, and women's influence is making itself more and more felt for good in public life. It is not, therefore, so very surprising to hear that at one of our Synagogues there was recently a woman preacher. The Synagogue was that at Cambridge. which is conducted by and for the students of that ancient university, and the preacher was a lady learned in Hebrew lore. She was no other than Mrs. Redcliffe Salaman, whose husband is an old Cambridge man, and whose home is not far from the university town. But Mrs. Salaman is also the daughter of the late Arthur Davis, who taught his girls so much Hebrew that they could vie with many a Jewish minister in knowledge of Jewish literature. Mrs. Salaman has rendered many an old piut into beautiful English verse, and may lay claim, apart from this, to be a poetess. Who, then, could be more fitted to preach in a Synagogue? But this interesting event does not stand alone. We believe that one of the Jewish congregations in Glasgow has enfranchised its women members, giving them equal rights with men. The prospect holds out some puzzling possibilities. Will women sit in the ''warder's box''? Will a woman distribute the Mitzvot? And what far-reaching consequences will all this have on the religious education of Jewish girls? It may appear strange, but stranger things have happened. Perhaps the United Synagogue, that stronghold of anti-deluvianism, may also open its doors and its ears to women's advice. It must be confessed that there are many women who would be glad to join the Lodge as full members. So far, however, they are contenting themselves with the Women's Auxiliary, which appears to have found favor. The first official meeting of this body is to be held towards the end of the month, and no doubt more will be heard of it in this column in due course. The Lodge, too, commences its full peace year in February, and all the brethern entertain hopes of considerable achievements before it closes. Last year still had some of the difficulties of the war period, and Brother Goodman, our president, has been a tower of strength throughout.

Loan Fund for Foreign Members

Many Additional Subscriptions to Relieve Distress of B'nai B'rith Members in Eastern and Central Europe

THE following contributions in addition to those acknowledged in previous issues of the News, have been received to swell the Order's Loan Fund for the Relief of War Stricken Members abroad:

DISTRICT No. 2

Denver Lodge $2,313.00

Denver, Colo.

Denver Lodge, $500; The Marx Co., Boise City, Utah, Isaac Beer, $100; S. P. Rosenbaum, S. W. Brenhard, L. H. Gulman, J. Rodman, $50; S. H. Caminsky, Dr. R. Levy, Max Perotin, D. B. Simon, B. Schradsky, Plocken Bros., $25; A. Scheyer, B. Lutz, D. E. Harlem, Sig Strauss, L. Grauman, Ab. L. Goldstein, M. L. Anfenger, Phil Hornbein, J. Elsner, $20; S. Simon, Aaron Friedman, Percy Morris, $15; Dick Simon, P. Morris, A. J. Weisbrod, A. B. Hirshfeld, Moe Frank, Louis Frank, Ernest Morris, M. Samuelson, A. J. White, N. Cohn, W. N. Klein, Phil Hertz, B. Borwick, P. Ragooland, S. Ross, L. H. Greenwald, A. Grossman, H. Hayutin, L. Charney, S. Love, N. Weissman, H. Schwalb, A. Gluck, L. B. Klein, M. Schayer, A. Waldman, J. Leson, M. Yaker, H. Schlessinger, M. L. Adelman, G. Jarecki, S. Grimes, M. Michaelson, Michael Michaelson, L. Stern, D. Tober, M. Waldman, N. Waldman, J. H. Harrison, J. I. Schwartz, H. J. Schwartz, Chas. Bomash, Chas. Wertheimer, Dr. J. Mortimer, S. F. Disraelly, J. Lerand, B. Solomon, Bela Berger, F. Grant, E. J. Wittleshofer, A. Grauman, J. Rittmaster, M. W. Forman, J. Feder, S. J. Heller, A. D. Millstein, Dr. O. Shere, Max Schayer, M. J. Krohn, Henry Levy, Wolf Karsh, Wm. Goldberg, G. I. Segal, M. Hellerstein, S. Preiss, J. Zigmond, Nathan Schwartz, S. J. Shaffron, L. Buka, S. R. Zwetow, Ben Claff, A. Friedman, D. Jacobs, O. H. Radetsky, B. Englander, P. Spiro, Mose Marx, Ben Green, A. Wagman, Max Goldberg, S. Friedenthal, Victor Cohn, H. Ornauer, $10; Cash, $208.

DISTRICT No. 5

Kinston Lodge $80.00

Kinston, N. Car.

Newport News Lodge $500.00

Newport News, Va.

DISTRICT No. 6

Covenant Lodge $150.00

Duluth, Minn.

Louis Zalk, H. Y. Joseph, $25; E. Sandler, Louis Freimuth, N. A. Cook, H. Elevitch, L. Levine, $10; Cash, $50.

Gilead Lodge (Additional) $115.00

Milwaukee, Wis.

Oscar N. Stein, Sol. Minner, $25; Wm. Link, Moritz Zarne, Max Sadek, $15; Julius Strand, Louis H. Pentler, $10.

Saginaw Lodge $570.00

Saginaw, Mich.

Max Heavenrich, $100; A. D. Philippe, S. Seitner, Ad. Seitner, I. Saperston (Alba), $25; M. Nover, Sobel Brothers, B. Cronewalt, W. A. Wolsey, Louis Levinson, Louis Mautner, $20; I. Oppenheim, I. Rich, I. Krohn (Carson City), $15; A. Greenbaum, J. Thal, M. Friedman, D. A. Wolsey, B. Kramer, A. S. Levinsohn, Lenick, Sam, Harry and Jay, B. I. Rosenberg, Sam Dembinsky, J. D. Kellar, H. L. Taub, I. Mandelstam, A. Schott, Chas. Marinthal, J. H. Stark, Saul Goldstein, Max P. Heavenrich, $10; Cash, $35.

Des Moines Lodge (Additional) .. $15.00

Des Moines, Iowa.

Sam Abramson, $15.

DISTRICT No. 7

Maimonides Lodge $250.00

Nashville, Tenn.

Deborah Lodge $125.00

Greenville, Miss.

Louis Riteman, M. A. Bergman, Dr. Scott, M. L. Solomon, Joe Weinberg, H. Cohn, Nelms & Blum, M. Rosenstock, Leon Fletcher, J. Romansky, $10; Cash, $15.

Huntsville Lodge $100.00

Huntsville, Ala.

Zadok Lodge $50.00

Selma, Ala.

Abraham Levi Lodge $425.00

Jackson, Tenn.

Louisiana Lodge $1,000.00

Shreveport, La.

E. R. Bernstein, Michel Bernstein, S. L. Herold, Ike Muslon, S. G. Dreyfus Co., $100; D. G. Dreyfus Co., Louisiana Lodge, No. 107,, I. O. B. B., Florsheim Bros. Dry Goods Co., H. G. Friedman, M. L. Batt, Aaron Freedman, Elias Goldstein, N. N. Kronenberg, $50; A. W. Roos, Sam Feist, A. B. Freyer, H. M. Weil, Joe K. Herold, Felix Weiller, $25.

Zacharias Frankel Lodge $1,086.00

Galveston, Tex.

E. Hochman, $60; Robt. D. Cohen, Sr., M. Krulewich, $50; D. W. Kempner, I. H. Kempner, R. Lee Kempner, S. E. Kempner, $37.50; Sam I. Miller, $35; H. Nussbaum, $28; L. Silberman, Jules Block, J. Nussbaum, Zacharias Frankel Lodge, No. 242, M. N. Bleich, $25; Ben Bonart, H. H. Levy, $20; H. Blankfield, Joseph Bonart, Moritz Brock, Robt. I. Cohen, Jr., S. Schornstein, L. Helfant, $15; G. H. Aronsfeld, Gus Block, Rabbi Henry Cohen, Sam Frenkel, T. D. Heinler, Emil Kahn, Jacob Littman, A. Oshman, Sol Rosenberg, E. Samuels, Maurice Wansker, H. B. Meyer, J. Weinberger, David Weinberger, Leon Block, Max Schrieber, M. Klein, L. Rosenthal, $10; Cash, $165.50.

Gulf Lodge $1,245.00

New Orleans, La.

Gulf Lodge, $500; Archibald A. Marx, $100; Erhard Mayer, $75; Isaac Kohlman, $50; Julius Bodenger, David Ettinger, Haspel & Davis, Nathan Kohlman, Moise Levy, Jr., D. H. Muroh, Wm. Irving Moss, Jesse S. Rosenfeld, A. Heeg, A. Ullman, $25; Ralph J. Schwarz, $15; M. Baar, J. Bloch, H. Brutman, S. Diamond, S. S. Goldberg, Jacob Goodman, Gabe Hausman, David Kohlman F. H. Lande, Henry Latter, Fernand K. Levy, Sig. L. Loeb, Sol Marx, Max Scheinuck, J. Stahl, A. Steinhardt, Max Tannenbaum, J. W. Henberg, $10; Cash, $60.

Edward Lasker Lodge $245.00

Tyler, Tex.

B. Wadel, $100.

Texarkana Lodge $150.00

Texarkana, Tex.

Louis Heilbron, B. Sterling, H. Kaplan, Sam Garber, N. Friedman, D. S. Roth, Ray Heilbron, J. Scherer, Morris Lacofske, M. Sandberger, Leon Arnold, B. Fane, D. S. Silverman, S. W. Papert, Leo Krouse, $10.

Rebecca Lodge $135.00

Alexandria, La.

Rebecca Lodge, No. 240, $15; Wm. Peterson, George Ginsburg, I. Posner, H. L. Simon, $10; Cash, $80.

Calcasieu Lodge $285.00

Lake Charles, La.

L. Kaufman, $50; M. J. Muller, J. J. Utitz, M. Rosenthal, $20; Joe Jacobs, H. and M. Uhry, E. Kaufman, $15; Sam Bendel, J. Frank, Sam Kaufman, A. Levy, A. W. Mayer, Henry Meyer, L. Reinauer, S. Reinauer, Marcus Meyer, Ben Reinstein, $10; Cash, $30.

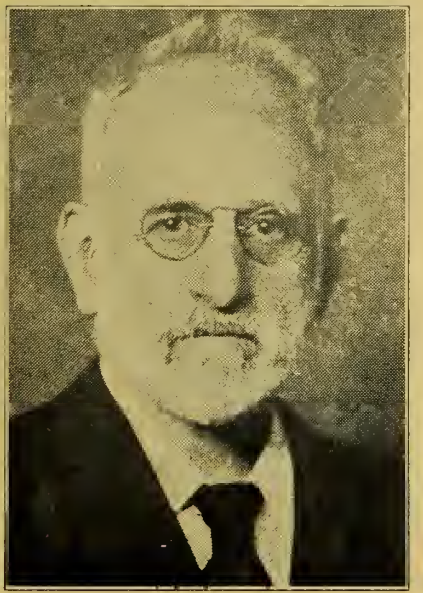
European Fund Distributor

Announcement is made by Felix M. Warburg of Kuhn, Loeb and Company, chairman of the Joint Distribution Committee of the American Funds for Jewish War Sufferers, that Dr. Julius Goldman, of this city, active in Jewish philanthropy for nearly half a century, has been selected to head all the American Jewish relief activities of the Joint Distribution Committee in Europe, with the title of director general.

Dr. Goldman, Mr. Warburg stated, sailed this week on the Mauretania and will be absent more than a year. Dr. Goldman accepted the responsibility upon the solicitation of the members of the Joint Distribution Committee, who comprise the leaders of Jewry throughout the United States, and has given up all of his personal affairs to devote his entire time to the tasks of immediate relief and future rehabilitation of the Jews in every country abroad affected by the war.

The selection of Dr. Goldman and his departure marks the extension of the plans of the Committee for affording permanent aid on behalf of American Jewry to the Jews of Europe and the distribution of the funds and supplies secured in the United States.

It will be the task of Dr. Goldman to receive the reports from the different countries where relief for the Jewish populations is so urgently needed, to negotiate with the officials of the various governments, to co-operate with the American Relief Administration European Children's Fund, headed by Mr. Hoover, the Red Cross and other organizations, and to transmit to the Joint Distribution Committee the information which is only to be obtained at first hand, so that the Committee, in its appropriations and in its shipments of clothing and foodstuffs, may be guided by a knowledge of the situation as it affects all of the countries of Europe rather than any one locality.



Dr. Julius Goldman

The Joint Distribution Committee will now be in a position, through its American representatives abroad, to judge much more accurately and to act with much greater efficiency in relieving the conditions which afflict the great percentage of all the Jews in Europe.

Student Service at Ann Arbor

Approximately four thousand students, members of the factulty of the University of Michigan, and townspeople of Ann Arbor assembled in the great Hill Auditorium on the evening of Sunday, January 18th, to participate in the seventh annual union service, held under the joint auspices of the University of Michigan and the Jewish Student Congregation of the University of Michigan.

The music on this occasion was furnished by a chorus of eighty students, and was highly inspiring. The service was participated in by Rabbi Leo M. Franklin, of Detroit, Supervising Rabbi of the Student Congregation; the Scripture lesson was read by Prof. Trueblood, of the Department of Oratory, and the traditional three-fold benediction was pronounced by Rev. C. C. Robbins, of the Unitarian Church.

Rabbi Louis Wolsey, of the Euclid Avenue Temple, Cleveland, Ohio, was the preacher of the evening and he gave a masterful and inspiring address on the subject, "Religion and Honest Doubt". The sermon was pronounced by many who heard it to be one of the most stimulating addresses that has been made to the students of the University in a long time.

The Jewish Student Congregation of the University of Michigan is steadily growing, not only in numbers, but in influence from year to year. Each week religious services are held in Lane Hall through the hospitality of the University Y. M. C. A. However, there is a growing need for a Jewish chapel at the University of Michigan, in which all distinctly Jewish activities may center. It is hoped that means may soon be found for the building of such a chapel.

Students Hold Services

More than three hundred persons, including members of the Jewish Students' Congregation of the University of Missouri, Columbia, Mo., met recently under the leadership of Dr. Leon Harrison, of St. Louis, supervisor of synagogue and school extension in northern Missouri. Due to the general favor with which this meeting was received, a program of fortnightly Sunday evening services has been arranged for the remainder of the academic year. Mr. Rabbinett, a citizen of Columbia, pledged $100 for the support of the student organization. A movement is now on foot to secure permanent quarters.

Dr. Englander Visits Colleges

Dr. Henry Englander, professor at the Hebrew Union College, recently lectured at the Ohio State University, Columbus, Ohio, to a congregation of 125 students. Dr. Englander also addressed the Jewish students of the University of Kentucky, at Lexington, Ky.

BUY W. S. S.

D. G. L. No. 3 Convenes at Atlantic City

Cleveland, Ohio

Under the auspices of the B'nai B'rith Civic Forum and the Collegiate Club, a discussion of the city managing plan was given at the B'nai B'rith Building, January 22nd, by Prof. Halton, chairman of the City Managing Committee.

The B'nai B'rith Chess Team engaged in a contest with the Cleveland Chess Team on January 26th. This far, the B'nai B'rith Team holds first place in the Cleveland Chess Tournament with a percentage of 1.000.

The B'nai B'rith Drama Club read "The Tidings Brought to Mary", by Paul Clandel, at its meeting on February 1st. The reading was directed and the discussion led by M. Raymond O'Neil, director of the Play House.

The third regular meeting of the B'nai B'rith Speakers' Club was held at the B'nai B'rith Building, January 25th. The subject, "Resolved, That Zionism is the solution of the Jewish problem", was defended by Brothers David L. Rubin and Morris Friedman. Some of those who opposed them were Western Reserve University students. The discussion was general, nearly all of those present taking part.

On January 15th, Cleveland Lodge held a regular old time meeting, at which its newly elected officers were installed. A number of past presidents and members of long standing were present, as well as many of those recently admitted to the Order. After the program of the evening was over, there was a meeting of officers and members, a greeting of long known brothers and a cordial welcoming of new brethren. Remarks by the new officers were put before the gathering in motion picture films. Smokes were passed around to all and entertainment numbers rounded off a most enjoyable evening.

Pittsfield, Mass.

On Monday evening, January 12th, Adullam Lodge, No. 326, held a public installation of its newly elected officers at the Hotel Wandell, which was followed by a banquet, at which several able speakers addressed the audience. Between the speaking local talent entertained and at the conclusion of the entertainment dancing followed until 1 a. m. Brother Julius Illch, of Albany, N. Y., installed the officers, and was the first speaker of the evening. He spoke very eloquently on the work of the Order and impressed on his hearers especially the Americanization work that the Order is doing, and also dwelt on the activities of the Anti-Defamation League. Brother Dr. Louis Smirnow, of Bridgeport, gave several readings of his own original poems, and Brother Rabbi A. J. Abrams, of Bridgeport, concluded the speaking of the evening with a stirring address.

Monitor George A. Newman acted as the toastmaster for the evening and as usual exceeded the expectations of his brethren in the capable manner in which he introduced the various speakers and his very witty remarks.

Adullam Lodge was very active in the raising of $16,000 for the Jewish War Relief, from approximately 1,200 men, women and children of the Jewish faith. Pittsfield as usual went over the top, as our assignment was $15,000. Considerable credit is due to Brother George A. Newman, who not only contributed very generously himself, but was the means of getting a good many to increase their subscriptions. Brother Newman was practically responsible for the raising of $7,000 of this fund through his own efforts.

Comprehensive Revision of By-Laws; David Bortin Elected President

DAVID BORTIN, of Philadelphia, was elected district president of the Independent Order B'nai B'rith unanimously to succeed Marcus Feuchtwanger, of New Castle, Pa., at the biennial convention of the Grand Lodge, which was held in Atlantic City on Sunday and Monday last at the Hotel Breakers. Three hundred delegates, representing forty-five lodges in Pennsylvania, New Jersey, Delaware and West Virginia were in attendance.

Marcus Feuchtwanger, of Newcastle, Pa., president of the Order in the Third District, in the course of his annual address on Sunday morning, asserted that there had been a gain of 43 per cent in the order's membership in the Third District. The membership is now over 4,500.

President Feuchtwanger recommended that $5,000 be contributed to the B'nai B'rith Orphanage at Erie, Pa., which now contains forty-eight children. He recommended also that fifteen delegates to the convention of the Constitution Grand Lodge, which is to sit in Cleveland in May, be selected from the eighteen surviving past presidents of the district organization, and he urged that every effort be made to bring the younger element of foreigners into the Order, which was the pioneer among Jewish benevolent fraternities in the United States, in order that they may become familiar with the spirit of Americanism through meeting native-born Americans on the lodge floor.

Mr. Seelenfreund Speaks

At the session on Sunday afternoon Mr. A. B. Seelenfrenud, of Chicago, secretary of the Grand Lodge, described the condition of the Jews in the war-torn lands of Europe.

Mr. Seelenfreund, who lately returned from Europe, where he went to obtain first-hand information concerning the plight of Jews in foreign lands, declared that conditions among the people of his race could not be much worse, that their sufferings were intense, and that their immediate relief was necessary.

He made a vigorous plea for contributions of money to assist the stricken people and declared that the order in America expected to raise a fund of at least $150,000 through subscription. This fund would be sent to Europe to be used in relieving distress in the stricken countries.

The gathering was addressed on Sunday afternoon by Jeanette Miriam Goldberg, of Philadelphia, representing the Jewish Chautauqua Society. She made an appeal for an appropriation for a course of lectures in the universities of the district by Jewish men.

The Social Service Committee in reporting asked for $2,500 for social service work, and a similar amount was asked for by the Intellectual Advancement Committee.

Isidor Sobel, for sixteen years postmaster of Erie, presided over a meeting of the Board of Governors of the Erie Orphanage and Home for Friendless. $5,000 was appropriated toward the maintenance of the home out of the treasury of the Third District.

Gold Medal Awarded Simon Wolf

The annual gold medal awarded by the Order in America to the man, who rendered the most conspicuous service to the Jewish race during the year, was presented Sunday night to Simon Wolf, of Washington, founder of the Orphans' Home for Jewish Children at Atlanta, Ga. Last year the medal was awarded to President Wilson. The presentation was made by Jacob Singer, of Philadelphia, former Register of Wills.

Mr. Wolf delivered an address in the course of which he stated that the endowment fund for the home had reached a total of $102,000 in five years. He paid a glowing tribute to Mrs. Joel Hillman, of Atlantic City, for her work in behalf of the home.

Dr. S. Goldenson, of Pittsburgh, and Isidore Rosenthal, of Lancaster, delivered interesting addresses.

Committee Reports

Jacob Singer was chairman of a committee comprising also Judge Strauss of Wilkes-Barre; Judge Josiah Cohen of Pittsburgh; Frederick Jay of Newark, and Dr. Isador Rosenthal of Lancaster, which presented a report on Monday recommending a comprehensive revision of the by-laws and rules governing the forty-five Lodges in the district, embracing Pennsylvania, New Jersey, Delaware and West Virginia. The codification as adopted places the organization upon a more effective basis than ever before.

Samuel Grabfelder, formerly of Philadelphia, presented the report for the Denver Hospital for Consumptives, one of the largest of the Jewish philanthropies in the United States, and the district delegates voted as a unit to continue their support of the institution through a per capita tax. The convention voted also to make an annual subscription for the support of the Eagleville Sanatorium in Pennsylvania.

Enthusiasm was manifested also over reports that the nation-wide campaign of the Anti-Defamation League for the barring of the "Merchant of Venice" from school play repertories and the elimination of race prejudice on the stage, the screen and in the press is growing steadily.

One thousand dollars was contributed by the district towards the fund being raised for B'nai B'rith members in Europe.

Officers Elected

The following officers were elected: David Bortin, president of the Third District; Maurice Schaffner, Erie, Pa., vice-president; Harry W. Platowsky, of Philadelphia, second vice-president; Joseph Herbach, of Philadelphia, secretary, and M. S. Meyerhoff, of Philadelphia, treasurer.

St. Joseph, Mo.

Twenty-five new members were initiated on December 28 at Temple Adath Joseph by the Kansas City Degree Team, Rabbi Harry H. Mayer of Kansas City assisting in the initiation. A Kosher supper was served.

On December 19, the lodge was addressed by Bro. Sidney Kusworm of Dayton, Ohio, President D. G. L. No. 2.

St. Paul, Minn.

Minnesota Lodge No. 157 of St. Paul, Minn., gave a splendid banquet and celebration of B'nai B'rith day on Jan. 5, 1920. More than 250 people attended. Installation of officers of the Lodge took place at a well attended meeting on the evening of Jan. 12, 1920.

THE JEW AND THE LODGE

The idea of the lodge has vastly changed since the day of its original institution, itself lost in the midst of the ages. In our time, the business of the lodge is for social fellowship and good deeds, a splendid purpose and one to be encouraged. Of course, its labor is frequently abused, yet even this fact does not detract from the lodge's worth. Its lingering secret business grates on the sensitive nerves of those who understand the ancient need of secrecy and that in these times such is unnecessary; even so, the insistence on secrecy, anomalous and insignificant, does not depreciate the lodge's potentiality. Apart from certain religious discriminations in some quarters in lodges organized on non-religious, non-political, and all other non-devisive factors, discriminations, which contradict the lodge's fundamental constitution, the lodge has invaded the field of religion. Thus, we Jews have the Independent Order B'nai B'rith, the national and international mouthpiece of Jewry, irrespective of the national and religious differences of Jewry and many other lodge bodies, catering to particular circles and existing successfully or precariously for endowment and benefit features.

The I. O. B. B., however, is the distinctly supreme Jewish lodge. It is the bounden duty of every Jew, worthy and honorable, to be identified therewith. Strange, however, it is that a large number of our coreligionists frown with disfavor on the Order, but seek to be identified with non-Jewish orders, even regard membership and in instances tolerance in the latter as a privilege. The Jew, in our opinion, who is not a Ben B'rith is not a fit subject or citizen for any of the non-Jewish lodges. We have known of Jews who have been accorded subordinate and even grand lodge honors in our Order, and have resigned in order to affiliate with non-Jewish orders, as if the latter would give them a neshamah yetherah, and condemned the Jewish order; or who have become sore-heads because they could not have their way and quit, as if their loss would be any hurt. The time will come, and it is near at hand, when the Jew who is not a Ben B'rith will not possess any standing in Jewish life. Every city and town must have their congregation or congregations, but must also have their B'nai B'rith lodge, each giving and receiving strength from the other.—(Montague N. A. Cohen in the Portland Jewish Tribune).

Yonkers, N.Y.

Yonkers City Lodge No. 451 held a public installation of officers on January 4, on which occasion also twenty-six new members were initiated.

A concert given by the children's orchestra at Temple Emanuel followed the meeting.

Yonkers City Lodge, which only about a year ago was about to lose its charter, has since that date enjoyed a general awakening and at the present time has a membership of seventy-five, all in good standing. Credit for the revival is due largely to the efforts of Bro. E. J. Goodhart, a governor of the I. O. B. B. Home at Yonkers and Bro. Max Rothschild, secretary of the lodge.

Reno, Nev.

Reno Lodge and the Ladies' Auxiliary held a banquet and dance early in January, which was attended by practically all of the 99 members of the two organizations. This lodge, which, according to its secretary, is located in the "biggest little city in the United States of America", assessed its members $3.00 at its last meeting for the loan fund.

Convention of District Grand Lodge No. 1

Bridgeport, Conn.

The seventh annual charity ball of rmony Lodge took place this year the Stratfield ballroom on February n. The proceeds are being distrib- ed in equal portions to the local Jew- 1 charitable organizations. The Char- Ball beneficiaries are all doing rthy work among different lines for e relief of the local poor and needy.

Flint, Mich.

Sunday, February 8th, was a big day r Flint Lodge, No. 656. In the after- on a class of 39 candidates was initi- ed by the Detroit Degree Team. A rge delegation from Pisgah Lodge of etroit attended, coming to Flint in ecial chartered cars, and Bay City d Saginaw sent special delegations. ne of the big features was the Pisgah odge Glee Club, composed of 15 mu- cians, who participated in the ritual- tic work and gave a musical program the evening entertainment in Dryden all. Brothers Joseph Cummings, edi- r of the "Jewish Chronicle", of De- oit, Rabbi Samuel S. Meyerburg, abbi Lupo, Adolph Finsterwald, presi- nt of Pisgah Lodge, and Brothers osenthal and Alexander delivered in- resting addresses at the afternoon and ening sessions. The out of town uests were tendered a dinner at the resden Hotel in the evening.

Miami, Ariz.

Miami Lodge, No. 826, held the in- allation of its newly elected officers t the regular meeting Jan. 12.

The lodge has closed a lively year. ost of the meetings were well at- nded and were the scenes of many ebates. Though the community is nall, the Jewish population totaling bout a hundred persons, the interest in ommunity affairs was tense. The mem- ership, numbering 23 at the beginning f 1919, was raised to 36, leaving only bout a half dozen eligibles not mem- ers.

Among the accomplishments of the odge during the year were the estab- shment and operation of a Sabbath chool for the nominal fee of one dol- r for each child, the launching of a 'nai B'rith Building Fund, the ban- uent given to the visiting officers of he District Grand Lodge No. 4, the elebration of the Rosh Hashonah and om Kippur holidays by services; also he Purim, Sukkoth and Chanukah days y social entertainments. The Lodge esponded generously to public appeals.

The new year bids fair to be as in- eresting as the last one and everyone primed to delve into the work with enewed energy.

New London, Conn.

Fraternity Lodge, No. 743, held its ixth annual banquet and dance at the Iohican Hotel, on January 21st. The ffair, in attendance and sociability, as the most successful in the history f the lodge. About 15[illegible] [illegible]d two or ies and guests sat down to a [illegible] there enu in the main dining room o[illegible] otel. The jazz orchestra furnished nusic during the meal and community inging was one of the interesting and njoyable features of the evening.

President Morris Labchansky pre- ided as toastmaster and addresses were elivered by Rabbi S. Abram of Bridge- ort, Brother Charles H. Shapiro, past resident of District No. 1, and Brother oseph Koletsky, president of Horeb odge.

Many Notables Address Springfield Meeting—Henry Lasker Elected District President—Impressive Initiation Ceremony

The annual convention of District Grand Lodge No. 1 was held at Springfield, Mass., on Jan. 31, Feb. 1 and Feb. 2. On the Friday evening preceding the opening of the convention, special B'nai B'rith services were held at Temple Bethel, a B'nai B'rith choir participating. The sermon was delivered by Rabbi Samuel M. Gup.

Mayor Opens Session

An informal reception was tendered to the visiting delegates and guests at the Hotel Kimball on the following evening. On Sunday the business sessions were opened with a word of welcome from Mayor Adams, of Springfield. Retiring president, Charles H. Shapiro, of Bridgeport, replied for the convention.

Henry Lasker

The election of officers occupied the remainder of the time of the convention during the morning. The officers as elected are: President, Henry Lasker, Springfield, Mass.; first vice-president, Dr. J. L. Blumenthal, of New York; second vice-president, Archibald M. Hillman, of Worcester; treasurer, Herman Asher, of New York; secretary, Max Levy, of New York; chairman of committee of finance, Louis W. Osterweis, of New York; president of board of governors of the Home for Aged and Infirm, Yonkers, N. Y., William Goldsmith, of New York; chairman of the committee on general fund and charitable objects, George A. Newman, of Pittsfield; chairman of intellectual advancement committee. William Klapp, of New York; chairman of committee on endowment and reserve fund, Meyer L. Victorius, of New York; chairman of District Court, Julius Illch, of Albany; chairman of committee on employment and rehabilitation, Philip M. Winkler, of Boston; chairman of social service committee, Dr. Herbert S. Goldstein, of New York; chairman on law, former Mayor Samuel Campner, of New Haven; chairman of committee on religious activities, Dr. Joseph Silverman, of New York.

Initiation Ceremony

[illegible]ose of the morning session [illegible]sident Shapiro was given a Bible by the children of Beth El Synagog. Presentation was made by President Henry Lasker. Initiation of candidates from Springfield, Holyoke, Hartford and New Hampshire took place in Odd Fellows' Hall in the afternoon. The candidates entered the Lodge under the direction of Isadore H. Hurowitz, president of the degree team. The degree team which initiated candidates was composed of: President, Isadore H. Hurowitz; vice-president, Charles V. D. Siegel; monitor, Frederick Rabinovitz; assistant monitor, Harry Goldman; treasurer, J. J. Davidson; secretary, William Gelin; warden, Paul Dorfman; impersonators, light, Dr. Charles W. Krasnoff; justice, Joseph Bonchi; peace, Henry Cohen; benevolence, Herman Green and Frank Barnett; Moses, Joseph Webber; brotherly love, Dr. Joseph Ginsberg and Walter Bearg; harmony, Jacob Katz; truth, Bernard S. Feiner; spirit of '76, Dr. A. E. Palmer, David Kaplin and Abraham Chiz; shepherds, Israel Glickman, Nathan Sobel, Louis Wolf, Samuel Brisk and Louis Radner; choir, Rabbi Samuel Price, Abraham Cutler, William Smith and Max Baker; organist, B. B. Kalman; violinist, Milton Aronson.

A. B. Seelenfreund, of Chicago, executive secretary of the Executive Committee of the Order, gave an interesting address at the close of the initiation exercises. While in Europe recently Mr. Seelenfreund had the opportunity of seeing the wrongs perpetrated upon Jews in Poland, Roumania, Germany and Austria. He said thousands were killed without any reason whatsoever. He stated that $30,000,000 had been distributed among the people abroad and that more money was needed for the furtherance of the work.

During the afternoon session the visiting ladies were shown the sights of Springfield and the surrounding country and after a long sleigh ride returned to Temple Beth El where tea was served.

A banquet in Hotel Kimball in the evening to which more than 500 sat down served to bring to the convention an array of speakers of prominence in state and Jewish affairs. Lieut.-Gov. Channing H. Cox and Rabbi Samuel Schulman, of Temple Bth-El, New York, were the chief speakers.

Address by Governor Cox

Lieut.-Gov. Cox gave a brief but straight to the point talk on present day affairs as they relate particularly to the Jew. He declared that during the war the barriers of religious pride had been swept away and that with the coming of peace the people should not rebuild such barriers. The lieutenant-governor also said that, although the war across the water has been ended, the people of the country must prepare to fight against the nation's internal enemies in the shape of anarchy and radicalism.

Dr. Schulman's address was an appeal to all Jews not to forsake their Covenant for false ideas of the present day.

Other speakers of the evening were: Dr. Myron Wessler, president of Springfield Lodge; Charles H. Shapiro, past president of the district; Henry Lasker, newly elected president, and Charles Hartman, member of the executive committee for District No. 1.

The business sessions were resumed on Monday morning at the Municipal Auditorium, and in the afternoon the visitors were taken on a tour of the prominent manufacturing plants of the city. The convention closed Monday night with a grand ball at the Municipal Auditorium.

Buy W. S. S. -:- Buy W. S. S.

District No. 4 Convention

Preparations are now in full swing for the Grand Lodge Convention to be held by the B'nai B'rith lodge in Los Angeles February 15-16-17. There was a meeting Tuesday evening of the general committee, at which the program of events was outlined and arrangements made for carrying on the work of getting ready for the big affair.

It is expected that guests will begin to arrive in the city for this affair Friday, and for the early comers Rabbi Edgar F. Mangin, vice-president of the Order, and Rabbi of Temple B'nai B'rith, has arranged to deliver special lectures at the Temple, Ninth and Hope streets, on Friday and Saturday.

Sunday morning the General and Reception Committees will meet the delegates at the various stations and hotels. Sunday afternoon the guests will be taken on a trip to the Jewish Orphans' Home, where special memorial services will be held. This meeting will be open to the public.

Sunday evening will be marked by a reception and other social activities.

Business sessions of the lodge will be held on Monday for the men, while the ladies will be entertained with automobile rides.

Monday evening there will be an initiation of a large class of candidates, followed by a smoker for the men. The ladies will be entertained at a theater party.

Tuesday morning will be taken up with business, and automobile trips to points of interest will be taken during the afternoon.

Tuesday evening there will be an elaborate dance at the Alexandria, which will be the closing event of the convention.

Mr. Harry Holzer is chairman of the automobile committee and announces that he will have need for about fifty automobiles during the convention days.

The Ladies' Auxiliary will assist in the social features of the convention and will look after the entertainment of lady visitors.

Spokane, Wash.

Abraham Geiger Lodge, No. 423, installed the newly elected officers for 1920 at its meeting on January 16th. Brother Samuel Edelstein, who installed the officers of the lodge and of the Ida Bloom Straus Auxiliary, who were installed at the same time, congratulated the two organizations on the splendid showing for the year and on the increase in membership. The lodge was also addressed by Brother Julius A. Liebert, who urged the lodge to cooperate in the establishment of a community center in connection with Temple Emanuel. Refreshments were served by the members of the Auxiliary and the proceedings were closed with dancing.

Vancouver, B. C.

The first meeting of the year of Samuel Lodge, No. 688, was held on Wednesday, Jan. 7, at the Labor Temple. A record-breaking crowd was in attendance. All the newly elected officers were duly installed by Brother Max. M. Grossman. After the installation a supper was served. Brother Grossman's appeal for the Loan Fund netted over $260.00

The Immigration Committee, of which Brother J. W. Herman is chairman, is rendering excellent service. This committee meets every boat that comes from the Orient, and gives first aid to any Jewish immigrants arriving. This committee works in conjunction with the Hebrew Sheltering and Immigrants Aid Society of America.

What Our Lodges Are Doing

Marshall, Texas

Observing the annual B'nai B'rith Day, Reuben Lodge, No. 257, of Marshall, held very appropriate services on January 29th, at Temple Moses Montefiore. The principal address was delivered by Dr. F. Farber, of Texarkana. Dr. Farber explained the principles of the Order, dwelling at length on its wonderful accomplishments in the establishment of benevolent insitutions as well as its very generous responses to appeals for aid from peoples in all countries. A musical program was given by the choir and organist.

New York City

Akiba Lodge, No. 173, started the New Year with a dinner meeting on January 13th, at the B'nai B'rith Hall, 2307 Broadway, New York. The ceremony of installation of officers was performed by prominent citizens and influential members of the Order. Akiba Lodge looks ahead confidently to a 500 membership goal. One of the interesting activities of the lodge is the B'nai B'rith Symphony Orchestra, which is now being organized and for which a large number of musicians have already been secured.

Kansas City, Mo.

The newly elected officers for 1920 of Kansas City Lodge, No. 184, were installed on January 12th. The announcement of the meeting as issued by the Secretary contains a full report of the membership and of the financial status of the Lodge. The net gain of the Lodge in membership as it appears from this report is 103, with 90 candidates still uninitiated. The report shows that, starting with a deficit of over $300, the Lodge, on January 1st, 1920, had a surplus of over $4,000.

Flint, Mich.

Brothers Rosenzweig of Detroit and Robinson of Bay City installed the officers of Flint Lodge and initiated a class of twelve members at its last meeting. Over $500 was subscribed to the war loan fund and pledges thus far received indicate that this amount will be doubled. Reports received from Brother Ed Lichtig, of Flint, who is devoting much of his time to the welfare of the Michigan lodges, indicates that large classes will be initiated this month on ''Adolf Kraus Day''.

Pontiac, Mich.

Application for charter to be granted to a new lodge to be organized in Pontiac, Mich., has been aproved by the General Committee of District No. 6, and the President and Secretary of the District have been authorized to delegate officers to institute the lodge. The new lodge expects to buy a home, which will be used for social activities of the lodge, a subscription fund of more than $5,000 having been sucured.

Sioux Falls, So. Dak.

A new lodge, known as Sioux Lodge, No. 847, was instituted recently with a charter membership of twenty-eight, by Brother Gus. Loevinger, of St. Paul. Brother Loevinger expects that this lodge will soon have a membership of from 75 to 100.

After the institution of the Lodge, a banquet was held at the Cataract Hotel, at which an address was delivered by Brother Loevinger on the work of the Order.

Large Increase in Membership Shown by District and Lodge Reports

District No. 1

A life sized portrait was presented to Col. I. M. Ullman by Harmony Lodge at the meeting of Horeb Lodge, held on January 11th. Additional medals were presented to members who saw service in the World War. The officers for 1920 were installed by Brother Joseph Rosenzweig.

District No. 2

Ebn Ezra Lodge, No. 47, held an initiation of candidates and installation of officers for 1920 on January 9th. Many new members have joined the lodge within the past few months. Important new activities for 1920 were considered at the meeting, among these being the establishment of a B'nai B'rith Home for working boys.

District No. 3

Connellsville Lodge, No. 801, Connellsville, Pa., entertained at a dance given in the state armory on January 20th. The function was enjoyed by the entire community and by many out of town guests.

Monongahela Valley Lodge, No. 776, Monessen, Pa., installed new officers for 1920 at its meeting on January 11th. Mr. Max Jonavitz, a charter member of the lodge, installed the officers with a very impressive address. It is expected that a class of 25 new members will be initiated at an open meeting of the lodge to be held on February 28th.

District No. 5

Rimmon Lodge No. 68 of Richmond, Va., held its monthly meeting on January 18th at which officers for the year were installed.

District No. 6

A class of candidate[illegible]ently initiated into Wausau I[illegible]0, by Brother Julien J. Gusfield of Chicago who also addressed the lodge at an open meeting. In spite of the extremely cold weather and the fact that trains from surrounding towns had been taken off, the meeting was very well attended.

Lincoln Lodge No. 377, Lincoln, Nebr., succeeded in raising more than $1,100 for the I. O. B. B. Loan Fund at its meeting on January 8th. A Committee headed by Brother J. L. Kuhn and David Phillips gives promise of raising an additional large sum for this worthy work.

A dinner dance was given by the lodge on February 1st at the Adelphi Hotel.

Gilead Lodge, No. 41, Milwaukee, Wis., is in the midst of a membership drive which was opened recently at a luncheon given at the City Club.

District No. 7

Edar Lodge, No. 211, San Antonio, Texas, celebrated B'nai B'rith Day at Temple Beth-El on January 19, 1920. Brother L. N. Lee was the principal speaker of the occasion and delivered an address on the subject, ''Is the B'nai B'rith a mere charity society?''

The new officers for 1920 of Houston Lodge, No. 434, Houston, Tex., were elected at a meeting of the lodge in the Concordia Clubrooms on January 22nd. The officers were installed on January 27th, at which meeting refreshments were served.

District No. 7 has added another lodge to its long roster in Bartlesville Lodge, Bartlesville, Okla., which starts off with a membership of 27, and which has every prospect of largely increasing its membership.

East St. Louis, Ill.

On January 10, 1920, at East S Louis, Ill., Illinois Lodge, No. 794, hel a public installation, the officers bein installed by Brothers A. Levy an Judge Samuel Rosenfeld, of Missour Lodge, No. 22.

After the installation a program wa rendered and dancing continued unt 11 p. m., when luncheon was served.

Toledo, Ohio

On February 10th, a meeting of Toledo Lodge, No. 183, was held in memory of Victor Abraham, member of th Executive Committee for District Gran Lodge No. 2, and for many years secretary of that District. Victor Abraham's death last month was a great los to the Order.

The February 24th meeting will b in honor of the seventieth birthday o Brother Adolf Kraus, president of th Order. As a tetstimonial to Brothe Kraus a special class will be initiated. Each past president of Toledo Lodg will give a three-minute talk at thi meeting.

Omaha, Nebr.

The coal restrictions and local activities that had a tendency to interest the membership placed somewhat of a damper on the activities of Omaha Lodge, No. 354, during the past few months.

Withal, the lodge showed an excellent increase in membership for the year just past. With new and active officers, this lodge is now beginning a series of intellectual advancement meetings that is certain to stimulate interest among the members. These meetings generally include speakers of note, who present topics of vital interest.

With the planning of a membership drive that will be participated in by all the active workers, Omaha Lodge is confident of attaining its quota of members for the commemoration of the seventieth anniversary of President Adolf Kraus.

Warning to Lodges

A man, passing under the name of Harris, well built, full face, light complexion, appeared before officers of Kansas City Lodge, No. 184, passing a worthless check for $25.00. He claimed to be a member of the lodge at Portland. If anyone encounters him let him be held for investigation, and communicate by wire with the undersigned.

A. LIPPER, Sec'y,
K. C. Lodge 184,
3240 Harrison Ave., Kansas City, Mo.

Meriden, Conn.

Meriden Lodge, No. 848, initiated 41 new members at its meeting on January 12th. Brothers Charles Hartman, Joseph Ullman and Charles Shapiro addressed the meeting.

Forrest City, Ark.

A birthday program of Barnet Lodge, No. 754, was carried out at the Elks' Hall on January 8th. The principal address of the evening was delivered by Rabbi Leonard J. Rothstein of Pine Bluff.

The meeting was followed by dancing and refreshments.

Regina, Canada

Louis D. Brandeis Lodge, No. 833, recently celebrated B'nai B'rith Day and Kraus Day in a most impressive manner. The class of candidates was initiated by the Special Degree Team and officers for 1920 were elected. In the evening a large meeting was held at the Allen Theater, which was attended by nearly all of the local Jewry, as well as by a large number of non-Jews, the audience numbering more than six hundred. The meeting was addressed by Brother Simon Abramson, Professor of Roman Law and Jurisprudence in Manitoba University, who took as his subject, ''The War and the Jews''.

The ceremonies were concluded the following evening with a banquet and dance at the Kitchener Hotel.

Denver, Colo.

At its meeting on February 8th, Denver Lodge, No. 171, was addressed by Brother George Dock, who spoke on ''A Survey of Jewish Newsboy's Home Life''.

On February 29th, the Lodge will initiate fifty candidates. A program of musical numbers and other social events will constitute the evening's entertainment.

Bridgeport, Conn.

Forty years ago, in a little hall in Bridgeport, Bernard Klein, acting as Grand Installing Officer, inducted into office the leading Jewish citizens of Bridgeport as members of Abraham Lodge, No. 89. On January 18th, 1920, his son, Brother Jacob B. Klein, past president of District Grand Lodge No. 1, installed the officers of Abraham Lodge in a hall only a few hundred yards distant. The new officers include some of the most influential and well-known business men of Bridgeport.

Minot, N. Dak.

Installation of new officers of Minot Lodge, No. [illegible]42, was performed by Brother Louis B. Schwartz, of St. Paul. The installation was public and was attended by practically every Jewish resident of Minot, as well as by many from surrounding towns. Minot Lodge, which was instituted on June 22, 1919, has practically doubled its membership since that date and is now working on an intellectual program.

The Lodge intends to make an intensive drive for membership in the adjoining towns, which are too small to have lodges of their own. Much credit for its strong position is due to the retiring Monitor, Brother Dr. I. Diamond.

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Russian Jews Against Bolshevist Rule

Chicago Daily News Correspondent Says Economic Ruin of Jews in Russia Makes Them Enemies of the Soviet Government

By Isaac Don Levine

Isaac Don Levine is the correspondent of the Chicago Daily News who made two trips into Soviet Russia in 1919. He brought back with him the famous "Willy-Nicky" Correspondence and four hundred letters from the Czarina to the Czar, which were published simultaneously all over the world and created a universal sensation. Before going to Russia Mr. Levine was associated with the New York Tribune. He is the author of "The Russian Revolution", an autobiography of Botchkareva, the Commander of the Russian Women's Battalion of Death and other works. Mr. Levine was called into consultation by the Anti-Defamation League to assist in answering the "Jew-Bolshevist" Libel and is rendering most effective assistance in the League's work. This article was prepared from an address delivered by him under the League's auspices.

IT IS indeed a great privilege and a duty for one who has been in contact with the Jewish masses within the boundaries of Soviet Russia to be able to convey a vital message from them to those in America who do not understand their status under the Bolshevist regime. One of the first revelations to me on arriving in Russia was finding that the thought I had entertained regarding the number and influence of Jews in the Bolshevist government was quite erroneous. At heart I suspected, as so many casual readers have, that the Jews were indeed the leaders of Bolshevism in Russia. I had this misconception because of the prominence given to a number of men of Jewish parentage connected with the Bolshevist movement, in reports of newspaper correspondents who had come in touch with these Jews in Russia.

Only the other day, I read some articles by a certain Mr. Davis, who represents himself as a major of the American Red Cross, rehashing the old yarns about the Jews of Russia. Mr. Davis was not in Soviet Russia, and has no first-hand information on the subject of the Russian Jews. Yet his tales about them, refuted by all that frightful actuality which I am going to portray, are published in many American newspapers and given national circulation.

But it is not my object here to argue against Mr. Davis. I intend to tell what I found in the course of my two visits to Russia for the Chicago Daily News in 1919. I found that there were Jews in the Commissariat for Foregn Affairs, where a knowledge of foreign languages is required, and I found Jews in a number of other departments with which foreigners, newspaper men from America and Europe, would necessarily come in touch. These Jews were there mainly because of their knowledge of foreign languages or because they had lived in foreign countries. But when I got away from these departments and went to the internal vital organization and bodies of the Soviet government, I found a surprisingly low number of Jews. The Communist Party, which is the new name for the Bolshevists, is composed of about eighty per cent pure Russians and twenty per cent all other nationalities, among which, indeed, there is a considerable number of Jews. The reason for this is twofold: First, the Jews are the most intelligent of all the non-Slav races in Russia; second, the Communist Party is recruited largely from the cities and the Jews form a large part of the urban population in Russia.

Are the Bolshevik Leaders Jews?

Of course, there is Trotzky, and there are Zinoview, Kamenev and two or three others. On the other hand, there is Lenine and there is Krasin, the so-called economic dictator. There is Kalinin, the President of the Congress of Soviets—the Russian Parliament. There is Chicherin, the man who is responsible for the foreign policy of Russia. There is Lustacharsky, Commissioner of Education. These are all non-Jews. Three of them are of noble birth. If you go further, if you visit the various Commissariats, you will find that there are no Jews at all in many important departments.

The Origin of Bolshevism

Now, this as regards the first impression that an observant visitor obtains in Russia. Then, when you go deeper into the matter, you find that what the western world thinks of the origin of Bolshevism, that the theory of Karl Marx is Bolshevism—you find that this is nothing but nonsense. Lenine might be the finest exponent of Karl Marx, but the majority of the Russian masses know nothing about Karl Marx, neither do they understand Lenine's interpretations of Karl Marx, nor doctrinaire Socialism of the various brands. Nevertheless, the masses, the peasants, are Bolshevists, not in the sense of really intelligent fanatics for the cause of Socialism; but Bolshevists insofar as the idea bespeaks to them a movement of the peasantry against the landlords for the purpose of securing first of all the peasant ownership of the land.

One finds in walking the streets of Moscow, some peculiar things. One of these is a monument erected last year. It is a monument not to a Jew, not to Karl Marx, not to a Socialist or a Communist, but to a man by the name of Stepan Razin, of whom very few have heard. You will find in Russian history that Razin, three hundred years ago, when Karl Marx, Lenine and Trotzky were unkown, raised the banner of rebellion on the Volga, Russia's national river, against the rule of the Czars in Moscow. And Razin who was nothing but a serf leading rebellious slaves is the typification of Bolshevism to the Russian peasants. If you want to know Bolshevism, look up tonight in the Encyclopedia Britannica the history of Razin, the history of his dramatic rise until he seized many provinces, enlisting in his ranks hundreds of thousands of rebellious peasants, and threatening Moscow. For three hundred years Bolshevism has been smoldering in Russia.

Less than two hundred years ago, a man by the name of Pugachov, also a rebel leader, repeated the episode of Razin. He also was stopped. Razin was publicly tortured and executed in Moscow and where he was executed three hundred years ago, you will now find a monument raised by the risen Russian people, who see it in the symbol of their centuries-old aspirations. This is Bolshevism. On top of this is built Communism and Lenine's ideas of a new social order, but if not for the peasant movement which is three hundred years old and which is purely Russian and is the mainstay of Bolshevism, Soviet Russia would not be where she is today. So much for the part of the Jews in the origination of Bolshevism and its leadership.

Jewish Masses Are Anti-Bolshevik

Now, go down to the Jewish people, down into the ghetto. Go to a town like Dvinsk, or Gomel, not very big towns, but still having thirty or forty thousand Jews each. Begin to talk to Jews of all kinds, of all types and classes. You are an American newspaper correspondent. Those dispatches which told of the Jews being leaders of Bolshevism are still in the background of your mind and here are the real Jews of Russia. Are they Bolshevists? No. Emphatically no.

First of all you find they are more bitter in their opposition to Bolshevist rule than any other class of the population. You find upon investigation in a city like Gomel, where there are thirty-five or forty thousand Jews, less than two hundred Jewish Communists. You find most of them are waiting for some miracle to happen that would change the Soviet government so as to strike a medium between Denikin and the Soviet, and evolve a democratic government as it is understood in this country, allowing the individual the oportunity to develop his own genius, particularly in the field of commerce.

The Jew will not stand the unlimited power of the state, the pressure from the top. The Jew is individual. He has his own strivings and ambitions, whether in business or in any other line. And the present state in Russia is a condition approaching a dictatorship in which individual enterprise in business is suppressed.

Now, why are the Jews against the Bolshevists? The Bolshevists have made no pogroms; and Denikin has. Of course, they are against Denikin. Take that for granted. They are against all those indulging in massacres. You ask, why are they at the same time against Bolshevist Russia? There are some very convincing causes. The first is that the Russian Jew is against capital punishment, against any dictatorship. It goes against the grain, the make-up of the Jew, and many Americans know it from contact with the Russian Jews in this country. The Soviet government was responsible for quite a number of executions. I am not speaking of the red terror of which people in this country have very crude and distorted ideas. I am speaking of executions after a tribunal had passed upon the cases. There were numerous executions of that type.

Some of the executed were Jews. In most cases the executed are bandits; to be sure, many former officials of the Czar and some members of the Communist Party found guilty of corruption are executed. Many of the Jews could not stand capital punishment in a government which professes to be Socialist. This affected the younger Jews, those of radical tendencies. A far more potent reason is the fact that the mass of the Jews in Russia were small business people. They were commissioners, brokers, trades people of various descriptions, and shopkeepers. And the Soviet government has closed nearly all the private shops; has discontinued all the brokerage businesses of various types, and has deprived the Jews of Russia of their means of livelihood. I am speaking of the majority of the Jews.

Peasant Supremacy

The Soviet government is essentially a government of the peasants. Now these Russian peasants are the majority of the people; and in spite of their dislike of the Communist government or the Communist theories, they are for the Soviet government, and we, who believe in majority government, cannot help facing this situation. Here is a more or less legitimate government, peasant government, which aims to eliminate the Jew as the middleman from the economic field, which means from life itself.

Now, when you find this out, when you discover that the Jews are simply deprived of their source of income, of their shops, which are either confiscated or sold out, you are not surprised at finding that the bulk of the Jewish population of Soviet Russia is against the government. They apreciate that there have been no massacres in Soviet Russia. They appreciate the efforts of such people as Maxim Gorky, Lunarcharsky and the wife of Lenine, who have constituted themselves into a committee to combat anti-semitism.

But, here is the situation. Here is a government which seeks to be proletarian. In the system which the Soviet government seeks to erect there is no place for a middle class; and the Jewish peole, it must be acknowledged, are a middle class element almost everywhere in Europe, especially everywhere I saw them. And when you come to the prospects for the future of the Jewish people in Russia, you are up against this dead wall, worse than any massacres, a wall of reality, that there is no place for the Jew in the Russia of today and in the Russia which the Soviet leaders are trying to erect.

Bolshevik Regime in Ukrainia

Now, take the case of the Ukraine. In the Ukraine, there were massacres;

Jews of Soviet Russia Anxious to Emigrate

tens of thousands have been killed, and hundreds of thousands maimed and robbed of their homes and their property.

But in the Ukraine, under Denikin and Petlura, there was more in the future for the Jews who remained alive, because Petlura and Denikin stand for business, for private property; they stand for all those things which allow individual efforts and transactions in which the Jews engage in order to make their living. But today the Ukraine is in the hands of Soviet Russia, eigthy-five or ninety per cent of it; and there is no question but that Petlura will be wiped out, if he is not already. Now the Ukraine, as far as I can figure out, is going to stay in the hands of Soviet Russia. The reason why it left the hands of the Bolshevists last summer was due to the fact that they sent down into the Ukraine a lot of people who didn't know the country and tried to impose upon the Ukraine the same Soviet rule that functioned in Moscow, a system that did not meet with the approval of the Ukrainian population. Lenine and the others recognized this because they paid dearly for it; and when I left Soviet Russia they did not intend to repeat their mistake of last summer. They will probably go a long way to meet the peculiar demands of the Ukrainian peasants and allow them a certain freedom of individual effort and private ownership, even if limited; and because of the present extraordinary military strength of the Soviet government, in addition to the reason I have just given, I believe Ukrainia will not leave the hands of Soviet Russia. You then get about four million Jews adrift from Odessa to Petrograd in the hands of the Soviet government; thousands who are torn away from the old moorings, who can't get back into the old channels because the government will not allow them; and if they try to do so, they are considered speculators, they are profiteers. Now that the war is over and the Soviet government is paying much attention to internal conditions, speculation will be stopped, because there is no ''fun,'' to use a slang expression, about the methods of the Soviet government. If it intends to stop speculation, it will stop it, even if some lives will have to be sacrificed on the gallows.

Jews Anxious to Leave Russia

Now, what do the Jews say? What do they think? They want to leave Russia. That is the first thing. And this I conceive to be my duty to try to interpret as closely as possible their sentiments. I can tell you what they told me, that they are waiting for the first opportunity to get out of Russia. They want to go to Palestine or to America. Finally, they want to go where they can be sure of making a living. I speak of ninety per cent fully, without exaggeration, of the Russian Jews; both of those who had gone through the massacres in the Ukraine and of those who lived under Soviet rule and had their shops and stores confiscated.

It is a very grave dilemma. One could not answer those people. They expect miracles. Miracles from America. They came to me in crowds after finding out that I was from America; they considered me more than a Godsend; a man who had dropped from the skies; from the United States! It seemed unbelievable! And many of them actually didn't believe and don't believe to this day that I was there amongst them. They came to me with the same words, repeating again and again the question as to what they should do, and as to what the American Jews, America, Humanity, Wilson, would do for them.

Now it must be stated as a fact that most of the Jews are Zionists in Russia. I left Russia not so very many years ago—I am speaking of my first coming to the United States—and there were a good many people there whom I had known who were not Zionists, people who did business with Moscow or some other interior Russian cities, and who considered Russia a good country, with certain reservations. Now these people were Zionists.

They were Zionists because life has made Zionists of them; not because they learned more of Palestine and of its possibilities, but because they felt that they had to go somewhere and because they believed that perhaps Palestine will be the land where they could go.

Economic Desperation of Russian Jews

Meanwhile the Jews of Russia drag out a miserable existence. Most of them do it by selling piecemeal the chattels that they had succeeded in concealing in the last two years. Now, take my native town, for instance, sixty per cent of the population of which are Jews. The Jews there were not well off. They were poor, on the whole, from the point of view of American standards; but somehow they made a living. There were more shops and stores in that town than one would imagine the population could support. Such was the typical Jewish town in Russia. I came there now and I found most of the shops empty and closed. It was a Sunday. The town used to have a fair when the surrounding peasants would come into town. They were poor peasants. The land was not fertile; it was marshy and woody. But still they had something to bring and they brought it in the good old days and sold it cheaply. Now I found that the same poor peasants who used to wear shoes of bark of their own manufacture and coats and caps of their own making, these peasants, especially the peasant girls whom I remember so distinctly coming into town ten or fifteen years ago barefoot, now came into town dressed amazingly well, wearing good shoes and silk kerchiefs and silk waists. The poor ignorant peasant who used to wear shoes of bark now had a pair of good boots. Where did they come from? They came from the city, not exclusively from the Jews, but the Jews were in the majority in the city. So, you understand, it was mostly Jewish boots and shoes and silk kerchiefs and waists and the hundred and one little things such as pins and watches that these peasant girls were wearing while bringing a few eggs or some butter into the city to exchange for additional finery. In other words, these peasants were sucking out the life blood of the town. I saw that not only in the Jewish, but also in the Russian towns; and I left Russia with no sympathy for the peasants because they are the worst exploiters. If certain people in Russia used to think that the Jews were exploiters, they now see that the Russian peasants themselves are drinking the blood of the Russian cities.

I will tell you the story of a relative of mine who had a piano in the good old days. I stopped in his house this time. The piano was not there. Where was it? Did he sell it? No, he had not sold it; he had it hidden away, probably in some cellar. He formerly was a fur merchant, but now he was doing nothing. And for two or three months, this relative of mine had been bargaining with a neighboring peasant for the exchange of the piano for some flour. You see, the piano was once worth about six hundred rubles. A pood of bread, thirty-six American pounds, was then worth a ruble and fifty kopecks in the same town. The peasant was quite willing after several weeks of bargaining to give now six poods of bread, costing according to the old standard nine rubles and according to the present standard seven thousand rubles, for the piano, which if bought today in Moscow, where such things are being sold and bought even now, would cost fifty thousand rubles. Well, my relative was not yet at the end of his rope and so he was quite slow about it. He did not conclude the deal, but when I left he said: ''We don't know how long this will go on. The day may come when I will sell the piano, and after the bread that I got for it is consumed I may have *to* sell my last shirt.''

Things will not come to that pass now because of the improving international situation; but the future of the Russian Jews is not bright, not because of massacres, but because of the social system which certain people, including some of Jewish origin, are endeavoring to build up in Russia.

Now, one can be for this social system or against it. This is not the question here. The point to be driven home here to everyone, to every Jew and to every non-Jew is this: The economic situation of the Jews of Russia is desperate. They are predominantly of the middle class, the only large middle class element that Russia has ever had. There is no place for a middle class under Soviet Russian government. The Jews of Russia cannot be Bolsheviks. Their stomachs compel them to be against Soviet rule, against Bolshevism.

It must be admitted that in the new order which will emerge in Russia there will be a place for a certain number of Jews. A certain number of Jews, intellectuals of a certain type and other young bright chaps who can adapt themselves to conditions will get into the various economic departments and make good undoubtedly. But the majority of the Russian Jews will be found at the gates of Russia, opening into Western Europe, as soon as these gates are flung open, and it is incumbent upon all humanitarians, Jews and non-Jews alike, to face this problem with all the gravity that it deserves and solve it in a constructive and broad-minded manner.

New Wave of Pogroms

According to reports from a reliable source, Southern Russia, particularly the region of Odessa, has undergone during the retreat of the volunteer army, a new wave of terrible pogroms. Up to date massacres have occurred at Bogopol, Golta, Golovanewsk, Oloiopol, Kodima, Kachtchevata, Goloskof, Savragne, Krivoie-Ozero and Elisavetgrad.

Several Jews arrived from Krivoie-Ozero (Government of Elisavetgrad) in Odessa and have communicated to the Council of the Jewish Community of Odessa the fact that a terrible pogrom took place in the small town of Krivoie-Ozero. On Dec. 24 a gang of 750 men calling itself the Volotchansk Regiment, arrived in this little town and immediately began to loot Jewish shops, kill the Jews and assault the women. About 200 were killed. All the pharmacies were destroyed, and the town is absolutely without medicaments. On the 26th, a new gang arrived and joined the first one. Then the pogrom became still more violent. All the Jews were horribly tortured.

At Golovanevsk the number killed exceeded 50. It is not yet known how many were killed in the other towns.

In Bogopol, Golta and Olviopol the pogrom lasted five days (Dec. 31, 1919, to Jan. 4, 1920). All Jewish houses and shops were looted and destroyed by the bandits. The Jewish population, homeless and completely plundered, is escaping to Odessa. For refusing to denounce the rich Jews the old Rabbi of Golta was dragged to the gallows three times.

Reliable information has been received that a terrible pogrom took place at Elisavetgrad. The Jewish population in the region of Odessa is in a fearful panic.

Soldiers Allowed Passover Leave

The War and Navy Departments have issued orders granting furloughs to the men of Jewish faith in the service for the period covered by the first two days of Passover. The dispatch from the War Department was sent to every Army Commander and reads as follows:

''The Secretary of War desires, in order to permit soldiers of the Jewish falith to participate in the celebration of the Passover, that members of that faith be granted furloughs from noon April 2nd to midnight April 4th, 1920, provided no interference with the public service is occasioned thereby.

''Matzos (unleavened bread) and Haggadahs (Passover prayer books) will be distributed by the Jewish Welfare Board. Commanding Officers will lend assistance and co-operate with representatives of the Board in this distribution.''

Similar orders have been issued by the Navy Department with the added provision for transportation of the men in the service to their homes.

The Sabbath Bill

Renewal of the fight on the part of the Jewish constituency of the State of New York was begun anew March 9th, when the Assembly Codes Committee held a public hearing on the Sabbath Bill No. 310, introduced by Assemblyman Samuel Dickstein at the instance of the Jewish Sabbath Alliance of America.

Rev. Dr. Bernard Drachman, President of the Jewish Sabbath Alliance of America, explained to the Committee that Jewish citizens who are fulfilling all the duties as such should at least be given the same recognition by the State lawmakers as is accorded the Christian citizens of the State. That the State should not force these Sabbath Observers to abandon their Day of Rest and take up another which is altogether strange to them. He also mentioned that the Sabbath Alliance received a number of petitions endorsing the Sabbath Bill from Christian clergymen who thought that this would in no way interfere with Sunday, the Christian Day of Rest, and that this Bill is meant only for the conscientious Seventh Day Sabbath observers.

Assemblyman Dickstein in his address showed that the Jewish people of New York have been very patriotic and that they have shed their blood on the battlefields of France and therefore they should be granted this request of religious liberty in recognition of their devotion to the U. S. A.

Council of Jewish Women

DECLARING that the ''ten commandments and the constitution of the United States must be the decalogue of every American Jew'', Mrs. Rebekah Kohut, of New York, National Chairman of the campaign to be launched by the Council of Jewish Women on April 25, today announced that the council is prepared to send women workers to seaports of Europe, and begin there, the Americanization of the immigrant. Mrs. Kohut was a ''dollar-a-year'' member of the Council of National Defense, and is the recognized leader of America's Jewish women. She recently accepted the chairmanship of the campaign to secure funds to extend and carry on the Americanization and Immigrant Aid work which the Council of Jewish Women has been performing for the last thirty years and to meet the flow of immigration that is expected to follow the signing of the peace treaty.

Greetings from Four Continents

Jewry of World Honors Adolf Kraus at Anniversary Banquet—Unique Gift of 10,000 New Members

THE festivities accompanying the celebration of the seventieth anniversary of the birth of Adolf Kraus, President of the Order, which occurred simultaneously in hundreds of cities in the United States and abroad were nowhere more extensively entered into than in Chicago, which has the honor of claiming Brother Kraus as one of its leading citizens.

In December, members of the B'nai B'rith lodges in Chicago came to the conclusion that no token of their esteem and regard would be more welcome to our venerated President than the securing of a large class of candidates to be initiated in connection with the anniversary celebration. With this end in view, a short but intensive campaign was conducted, the lodges setting as their goal a class of one thousand candidates to be known as the Adolf Kraus Class.

As a result of the unique incentive and the usual loyal enthusiasm of the brothers, more than 900 candidates were secured for this class and on February 25 a most impressive initiation ceremony was conducted at the Hotel La Salle in Chicago at which time the largest class of candidates ever inducted at one time became members of the Order. Nearly seven hundred of those to be initiated appeared at 6 o'clock to sit down to a complimentary dinner tendered to them by the lodges. At 9 o'clock, the class ushered by the assistant monitors entered the impressively staged initiation hall. Seated on the platform were President Adolf Kraus and members of the Executive Committee from nearly all the American districts as well as high officers of District Grand Lodge No. 6 and representatives of the three Chicago lodges who were welcoming their new brethren. The Degree team, consisting of Brothers Harry Okin, Alfred Mecklenburger, Dr. A. D. Weiner and A. B. Seelenfreund, took charge of the initiation ceremony and conducted it in the most impressive manner ever seen in Chicago. The second part of the initiation ceremony conducted by Brother A. B. Seelenfreund, Secretary of the Constitution Grand Lodge, was given in a manner calculated to inspire the new members with the highest incentives to carry on the work of the Order. Following the initiation ceremony, speeches were delivered by the distinguished guests.

The following night more than five hundred members of the Order gathered in the large banquet hall of the Hotel La Salle to do honor to President Kraus. During the dinner a string orchestra entertained the diners and the Bosdyn Quartet led in community singing. After the banquet those present had the great pleasure of hearing ex-President William Howard Taft, a life-long friend of Brother Kraus, praise in unmeasured terms the man and brother whom we all delight to honor. Mr. Taft, in the course of his address, said that "He has not dedicated his life to the accumulation of money. He is not one of those able to create big foundations and to make great donations. He has been not a giver, but a doer. I am proud that one in our profession of law has done so much for others without compensation."

Brother Lucius L. Solomons, of San Francisco, member of the Executive Committee for District No. 7, acted as toast-master and by his constant flow of wit and in his sparkling introductions of the various speakers made up for the lack of that which national prohibition kept from the tables of the diners.

Brother Rabbi Edward N. Calisch, of Richmond, Va., member of the Executive Committee for District No. 5, on very short notice delivered an inspiring address in substitution for Br. Jacob Schiff, who was prevented by illness from attending. Many other distinguished members of the Order took advantage of the few minutes offered them by the toastmaster to express their love and respect for President Kraus. Resolutions from all of the District Grand Lodges, which had been engrossed on parchment and bound, were read by representatives of those districts who were present and Brother A. B. Seelenfreund read letters and telegrams from high government officials and ministers of the United States in foreign countries and presented to Brother Kraus a package containing some six hundred telegrams of congratulation which had been received from all parts of the world during the day.

Wild applause broke forth when Brother Seelenfreund announced that reports which he had thus far received indicated a total of 10,000 new members who had been secured by the lodges of the Order in honor of Brother Kraus' anniversary.

Brother Kraus, deeply moved, modestly disclaimed his right to accept the many encomiums and honors showered upon him, but accepted them as President of the Order as the symbol of the close bonds of brotherly love existing between the widely scattered units of the Order.

The festivities closed with a ball in the Red Room.

The following letters and telegrams were read by the Secretary of the Executive Committee, Brother A. B. Seelenfreund, to the assembled guests:

"It is with great pleasure that I extend to you my hearty congratulations on your many years of service to our city. Your tireless work in behalf of Jewry throughout the world has been an inspiration to thousands and a lesson to mankind. May your years be many more and replete with usefulness.

JULIUS ROSENWALD."

"I congratulate you on having reached the venerable age of seventy. Your magnificent record of services well rendered must be a glorious memory of your past life. May the future hold still in store for you many years of health and youthfulness, which means happiness.

NATHAN STRAUSS."

"May I ask you to convey to Mr. Adolf Kraus my warmest congratulations and good wishes upon his attainment of three score and ten? Mr. Kraus has renedered and is continuing to do such valiant service in the cause of Jewry throughout the world that he well deserves the acclaim and good will of his fellows on this his great jubilee. My sincere prayer is that he may be maintained in undiminished health and strength of body and mind for many years to come to the joy of his family, his friends and for the benefit of his fellow-beings. I am deeply sorry that, for reasons I have explained to you, it has not been possible for me to come to Chicago and personally join in the honors which are being paid to Mr. Kraus.

JACOB H. SCHIFF."

"All hail to the chief; sincere love to the friend; appreciation to the citizen; honor and respect for the loyal Jew. May the days yet to come bring you health, happiness and good cheer.

SIMON WOLF."

From THE SECRETARY OF THE NAVY:

"I am gratified to learn that the seventieth birthday anniversary of the Honorable Adolf Kraus, President of the Independent Order of B'nai B'rith, is to be held in Chicago, Feb. 26. His long life marked, by generous deeds, in ameliorating the conditions of the Jewish people all over the world, and his genuine Americanism have won him the esteem, not only of those who have the pleasure of his personal acquaintance, but of those who know of his benefactions and noble nature. The Independent Order of B'nai B'rith stands among those of which it may be truly said they have manifested always that they love their fellowmen and given practical proof of this love.

Sincerely yours,
(Signed) JOSEPHUS DANIELS."

From THE SECRETARY OF COMMERCE:

"I note that the seventieth birthday anniversary of the Honorable Adolf Kraus, President of the Independent Order of B'nai B'rith, a national and international organization, will be celebrated at the Hotel La Salle, Chicago, Ill., on Feb. 26.

Mr. Kraus has been president of this organization for a great many years and this organization has been a great and important factor in the last eighty years in ameliorating the condition of the Jewish people all over the world. Mr. Kraus has, during a long life, enjoyed an enviable reputation for high-minded Americanism and strict integrity.

I congratulate the Order upon its long and useful career and Mr. Kraus upon having enjoyed a long life of usefulness to his country and to his people, and wish him many more years of usefulness and happiness.

Very truly yours,
(Signed) J. W. ALEXANDER."

THE SECRETARY OF WAR
Washington
February 11, 1920.

When I first came to know the Order of B'nai B'rith it was then engaged, as it has been since engaged, in widespread benevolence and good works. I am happy, therefore, to congratulate Mr. Kraus that his seventieth birthday anniversary finds his career capped by the presidency of this great society, and to congratulate him that he is permitted to contribute to its work the fine reputation which he has made in America as an upright business man and a loyal and useful citizen.

(Signed) NEWTON D. BAKER.

DEPARTMENT OF LABOR
Office of the Secretary
Washington
February 12, 1920.

I am glad to convey to the Hon. Adolf Kraus, President of the Independent Order of B'nai B'rith, my sincere felicitations on the celebration of his 70th year. The record of his good works throughout a long and useful life is, however, the best crown of so many years devoted to the benefit of his fellow-men. The connection of Mr. Kraus with the B'nai B'rith organization during the last decade and a half is in itself a testimonial to the high ideals of that association, and reciprocally his continued leadership of such an organization is a tribute to his own character.

(Signed) W. B. WILSON.

SECRETARY OF THE INTERIOR
Washington
February 13, 1920.

On the coming celebration of the seventieth birthday of Hon. Adolf Kraus, President of the Independent Order of B'nai B'rith, I extend to him my hearty congratulations upon reaching his three-score years and ten. I know that he heads an organization that is one of the most liberal and useful in the country. I trust it may grow in numbers and in power for good.

(Signed) FRANKLIN K. LANE.

Greetings by cable, telegram and mail were also received from the following:

Springfield Lodge, Springfield, Mass.
Holyoke Lodge, Holyoke, Mass.
Zerubabel Lodge, Rochester, N. Y.
Horeb Lodge, New Haven, Conn.
Manhattan Washington Lodge, New York City.
Joel Lodge, Plattsburg, N. Y.
Meriden Lodge, Meriden, Conn.
Massachusetts Lodge, Boston, Mass.
Brooklyn Lodge, Brooklyn, N. Y.
Adullam Lodge, Pittsfield, Mass.
Gideon Lodge, Albany, N. Y.
Toronto Lodge, Toronto, Canada.
Amos Lodge, Boston, Mass.
New Hampshire Lodge, Manchester, N. H.
Patchogie Lodge, Patchogie, N. Y.
Harmony Lodge, Bridgeport, Conn.
Edward Everett Lodge, New York City.
Henry Jones Lebanon Lodge, New York City.
Mamreh Lodge, South Bend, Ind.
Menorah Lodge, Caruthersville, Mo.
Denver Lodge, Denver, Colo.
Queen City Lodge, Sedalia, Mo.
Colorado Springs Lodge, Colorado Springs, Colo.
Wabash Lodge, Wabash, Ind.
Hagar Lodge, Madison, Ind.
Toledo Lodge, Toledo, Ohio.
Eben Ezra Lodge, St. Louis, Mo.
Pueblo Lodge, Pueblo, Colo.
Louisville Lodge, Louisville, Ky.
Eschol Lodge, Dayton, Ohio.
Muncie Lodge, Muncie, Ind.
Thisbe Lodge, Evansville, Ind.
Lima Lodge, Lima, Ohio.
Topeka Lodge, Topeka, Kan.
Beth Horom Lodge, Kansas City, Kan.
Kansas City Lodge, Kansas City, Mo.
Cincinnati Lodge, Cincinnati, Ohio.
Gihon Lodge, Zanesville, Ohio.
Lexington Lodge, Lexington, Ky.
Mahonning Lodge, Youngstown, Ohio.
Middleton Lodge, Middleton, Ohio.
United Cities Lodge, Joplin, Mo.
Joseph Lodge, St. Joseph, Mo.
J. E. Rosenwald Lodge, Las Vegas, N. M.
Albuquerque Lodge, Albuquerque, N. M.
Mansfield Lodge Mansfield, Ohio.
Portsmouth Lodge, Portsmouth, Ohio.
Sholem Lodge, Leavenworth, Kan.
Steubenville Lodge, Steubenville, Ohio.
Barzillai Lodge, Lafayette, Ind.
Lake Lodge, Gary, Ind.
Gan Eden Lodge, Terre Haute, Ind.
Akron Lodge, Akron, Ohio.
Emek Beracha Lodge, Fort Wayne, Ind.
Missouri Lodge, St. Louis, Mo.
East Liverpool Lodge, East Liverpool, Ohio.
Zion Lodge, Columbus, Ohio.
Trinidad Lodge, Trinidad, Colo.
Canton Lodge, Canton, Ohio.
Cleveland Lodge, Cleveland, Ohio.
Indianapolis Lodge, Indianapolis, Ind.
Bellaire Lodge, Bellaire, Ohio.
Clarksburg Lodge, Clarksburg, W. Va.
Hudson Lodge, Jersey City, N. J.
Washington Lodge, Washington, Pa.
Har Sinai Lodge, Philadelphia, Pa.
Saar Sholem Lodge, Pittsburgh, Pa.
Jericho Lodge, Pittsburgh, Pa.
Hildesheimer Lodge, Seattle, Wash.
Tacoma Lodge, Tacoma, Wash.
Cremieux Lodge, San Francisco, Calif.
B. J. Pixhotto Lodge, Salt Lake City, Utah.
Golden Gate Lodge, San Francisco, Calif.
Nathan Falk Lodge, Boise City, Idaho.
Hope Lodge, Stockton, Calif.
Victoria Lodge, Victoria, B. C.
Baron D. Hirsch Lodge, Butte, Mont.
Rainier Lodge, Seattle, Wash.
Miami Lodge, Miami, Arizona.
Paradise Lodge, San Bernardino, Calif.
Bakersfield Lodge, Bakersfield, Calif.
Los Angeles Lodge, Los Angeles, Calif.
Etham Lodge, Sacramento, Calif.

All Lodges Send Anniversary Congratulations

Reno Lodge, Reno, Nov.
Modin Lodge, San Francisco, Calif.
Unity Lodge, San Francisco, Calif.
Grays Harbor Lodge, Aberdeen, Wash.
Samuel Lodge, Vancouver, B. C.
Ophir Lodge, San Francisco, Calif.
Phoenix Lodge, Phoenix, Arizona.
Billings Lodge, Billings, Mont.
Oakland Lodge, Oakland, Calif.
Bear Flag Lodge, Santa Rosa, Calif.
Fresno Lodge, Fresno, Calif.
Lasker Lodge, San Diego, Calif.
Portland Lodge, Portland, Ore.
Montifiore Lodge, San Francisco, Calif.
Ramah Lodge, Chicago, Ill.
Adolf Kraus Lodge, Chicago, Ill.
David Fish Lodge, Chicago, Ill.
Covenant Lodge, Duluth, Minn.
Mishan Lodge, Kalamazoo, Mich.
Minot Lodge, Minot, N. Dak.
Omaha Lodge, Omaha, Neb.
Pisgah Lodge, Detroit, Mich.
Winnipeg Lodge, Winnipeg, Canada.
Minneapolis Lodge, Minneapolis, Minn.
King David Lodge, Madison, Wis.
Calgary Lodge, Calgary, Canada.
Jacob H. Schiff Lodge, Lansing, Mich.
Lake Cities Lodge, Ft. William, Canada.
Mesaba Lodge, Virginia, Minn.
Menorah Lodge, Stevens Point, Wis.
Saginaw Lodge, Saginaw, Mich.
Minnesota Lodge, St. Paul, Minn.
John Hay Lodge, Fargo, N. Dak.
Chippewa Valley Lodge, Eau Claire, Wis.
Julius Houseman Lodge, Grand Rapids, Mich.
Iron Range Lodge, Chisholm, Minn.
Des Moines Lodge, Des Moines, Iowa.
Fox River Lodge, Appelton, Wis.
Louis D. Brandeis Lodge, Regina, Canada.
Bay City Lodge, Bay City, Mich.
Council Bluffs Lodge, Council Bluffs, Iowa.
Saskatoon Lodge, Saskatoon, Canada.
Milwaukee Lodge, Milwaukee, Wis.
Theodore Roosevelt Lodge, Superior, Wis.
Sioux Lodge, Sioux Falls, S. Dak.
Abraham Lincoln Lodge, Bloomington, Ill.
David Heumann Lodge, Jackson, Mich.
Salomon Schechter Lodge, Port Arthur, Texas.
Abraham Levi Lodge, Jackson, Tenn.
Dallas Lodge, Dallas, Texas.
El Paso Lodge, El Paso, Texas.
Fort Smith Lodge, Fort Smith, Ark.
Reuben Lodge, Mashall, Texas.
B'nai Israel Lodge, New Orleans, La.
Memphis Lodge, Memphis, Tenn.
Texarkana Lodge, Texarkana, Ark.
Chattanooga Lodge, Chattanooga, Tenn.
Zered Lodge, Opelousas, La.
Calcasieu Lodge, Lake Charles, La.
Deer Creek Lodge, Anguilla, Miss.
Rebecca Lodge, Alexandria, La.
Zacharias Frankel Lodge, Galveston, Texas.
Chas. Weil Lodge, Pine Bluff, Ark.
Marks Stein Lodge, Greenwood, Miss.
James K. Gutheim Lodge, New Orleans, La.
Aaron Meyers Lodge, Helena, Ark.
Eureka Lodge, Waco, Tex.
Mississippi Lodge, Vicksburg, Miss.
Sherman Lodge, Sherman, Texas.
Meridian Lodge, Meridian, Miss.
Birmingham Lodge, Birmingham, Ala.
Lone Star Lodge, Houston, Texas.
Houston Lodge, Houston, Texas.
Herzl Lodge, Houston, Texas.
Edar Lodge, San Antonio, Texas.
Emanuel Lodge, Montgomery, Ala.
Hattiesburg Lodge, Hattiesburg, Miss.
Beth Israel Lodge, Hot Springs, Ark.
Maimonides Lodge, Nashville, Tenn.
Adassa Lodge, Monroe, La.
Laredo Lodge, Laredo, Texas.
Philip Sanger Lodge, Calvert, Texas.
Beaumont Lodge, Beaumont, Texas.
Tuscaloosa Lodge, Tuscaloosa, Ala.
Manassa Lodge, Jackson, Miss.
Corsicana Lodge, Corsicana, Texas.
Ezra Lodge, Natchez, Miss.
Deborah Lodge, Greenville, Miss.
Muskogee Lodge, Muskogee, Okla.
Abraham Geiger Lodge, Baton Rouge, La.
Little Rock Lodge, Little Rock, Ark.
Beth Zur Lodgo, Mobile, Ala.
Zadok Lodge, Selma, Ala.
Jos. Herz Lodge, Columbus, Miss.
Hill City Lodge, Austin, Texas.
Othneil Lodge, Natchitoches, La.
Isadore Straus Lodge, Fort Worth, Texas.
Praga Lodge, Prague, Czecho-Slovakia.
Denmark Lodge, Copenhagen, Denmark.
Augustin-Keller Lodge, Zurich, Switzerland.
London Lodge, London, England.
Philanthropia Lodge, Reichenberg, Czecho-Slovakia.
Union Lodge, Pilson, Czecho-Slovakia.
Allianz Lodge, Budweis, Czecho-Slovakia.
Morabia Lodge, Bruenn, Czecho-Slovakia.
Silesia Lodge, Troppau, Czecho-Slovakia.
Freundshaft Lodge, Teplitz, Czecho-Slovakia.
Bohemia Lodge, Prague, Czecho-Slovakia.
Karlsbad Lodge, Karlsbad, Czecho-Slovakia.
Wien Lodge, Wien, Austria.
Carmel Lodge, Sofia, Bulgaria.
Solidareat Lodge, Krakau, Poland.
Massada Lodge, Vienna, Austria.
Lessig Lodge, Breslau, Germany.
Heinrich Graetz Lodge, Breslau, Germany.
General Committee, D. G. L. No. 8, I. O. B. B., Berlin, Germany.
General Committee, D. G. L. No. 9, I. O. B. B., Bucharest, Roumania.
Jerushalayim Lodge, Jerusalem, Palestine.
District Grand Lodge No. 9, Bucharest, Roumania.
Dr. J. Niemiarower, Bucharest, Roumania, Pres. District Grand Lodge 9, Roumania.
Charles J. Vopicka, Bucharest, Roumania, U. S. Minister to Roumania.
Noua Fraternitatea Lodge, Bucharest, Roumania.
Dr. R. Baubergher, Bucharest, Roumania.
Dr. Moritz Hammerschlag, Prague, Czecho-Slovakia, Pres. D. G. L. 10.
Dr. Berthold Timendorfer, Berlin, Germany, Pres. D. G. L. No. 8, Germany.
Dr. Emond Kohn, Vienna, Austria.
District Grand Lodge No. 10, Prague, Czecho-Slovakia.
Eintract Lodge, Vienna, Austria.
Wahrheit Lodge, Vienna, Austria.
Maimonide Lodge, Cairo, Egypt.
Cairo Lodge, Cairo, Egypt.
Smyrna Lodge, Smyrna, Turkey.
Beyrouth Lodge, Beyrouth, Turkey.
Ezra Lodge, Varna, Bulgaria.
Eliahon Hannabi Lodge, Alexandria, Egypt.
District Grand Lodge No. 11, I. O. B. B., Constantinople, Turkey.
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A Symposium from European Districts

District No. 8

WITH our brothers in America, and in other countries where the I. O. B. B. has unfurled its banner, we are united in the sentiment of love, respect and gratitude to the President of our Order, Brother Kraus, and together with them we offer him on Feb. 26, when he reaches the Psalmist's age, our sincere homage.

We had but on two occasions the privilege to see him in person and to discuss with him vital questions of the Order. Yet, during the short period of time which our master and leader spent in this district, he won the hearts of all brethren by his democratic and refined demeanor and his charming personality. Those who know the warm tone of his letters, who were impressed by his far-reaching intellect, who gave thought to his program and his aims for the future of the Order and its position in Judaism, will look up to the jubilarian with still higher respect and offer him from the depth of their hearts the sincerest gratitude for all which he has done for the Order and for the whole Jewish world during his incumbency of office.

One of Brother Kraus' fondest wishes was the ambition to make the Order universal in the fullest sense of the term, to create branches in all countries, and at the same time to strengthen the organization internally by a united and harmonious co-operation of all members of our body. For this reason Brother Kraus defended most emphatically the maintenance of the few forms and symbols which we possess and worked for unification of symbols and ritual in all districts.

He further, in order to manifest the unity of the Order before the outside world, recommended the creation of an emergency fund, to which all districts shall contribute. This proved a far-seeing, wise suggestion which at once found assent from all districts and lodges. When we deliberated on this emergency fund we were living in a state of undisturbed peace. Not suspecting the imminent catastrophe, we called the fund in honor of the Grand President, the Adolf Kraus Fund. Soon afterward a catastrophe such as the world has never seen before overwhelmed us. The fund enabled many districts to alleviate the first wants created by the war.

The aim of our Order, "to succor the victims of persecution," received under the administration of Brother Kraus a broader interpretation. Brother Kraus based his policy on the experience that Jews suffer most in countries where they are subjected to medieval disabilities, and that they are stunted materially, intellectually and morally when they are denied the rights of human beings. Starting from this conviction, Brother Kraus first took up the fight for obtaining full equality for the Jews in politically and culturally retarded countries. He went energetically to work, making use of diplomatic channels. Opinions may differ as to the advisability of political action on the part of our Order, but we all agree with Brother Kraus when he interprets the battle for human rights, not as a matter of politics, but as a moral duty, and moral duties assuredly fall within the scope of our Order.

The President of our Order was criticized in America for paying undue attention to conditions in foreign countries. He replied in his message to the Constitution Grand Lodge, in May, 1915, with the plea that affairs in foreign countries demanded greater attention. "We would be happy," he declared, "if our co-religionists in other parts of the world would require our services as little as they are required by our American fellow-citizens. I believe that our first call to duty lies where our community suffers most. From our point of view the sufferings of our co-religionists are no foreign affairs, regardless of where they may occur. The cause of Israel knows no distinction. The breath of life or our Order is service—service to others."

Loyal to these noble sentiments, we are working in District No. 8. Most of our welfare institutions, our employment bureau, Toynbee Halls, fresh air colonies, children's protectories, etc., were established by the Order mainly for the benefit of our Eastern co-religionists. We are indeed justly proud of the fact that during the terrible World War, from which we had to suffer heavily in our own country, we were enabled to assist from our very limited means our co-religionists in the east of Europe. Even now these Eastern co-religionists still are the beneficiaries of our activity.

When Brother Kraus, in 1905—four years after he had entered upon his high office—carried out his intention to visit our district, the spokesman of the Henry Jones Lodge in Hamburg expressed in his address of welcome the hope that the I. O. B. B., under the proven guidance of Brother Kraus, will bring its influence to bear upon the legislative factors of the United States "that the hospitable gates of the Union shall remain open as long as poor, persecuted Jews migrate to the land of freedom in quest of bread and work, of liberty and education."

We repeat this wish today. In view of the pogroms in the countries having a dense Jewish population, and in view of the boycott which deprives our co-religionists of the means of the most primitive livelihood, we repeat it with all the emphasis of which we are capable.

Brother Kraus has rendered invaluable service to the Order and to all Israel through his intimate relations with the leading personalities in America. Through Brother Kraus diplomats of international fame were enabled to become familiar with the aims and the activities of the Order. They expressed to him on various occasions their appreciation in a manner which conferred credit on the Order and on the Jewish community. We recall as one instance the beautiful words spoken by Mr. Bryan, then Secretary of State, at the convention of District Grand Lodge No. 5, in 1913:

"The Order endeavors to arouse sympathy with the downtrodden and suffering. Any man who believes that he can promote his own welfare by oppressing others is in error. It is our duty to conciliate mankind and to bring men nearer to one another. I fear the aristocracy of wealth, I respect the aristocracy of intellect, but with all my soul I cling to the democracy of the noble heart."

We pray on this occasion that a kind Providence may further guide the beloved jubilarian, may add to him years of strength and grant him the privilege to participate for many years to come in the prosperity of his own family, of the greater family of the Order, and of the whole household of Israel.

The symbol of the Order in America is the Menorah. The President of the Order is the high priest whose duty it is to kindle and to maintain its light. May the light of this Menorah radiate far and wide and illuminate all souls with the light of charity and human kindness, with the light of Benevolence, Brotherly Love and Harmony.

District No. 9

IT was in the year 1866, the year that marked the crumbling of the first of the corner-stones upon which the Austrian monarchy rested, that a sixteen-year-old stripling left his native home in Bohemia, which was at that time one of the crown lands of Austria, in order to seek his fortunes in the new world, for new world indeed it was to an Austrian subject of that time. The Jews had not as yet been granted any legal guarantees of religious equality with other citizens of the State. The path to American, therefore, was to the Jew, the path to real freedom.

There was one thing which the Bohemian Jews had at that time, and from time immemorial, and that was a strong sense of family solidarity, a high regard for rectitude and integrity of character, and considering the limited opportunities, a good education and training and above all, a true religious devotion to the ideals of Judaism. In the place where Brother Kraus was born, in the vicinity of the West-Bohemian coal mines, these same high ideals and virtues dominated the humble home of his parents.

In addition to his talent and capacity for hard work, Brother Adolf Kraus derived from the place of his origin, his firm reliance on God, his strong endurance, his uprightness of character and the inexhaustible energy which stood him in such good stead to gain a footing in that new world where it was so difficult to win in the grim struggle for existence. To attain to the status of a liberal citizen of the United States, as a lawyer, as the defender of the weak and oppressed, as a spokesman for the people of his own faith and as a leader of our beloved Organization carrying the fight for justice and humanity before the forum of states and nations is indeed no mean task.

When we heard the sad news of the demise of our never-to-be-forgotten brother, Leo N. Levi, we were all deeply concerned about the future of our Order. But it was a consolation to us to learn that Brother Kraus was elected to his place. We, of Austria particularly, were more pleased than ever that those of our brethren who had helped organize and place on a firm footing the Order in Austria and that those who had established the Order in Vienna had had a Bohemian and Moravian origin.

Brother Kraus fearlessly took up the struggle with his fellow-workers in the Order, against the injustice and terrorism of the Czar at the time that he began to agitate the abrogation of the American commercial treaty with Russia. At the beginning of the war while America was still neutral, he told all of us of his plan for bringing aid to the cause. During the war he did all in his power to arrange matters in such a manner that the results of the labors of the various Jewish Congresses with regard to Jewish interests, might be brought before the Peace Conference at the conclusion of the war. He took the matter of organizing a distribution committee for the relief of war sufferers energetically in hand. He sought to meet in a firm and yet kind manner the countless requests which came to him from Middle and Eastern Europe for aid, requests emanating from regions suffering because of national animosities and lacerated by race hatreds.

It is only now when viewed in the light of the present that we are able to appreciate fully his wisdom which at the time made possible anything like an adequate approach in handling a situation created by a world catastrophe—in his creation of a fund for the alleviation of the destitute. It was lamentable that this catastrophe later proved so colossal in its dimensions that it went beyond all human foresight or power of mitigation.

Hardly had the war's fury slightly abated, when the Secretary of the Order was sent to Europe with full power as representative, to look after the rights of the oppressed. It was here that the spirit which he breathed into the Order was so splendidly portrayed. I cannot do other than compare this spirit with the invisible forces of magnetism which as soon as a disturbance has become adjusted, attract each other with invisible power from pole to pole or part to part. In spite of the upheaval and changes in Central and Eastern Europe, our Organization held firmly together, so that it might fulfill that which to Brother Kraus first appeared as a vision.

On two occasions we had the pleasure to greet him and his wife and son and welcome them into our midst. We were charmed with his graciousness and unassuming dignity, his natural understanding and his devotion to the ideals of our Order. This we discovered in rich measure during his visit as we always do whenever an unkonwn brother visits us from a distant land. We were indeed unexpectedly surprised to find that faith in him extended far and wide—a faith that links brother to brother across seas and continents. We found that in Brother Kraus the rays of brotherly love are epitomized in his person as a bright and resplendent focus of a concave mirror.

Incidentally we were privileged to peep into his inner family life and observe the beautiful relations existing between himself and wife, the guardian angel of his career, and also the cordial relations between himself and son, Brother Dr. Harry Kraus, who is treading in the footsteps of his illustrious father in carrying on the work of the Order.

We have only our heartiest congratulations and gratitude to extend to Brother Kraus on this his seventieth birthday anniversary — gratitude for that which he has contributed to our Order and to us. We wish him many many years of useful activity. May the words of the Psalmist ring true and come to fruition for him. "The righteous blossom as the palm and bloom as the cedars of Lebanon."

DR. SOLOMON EHRMANN.

District No. 10

ON three continents, wherever our Order gained a foothold and where it displays its blissful activity, hundreds of lodges and thousands of brothers are preparing to celebrate on the 26th of February the seventieth birthday of the universally esteemed President of the Order.

All of us are profoundly impressed, and at this moment, more than ever before, with the application of what the Order, and, through it, the Jewish cause, possesses in Adolf Kraus. "I do not anticipate", he said in an address delivered June 6, 1909, in a special meeting of the Karlsbad Lodge, "that our organization will find a nostrum for all ills. While, however, every District must work for charity, brotherly love and fellowship feeling among its members, the Order as such has the aim not merely to assist but to lead in such questions which affect Jewry as a whole. This is my view and this is the program which I shall outline for the future activity of the Order. The covenant of our brotherhood must always be ready to stand in the first line of the battle, fighting for the oppressed among our people, to help them carry their burden, and to battle with all its might, yet within the limits of the law of the land, which also

(Continued on page 14)

Current Events

By GOTTHARD DEUTSCH

Poland

No one can ignore the fact that there is a general problem in Poland from which the Jews are suffering along with the rest of the population, while owing to the hostility of the government it affects them more than the rest of the population. Colonel Gilchrist, head of the U. S. Medical Corps, reports an epidemic of typhus which may become a menace to all of Europe, and the Relief Committee sends out a frantic appeal for additional funds. A correspondent to ''Bloch's Wochenschrift'' who discusses the work of the committee with remarkable fairness says there are 2,000,000 Jews in Poland who need relief. It would require 100,000,000 marks to give 50 marks per capita each month. It takes 10 marks to buy a pound of bread, 30 marks to buy a pound of sugar, 1,500 marks to buy a ton of coal. It does not seem from these figures that even 50 marks per month could be a substantial relief. Yet, the representative of the Joint Distribution Committee had only 11,000,000 marks in September and 15,000,000 in November at his disposal, or at best less than one-sixth of the sum required to buy five pounds of bread for each person per month.

The Political Situation

Mr. Morgenthau in an address delivered before the Free Synagog in New York (Feb. 15) stated very impressively that emigration will be no solution of the Jewish problem in Poland and admitted that ''some of the Poles resent dealing with the Jews or having anything to do with them.'' At the same time he claimed that it is ''in some cases the fault of the Jews.'' The ghetto wisdom has a terse answer to this charge. It takes two to perfect a ''shiddnch.'' As long as the Poles do all in their power to drive the Jews into isolation, the result of their policy ought not to surprise them. A Paris dispatch informs us that during the last three years the counter-revolution has caused the arrest of 128,000 and the execution of 9,652 persons. The terrible tragedy of Pinsk (April 5, 1919) reported by Mr. Morgenthau, shows how the Jews contributed to these appalling figures. ''Dwa Grosche'', the organ of the boycott movement which Paderewski helped to finance, continues to advocate ''hanging and shooting'' as a means to cure the Jews of Bolshevism, for just now they whose political influence can be measured by the legislative activity of the sejm are declared to be responsible for the move to make peace with soviet Russia. The best reply to this charge is given by the Italian socialist Arnaldo Cipolla in ''Lavoratore''. He says while the Jews disclaim Bolshevism, no one should wonder if they would actually join a party which promises them a modicum of liberty and justice in a country which is controlled by a military aristocracy and is a helpless prey to corruption and distress of the masses, felt more keenly by the side of brutal exhibition of extravagance on the part of the rich.

Muzzling Publicity

The Yiddish daily ''Najes f'n Hajnt'' was confiscated for publishing an article by Deputy Hartglass on the corruption in public office. William Zuckerman, an American journalist, was arrested and—at this writing is still under arrest—for sending some unpleasant reports on the Jewish situation to his paper. Two Jewish members of the city council of Lodz were indicted for criticizing the partiality of the government's food commission. We may therefore believe Professor Sabolea of Edinburg University, a Belgian by birth, who told his audience in a lecture that a Polish ''statesman'' had repeated to him the doctrine of Pobedonoszew of czarist memory that there are three ways of solving the Jewish question, kill the Jews outright, starve them or force them to emigrate. The second method is already being largely practiced. From the foodstuffs sent for relief in eastern Galicia the Christians received 9 kilo white flour, the Jews at first nothing, and afterwards when stories began to leak out, one kilo of mixture of poor flour substitutes per month. Arrest and heavy fines are the lot of those who dare make public complaints. The treatment of the prisoners rivals that of the czarist times, described by George Kennan years ago, and those out of prison are terrorized by the police. Thus without cause the police surrounded the railroad depot of Wilna, arrested 60 Jews, young and old, among them a boy of 13 and a man of 75, whipped them with iron rods, struck them with the butts of their guns and abused them in many other ways. When some complained to the general, he told them to go to a warmer climate. An attempt to interest the U. S. consul failed to bring any result, and according to an interpellation by the Jewish members of the sejm, the French troops participated in the sport of their Polish comrades in arms. The sejm has added another item to its interpretation of the minority rights by passing a law which prohibits the holding of real estate by ''aliens'', which means Jews, not registered in Polish cities who by a recent enactment, although long time residents, were declared foreigners. It is difficult to understand how under such conditions the Jews can give up that separateness of which Mr. Morgenthau complains.

THE SYNAGOG OF KARLSBAD

Up to 1848 Jews were not permitted to reside in the city and could only sojourn there during the ''season'' in the summer months. In 1869 a congregation was formed. The synagog was dedicated in 1877. A Jewish sanitarium was established in 1847 and the present sanitarium was opened in 1903. During the war it was used as a military hospital and so badly ruined that its administration is compelled to ask for assistance in remodeling it

Old and New Enemies

Sazonow, once the powerful minister of finance under the czar, who when on a mission in London refused to see a Jewish committee, now promises the Jews all rights. Unfortunately he comes too late. On the other hand the antisemitic editor Shulgin, continues to threaten Jews with improved pogroms unless they repent. The ''Kievlanin'' in which Shulgin uttered this friendly advice, is very likely now in different hands, and Purishkevitch, the leading pogrom advocate, who planned a propaganda tour in the United States is dead.

the soviet government, judging by the change of policy of the allied powers who have withdrawn their troops and have announced the resumption of trade relations with the Russian people, seem to be firmly established. Kolchak is dead, and the Ukrainian leaders are in full flight. The reports are so unreliable that it is impossible to give any details. We learned to our surprise that a Jewish colonel, Paul Jagolovitch, arrived recently in Chicago on his way to Washington, as a special envoy from General Seminaoff, the commander of the ''loyal'' troops in Siberia. He acted the diplomat and refused to say anything about the Jewish question except that the Jews of Siberia are waiting for the first opportunity to emigrate. Denikin, who is evidently a dead issue, received a post mortem indorsement from the former French labor leader, Gustave Herve, who claims the brave Ukrainian general was a model of civic and military virtues. Still stranger is a similar indorsement coming from David Pasmanik, the Zionist leader, at present in London. In the same city we see Arnold Margolin, Ukrainian ambassador, engaged in the same whitewashing process of Petlura. He is said to have demanded a Jewish commission to verify his claim that he did all in his power to protect the Jews. On the other hand Paul Nathan, the well-known Berlin publicist, claims that allied help to Denikin is responsible for the terrible sufferings of the Jews. This assertion is supported by Dr. Kohan-Bernstein, for years prominent as advocate of the Jews in Kishineff who told stories of incredible barbarities perpetrated by the various Ukrainian leaders. In one case an officer of Petlura's army, being implored by the rabbi of a town near Kiew to spare the lives of the innocent children, had 70 of them lined up and ordered his soldiers to cut off their heads like so many thistle heads with their swords. The number of victims is given at various figures from 29,000 to 150,000. We can merely hope that the experience of exaggeration in all horrors will prove true in this case. It is certain that the American committee was not able to visit the country.

New States

Finland which is a highly cultured nation always had the sympathy of Europe against Russian tyranny, has never displayed any inclination to do to the Jews as they wished Russia to do to them. The celebrated Hebrew publicist, Nahum Sokolow, had an interview with the Finnish ambassador in London who declared that the Jews of Finland shall have equal rights. To Sokolow's complaint that even the native Jews of Finland were treated as aliens, the ambassador could only reply that he would inform himself. The total Jewish population of Finland does not exceed 1,000 souls. It is worth remembering that the Jewish disabilities in Finland date from the time when it was part of Sweden, and continue there, while the mother country abolished the last vestiges fifty years ago. Lithuania and Latvia, the two new republics, on the other hand, make all possible efforts to convince public opinion of their claim to recognition by not only granting their Jews full equality but going even so far, as, in the case of Lithuania, having a special ministry for Jewish affairs, and in Latvia giving the Jews inofficial representation on the central government.

The Country of Christian Re-Awakening

Hungary is completely in the hands of the white terror. The new dictator, Nicholas Horthy, is the leader of the reaction which has assumed the task of ''bringing Hungary back to Christianity'', as the official program runs, and the party slogan says. Meantime the distress in the capital is appalling. The bread ration has been reduced to three ounces a day, and even this is in most instances unobtainable. The rationing of fats has been withdrawn, not because of abundance but because the supply is so scant that rationing is impossible, and the result is that the rich are living in extravagance, while infants are dying daily by the hundreds from starvation. The government is trying to lull the masses into confidence by denouncing the "Jewish communist" administration and spreading stories of its brutal persecution of Christians. In addition its own misdeeds rival those of the czarist regime. The editor of the socialist paper, "Nepszawa", and two of his friends were kidnaped, cruelly murdered and their bodies thrown into the woods. A great demonstration of the labor party on the occasion of the funeral of the victims moved the government to a declaration that it will make all possible efforts to find the guilty parties and punish them. The victims were Jews. Similar murders were committed in Kecskemet and in Miskolcz, where 18 Jews were killed. Individual Jews are submitted to scandalous indignities. A Jewish soldier who returned from an Italian prison camp was on his way to the steamboat landing in Budapest, assaulted and robbed of what he had by Horthy's soldiers. The following case is typical of the prevailing conditions, though rather amusing. Under the Magyar regime it was customary for Jews to change their names to such of Magyar sound. Humor has seized upon this mimicry. Four Jews meet in a railroad car and introduced each other as Kaposi, Kemenyi and Karolyi, the fourth one says: "Ich heiss' auch Kohn". In former times all the formality necessary was to report to the court the changed name and pay a fee of 20 cents. Recently one Ernest Gruenhut applied for the right to change his name, and was refused on the ground that he had not shown sufficient merit to deserve such distinction. The former premier Hussàr said in a campaign speech that the new Christian government will not persecute Jews but the "enemies of Christianity must be forced out of public life", and indeed the Jewish professors were discharged from the universities, so the Jewish hospital of Budapest was enlarged to a clinic to form a nucleus of a Jewish university. The enthusiastic support given to the Magyars by the Jews since 1848 has not prevented them from becoming victims of chauvinism, which is a general rule. A fact, briefly noted from dispatches in the last issue of the News, is another evidence. Father Hackspill, member of the parliament from Metz, says in his paper, "Libre Lorraine", that Clemenceau's defeat was due to the Jews whom he selected as his advisers, the ministers Abrami (who is no Jew) and Klotz and his assistant secretaries, Mandel-Rothschild and Wormser.

Lessons from God's Judgments

Isaiah tells us that when God's judgments strike the earth, its inhabitants learn righteousness. We have not been able to see much of righteousness as the effect of God's judgment which visited the earth for the last six years, but we are learning something of ethnography and geography instead. We know that there is a nation, called Ukrainians, we have added Yugo-Slavia and Latvia to our vocabulary, we know something about the difference between Lithuanian and Lettish and between Czech and Slovak. The last named two tribes so far seem to get along, although there is a difference between their national character, the Czech apparently being of a more liberal and more educated type. They were already excommunicated by the Sant' Uffizio which is the official name for the Holy Inquisition which in years gone by used to roast Jews. This condemnation of the reform movement within the Czecho-Slovak church is none of our concern. We gladly admit the complete right of Rome to disapprove of married priests and of mass in the vernacular, and would consider it highly reprehensible for any Jew to meddle with such strictly internal questions of the church of Rome. Unfortunately, remembering the effect of the Hussite wars we fear that a movement which in our days will hardly be more successful than was that of the Old Catholic church in 1871 or the "Los von Rom" movement of more recent days is bound to result in increased fanaticism. The greatest difficulty for the Jews of Czecho-Slovakia lies in the national question. Bohemia and Moravia have 3,000,000 Germans, most of whom are living in compact territories and are as unwilling to recognize the Slavic government or to submit to its denationalizing tendencies as were the Czechs to become Germanized. The Slovaks in the former Hungarian territory are equally aggressive in their attitude towards the German, Magyar and Ruthenian nationals. From this point of view it is understood that the Jews of Czecho-Slovakia at a convention, held in Prague, Jan. 5-6, decided to organize themselves as a separate nationality which the government is said the have recognized. The Hungarian Slovaks have some just cause of ill-feeling against the Jews for having served the violent policy of national oppression by the Magyar rulers, and Srobar, the minister for Slovakia, in an address delivered in Presburg denounced the Magyars for their base ingratitude to the Jews to whom they owe so much in the development of Magyar culture. When it comes to positive deeds of the Slovaks the matter takes a different aspect. His excellency issued an order requiring special permits for the management of moving picture shows from which "Jews and people with a bad record" shall be excluded.

Old Country with New Troubles

A boy of 14 was to be tried in a Vienna court for stealing. His father appeared in his place because the boy had no shoes and the father could not afford to buy any. He earns 3,000 crowns a month but this is not sufficient to suport a family of seven. The bread ration given for the week is just enough for one breakfast, so the children go out to steal. During the war, while the father was serving in the army, they were standing in the breadline or were begging in the street, or they had no clothes and could not go to school. The consequence is that today they are not used to discipline. In Jewish affairs the economic condition is illustrated by the fact that the principal of the Talmud Torah receives 600 crowns (the present actual value is $2.50) per month, while a pair of shoes costs 1,000 and the meanest suit of clothes 6,000, and a ton of coal 1,500 crowns. The internal conditions are again illustrated by the figures of withdrawals from the Jewish congregation, selected at random from the report of one week. It amounted to 63. Before the war the average was 20. The political situation is characterized by antisemitism from both sides, the clerical and the German chauvinist parties. Robert Stricker, the only professing Jew who is a member of the national assembly, moved to recognize the Jewish nationality, but the old-fashioned Jewish bourgeoisie opposed the motion, and so the Jews do not even present a harmonious front to the outside world at this critical moment.

THE HIRSCHENSPRUNG

The rock from which, according to the legend, a deer jumped into the Sprudel, when the Emperor Charles IV, 14th Century, was hunting in the region. It is claimed that his whining when he was scalded led to the discovery of the Karlsbad Springs

An Unrepentant People

The old conservative parties can no more afford to pass under their name in the new fatherland, and so they are divided into a German National and a German People's party. The difference is expressed by the chairman of the latter, Herr Stresemann, who says: My party "declines to profess antisemitism on principle". In other words it practices antisemitism without making it part of its platform, while the "Deutsch-Nationale Volkspartei" is courageous enough to do it. Without regard to distinct party lines antisemitism is agitated by any number of veteran and student societies. In the latter respect the protest of the students of the Karlsruhe polytechnic against the appointment of the Jewish professor, Max Meyer of Berlin, is typical. Wilhelm Bruhn, an antisemitic editor with a criminal record, shows the effect of the society in which he moves. Referring to Otto Landsberg, the newly appointed minister to Belgium, Bruhn says, he can not get rid of the odor of his race. The "Gartenlaube", once the organ of the bourgeois class and for a time edited by Berthold Auerbach, but now in the hands of the antisemitic publishing house of Scherl, calls Alfred H. Fried, the pacifist, "a Jew speaking the German tongue, who, from his hiding place in Switzerland, injected poison into Germany's wounds". The most amusing stunt was performed by an anonymous author in a book, entitled "Semi-Imperator", in which Emperor William is made a Jew on his mother's side who proved his Jewish descent by his constant pose and his nomadic restlessness. This happens at the time when his majesty's correspondence with his dear cousin Nicky of Russia is published, in which he speaks of the Reichstag being driven by the Jewish socialists and the clericals, both of whom are ripe for the gallows.

The present administration is not strong enough to take effective measures against the agitation, with which a considerable number of its officials are in sympathy. The latest news is that the Polish refugees in Berlin were expelled, although Professor Einstein pleaded their cause in the press. A judge in Erfurt refused bail to a Jewish defendant on the ground that the central government which is Jewish will issue false passports to Jewish criminals in order to allow them to escape. The new free state of Danzig advertised a drug store permit—drug stores are still limited in Germany—with the condition that applicants state their religion. Bavaria which is governed by clericals passed a new school law which will result in the closing of many Jewish schools in the village congregations, hitherto subsidized by the government, while public schools, being denominational, will be closed to Jewish teachers as before.

Rumania

The higher diplomats of the lower Danube played a clever game when they kicked against the minority rights, and Clemenceau's statement that "Rumania at last trusted in us", is illustrated by the report from Kishineff that the Jews are yearning for the rule of the czar. In the formerly Austrian part of Greater Rumania things are still worse. In Bukowina a Jew applied for admission to civil service examination. He was given the reply that now since Palestine was given to the Jews he should apply to the authorities there and prepare himself for examination in the Talmud, dressed in Tallith and Tefillin. For the benefit of the allied powers one Jew from Czernowitz was elected to parliament. He was given a profitable gov-

(Continued on page 12)

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CALENDAR

5680-1920

Purim (Feast of Esther)	Thurs., Mar. 4
Rosch-Chodesch Nissau	Sat., Mar. 20
Passover (Pesach)	Sat., April 3
Passover (Eighth Day)	Sat., April 10
Rosch-Chodesch Iyar	Sun., April 18
Lag b 'Omer	Thurs., May 6
Rosch-Chodesch Sivan	Tues., May 18
Shavuoth (Confirmation Day)	Sun., May 23
Rosch-Chodesch Tammuz	Wed., June 16
Fast of Tammuz	Sun., July 4
Rosch-Chodesch Ab	Fri., July 16
Fast of Ab	Sun., July 25
Rosch-Chodesch Ellul	Sat., Aug. 14

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New Year's Eve	Sun., Sept. 12

Who Knew Not Joseph?

When, as has been our wont for centuries, we rehearse at this season of the year the story of the liberation from Egyptian bondage, we note that in the Scriptures the beginning of the tribulations of our fathers is coupled with the rise of a new king who knew not Joseph. Joseph had been Egypt's benefactor; endowed with a singular gift of prognosticating the future, he had risen to the highest office in the land next to the throne, and by wise administration of the food supply of the country during the years of plenty saved untold lives from famine in the years following both in Egypt and in the neighboring lands. But this great administrator's service was forgotten, ignored, so soon as there was another ruler, so soon as there was a change of policy towards strangers and towards the tribesmen of Joseph in particular. There is no change that comes about in the world that does not seem to affect the Jew disadvantageously. In the great war the Jews, as was their duty, flocked to the colors; they volunteered before they were drafted; they distinguished themselves on the battle front; they gave of their wealth and of their energy for the weal of the fatherland. The words of erstwhile rulers and chiefs of state still reverberate in our ears as they emphasized with satisfaction how all parties and creeds were united in the common patriotic purpose. Look around in Europe now. Everywhere there is a recrudescence of hatred of the Jew; and it is almost safe to say that of all the peoples whom the world conflagration has engulfed the Jewish people has emerged worse off than it had been before the war. No one remembers now the service rendered by Jewish citizens to the state. A new and vicious onslaught is made on the Jewish people as a body. Whoever is disgruntled, and pretty nearly everybody is, throws the blame on the Jew, the convenient scapegoat of days bygone. All sorts of calumnies are dished up. The pamphleteers are busy stiring up the populace. They advance the charge, which they know is a lie, that the Jews have banded together to wreck civilization. The real wreckers are well known; some may be reached and some may not; but the hapless Jew is labeled and libeled the enemy of European mankind. It is not an ancient story of thousands and thousands of years ago that we sit down to narrate. "In every generation they rise against us to destroy us". Our enemies are bent upon our annihilation. We had hoped for an era of pacification when nations would be blessed with external and internal peace. We had hoped that Jewish history might open a new chapter which would mean the complete liberation from all discrimination and hostility, and when the Jew might with his fellow-citizens reap the harvest that had been sown in tears. The end apparently is not yet of Jewish misery. The Pharaohs are still alive. The Josephs are forgotten. New tribulations are in store for us. But we will not lose faith. "And the Holy One, blessed be He, rescues us out of their hands". We have survived graver periods and graver perils. We must be ready again to do valiant battle on behalf of our hapless brethren. Pacification of the world has received a setback. None knows what the morrow may bring. But this we know that as the Lord was with our fathers in Egypt He will be with their children wheresoever they are harassed, enslaved, maligned. Truth will prevail. Oppression must cease some day. Men must learn that in discriminating against the Jew they kill freedom for themselves. May we in no distant future celebrate the new liberation from bondage? The Passover of Egypt is the guarante that there is a God of truth who is the Friend of the downtrodden whether they be of the people He chose for His own or among the rest of mankind.

Intellectual Advancement in the Lodges

The student of the history of our Order knows that one of the prime considerations that led to its formation, in point of fact the principal consideration, was the desire for intellectual advancement. It is needless to point to the conditions then prevailing which made imperative and timely the creation of an agency for just that purpose. Such outstanding institutes as the Maimonides Library and the like showed how in those early days the founders and fosterers of the Order went about the business of giving tangible form to their intellectual advancement program, how they conceived it and how they executed it. Other impulses in the direction of creating educational facilities proceeded from within the Order. It was not necessary at all that the Order should actually take in hand and finance such institutions of learning; it is sufficient that the projects emanated from far-sighted leaders in the Order. In the main the educational field had to be left to other bodies, some of which had to be created for the object contemplated. The Order and the Districts had their hands full with the creation and support of hospitals and orphanages, of the philanthropic institutions of which we are justly proud. The Executive Committee devoted itself energetically to the political side, to the defence of Jewry abroad, or again to measures of relief in emergencies. Nor is the activity of the Order exhausted by all these lines of work. It has called forth the department of social and personal service; it has taken in hand the care of the delinquent; and established the Anti-Defamation League. What we wish to emphasize is that the original feature of intellectual advancement somewhat receded into the background. Not that there is nothing going on in this line of work; one need only scan the reports of lecture courses in the larger centers as they come in to this office and are printed in this paper. Nevertheless it cannot be denied that there is not enough of it; that especially in outlying communities where facilities for instruction do not exist much remains to be done. The districts are alive to the need. The feeling is universal that the individual lodge meetings require to be made attractive and profitable. The members meet to be strengthened in their noble purpose to do something for a fellow-Jew. There is so much that the other Jew needs at our hands. Still there is something also that we ought to do for ourselves. In the larger communities there is no dearth of talent among the lodge members. They boast of eminent and gifted speakers possessing the faculty to guide, to inspire, to inform. It is the lodges less fortunate that need looking after. But in all lodges a fresh face and a fresh voice will command a larger gathering and thus increase the potencies for mental stimulus. We notice with pleasure that brothers of national repute find it possible to accept engagements to speak in far-away lodges. The trouble that they are put to may be great; but so is also the good which they achieve, the lasting influence their spoken word leaves behind. These men are naturally busy men. Yet they give of their time liberally. There are so many questions that agitate the Jewish mind today. There are so many angles of vision. No two men approach a subject from the same point of view. There is not a question that cannot be reopened. And there is no worse danger for any man than to become set in views which may be antiquated which had their origin in a different period, which do not meet present-day exigencies. Differences of opinion and party slogans often disappear like the mist when an eminent intellect turns on for us the light of reason. The Order has its well-defined policies and must adhere to them tenaciously. The lodges must not legislate beyond their competence as constituent parts of a world-wide organization. But all may serve as clearing houses for Jewish opinion. In our lodges different elements of the community mingle fraternally. This is our glory. Coming from different congregations and from different social strata, the old-fashioned and the reformer, the native and the naturalized citizen, all meet on a common level of doing their duty by the Jewish cause. All that tends to present this cause in all its clarity is a service of incalculable magnitude. This is the meaning of intellectual advancement to which the several lodges and district organizations are applying themselves with a renewed zeal worthy of the Order's traditions.

Freedom of the Spirit

By Dr. MAX L. MARGOLIS

In this season of our ancient festival of freedom it is well to bring home the lesson that the emancipation of the enslaved body is but half of the boon that freemen value. Of what avail is the enfranchisement from forced labor no matter in what form when the spirit is held in bondage? After all, freedom is relative. Not only are there degrees of freedom, but in a measure freedom is achieved solely by paying for it in some return. Of course it is all the difference whether the arrangement is a matter of voluntary contract. But what is voluntary? We usually think of freedom from legal force. Yes, the law leaves me free to engage myself or to disengage myself. But what about the economic conditions which inexorably force me to sell my services in accordance with a market price over which I have not the least control? If I put up with conditions not exactly to my liking, to that extent I am unfree? Whatever competency or leisure I may acquire comes in exchange for so many hours of labor during which I am under obligation. In other words, unfreedom of one form or another is the price of freedom. The laborer who goes daily to his task knows it and feels it. Many a human tragedy consists in missing one's vocation or in failing to develop one's talents or in falling short of one's measure of achievements simply because of external conditions beyond one's choosing.

We would, if we could, choose our own conditions. That of course is impossible. But we do a lot of grumbling. Yet no one seems even to realize that there is such a thing as freedom or unfreedom of the spirit. But are we not free to think as we please? Quite so. But the fewest of us think on their own account. For the majority of mankind their thoughts come to them ready made as their clothes. Facts we must all be taught. Just as I go to my shoemaker when the heel on my shoe needs straightening, so do I go for a knowledge of the movements of the planets to the astronomer. But experts do not always agree. In so far as I am able to verify their calculations I may flatter myself that I have an opinion. Otherwise I take always somebody's word for it. In other words, I am unfree to that extent. I am governed in my opinions by another spirit. Facts are valuable. We spend our young days on the school bench to acquire a knowledge of them. But far more important are opinions. The joy of life is bound up with the flights of our imagination. Science would exercise control over opinions likewise. But sometimes the data are not available, and much is left to guesswork. The average mind does not distinguish between the true knowledge and its counterfeit. Whatever is printed must be so. The conscientious scientific writer or historian may preface his guesses by some such remark as "It may be that". But these prefatory remarks are passed over lightly by the reader and by the time the scientific or historical findings filter through to the masses their restrictions are not even dreamt of.

In the realm of politics it is common experience how the fewest think for themselves. We give each man and woman a vote. They vote on political measures on which there is a difference of opinion. How many voters think for themselves? The party and the partisan press do the thinking and deciding for them. Their mind is, of course, unfree. But so it is in all matters which are not capable of strict proof. In reflecting on our school days we may, if we take the trouble and analyze some of our most cherished personal likes and dislikes, our opinions in general, discover that in reality they are not our own, that we imbibed them sometimes indirectly and imperceptibly from a teacher consciously or unconsciously influencing us. Those who really think for themselves, whose spirit is free, require often a lifetime to disengage themselves from opinions insidiously forced upon them by other minds. The vast majority continue through life with the first impulse received in their school-days. The conscientious teacher will often revise his opinions. He is a constant learner. But his newer insight is beyond the reach of those sent out. And if the truth be told, the opinions that are offered to the people by popularizers are almost always behind time. This is the age of the specialist. We cannot all follow him in his investigations. We must take conclusions for granted. But with some an opinion once acquired becomes an obsession. Nothing will dislodge it. Scientific questions especially in the province of history are never closed. They can always be reopened. They are constantly being reopened, revised. To consider them settled, and settled in accordance with a certain conclusion

(Continued on page 12)

Heartiest Congratulations

By EMIL G. HIRSCH

THE editor of the Reform Advocate asks the privilege to be one of the many friends who gladly eager to mark by special festivities the seventieth anniversary of the birthday of our well beloved and highly esteemed townsman and co-religionist, Adolf Kraus, even now a few weeks before the happy day, are remembering the many services which the birthday child has rendered to our Jewish community as well as to the city of Chicago and Jewry throughout the globe. The fraternity that has had the advantage during many years to count him among the chiefs directing the policy and administering the affairs of their organization naturally claim the honor of leading the celebrants. A special meeting of the Executive Committee has been called to convene on the anniversary day, February 26, in our city, and the session, it is planned, will conclude with a banquet tendered their president, at which Mr. Taft, former President of the United States, and Mr. Jacob Schiff, to whose name no descriptive qualification need be added, will interpret the feelings of love and respect and gratitude of which the reunion around the festive board is intended to be the happy expression. Temple Isaiah, too, the congregation with which Mr. Kraus has been identified from its very foundation and the history of which may without exaggeration be claimed as a chapter of his biography, will in similar manner dignify the week by gathering the constituent families at an evening festivity.

The editor in asking to be counted amoung these nearer associates of him who will be the recipient of these well deserved manifestations of respect and affectionate gratitude is sure that he is speaker for every reader of his publication. The aims and the ideals to which in an inadequate manner the editorial columns have been endeavoring to lend utterance have indeed been among the pole stars by which our dear friend has steered his noble life's course.

Mr. Kraus may be said to be in the best sense of the term a self-made man. His cradle did not rock on our side of the Atlantic. Like many another of the men of light and leading in America's Jewry he was offered in the land of his birth but scant opportunity for education and gainful occupation. A Jew he had from childhood on to carry the burden which prejudice had devised for oppressing the members of the family of Israel. Like many others, when a mere lad he heard the summons to get him out of his birthplace and out of his father's house, and he turned his steps to the land which he and many of his generation indeed could not but believe was the land pointed out by God. He carried across the wide sea but little of this world's goods. But he possessed a more precious dower in his Jewish optimism, in his faith in the God of his fathers, a faith which spelled at the same time for him faith in himself, self-reliance grounded on loyalty to the insistent law of righteousness and on the inspiriting devotion to high duty. His ambition from the first hour of his landing on the strange shores ran high to fit himself for a profession. As soon as he had mastered the language of the country that was henceforth to be his he took up the study of the law, and upon his admission to the bar of Cook county he established himself a practicing attorney. The integrity of his character, his rare tact, his ready ability to grasp quickly the underlying principles of every question, and the salient points of the differences in controversy, soon brought him success and clients whose confidence once won he was retained for all time. The firm of which he was in the beginning the sole member soon enlarged. One of the best known among the attorneys now practicing in our courts and the courts of the nation, a man of exceptional gifts of mind, a leader now of the profession, was for a time his associate and has continued the tradition of those earlier years of the beginnings of his most brilliantly successful career.

But the profession did not absorb all the sympathies of Kraus' heart. Time and talent and treasure even Adolph Kraus from the very incipiency of his active work, has given without stint to the high cause of Judaism. The fraternal order of the Sons of the Covenant more especially attracted him and appealed to him as the one great movement to which he ought to lend his stimulating cooperation. I daresay the thought that this order purposed to unite all Israel on the broad basis of Jewish Humanitarianism and Jewish Idealism was the magnet which drew him on. To this his early love Adolf Kraus has remained true throughout the happily blessed years of his enlarging professional and civic preoccupations. Many doubted, he never wavered. Many became lukewarm, he kept the fires of his enthusiasm brightly burning on the altar of his ideal conception of the function which it was for the order to fill in the labors of United Israel. The order had indeed been the great unifier and the Americanizer of immigrant Jews who had sought and found a home under the stars and stripes. Overburdened when they came with local idiosyncracies of their original home districts, partisans to a certain extent of either unyielding orthodoxy or of equally narrow and fanatical reform, unused to parliamentary proceedings and discipline and somewhat inclined to self-asserting insubordination, it was in the lodgeroom, not in the congregation's vestry-rooms, that the lessons of the essential unity of Israel were inculcated and the American type of Jewish self-reliant manliness was developed. When the tidal wave of enforced immigration from Russia's now happily lifted pale broke upon us, again the order proved a mighty agency of far-reaching service, continuing the work accomplished for the earlier pioneers from foreign lands now adapted to new necessities. But under Adolf Kraus' stewardship the order grew into a strong international organization, illustrating the unity of all-Israel in a new emphasis which even the passions of the world war could not altogether becloud. In fact, as is well known, immediately after the signing of the armistice, largely at the initiative of Mr. Kraus, the order set about re-establishing relations between the nationally divided members, and it has risen to new potency as the channel for the requickened spirit of conciliation renewing among Jews the consciousness of the common humanity of all in God's family of striving and suffering mankind. Needless to say that as the order has aimed to be above the partisan spirit of the older dispute about Orthodoxy and Reform so it has been rightly and righteously indifferent to the pro-Zionistic or anti-Zionistic Shibboleths. To no small degree this neutrality hospitable to the adherents of both camps alike came about in consequence of the tactful and just impartiality not to be held synonymous with apathy and indifference which has always animated the decisions and balanced the opinions of the president at the head of the executive committee.

Adolf Kraus, however, knew full well that after all the congregation and not the Lodge is the true and determining organ of the Jewish consciousness.

As indicated before, he is numbered among the founders of Isaiah Temple, an organization which under the able leadership of Dr. Joseph Stolz has indeed made for itself a unique place among the congregations of our city. The congregationalism of Adolf Kraus has never been of that narrow kind which looks askance at another congregation as though it was a competing establishment; that will try to win members away from the sister congregations and will therefore cry out its wares at every street corner to attract new customers and snatch the "trade" away from others. This misconstruction of the relations between congregation and congregation transfers from the field of commerce to that of religion methods which even in the former domain are reprehensible. The growth of one congregation makes for the growth of all others. If the Rabbi is regarded as a teacher and not as a commercial solicitor for a rival establishment his influence cannot but redound to the benefit of all other occupants of the pulpit. Congregations should organize on the basis of principle. Some may find religious inspiration from a ceremonial ritual that others find cold and barren of moral or religious influence and without meaning. Let them then choose their congregational affiliations accordingly. Local conditions, too, at times necessitate and excuse the establishing of separate congregations and religious schools. The element of personal prejudice and congregational jealousy is truly unethical. Though vitally concerned with the growth of his own congregation, Kraus always rose above the pettiness which only too often determines the attitude and vitiates the spirit of the Jewish congregations in the large cities. He was a most successful Parnass, but to him may rightfully be applied the sentiment expressed by the Talmudic authority (Sanhedrin 92a) Kol Parnass shemanhig eth Hatzibur bena'hath zokheh umanhigom le'athid labho. The head of the congregation who displays in his direction the spirit of good will is entitled to be considered meritorious he will lead them forward to a glorious future.

For a time Kraus filled the office of corporation counsel of Chicago. For many years he was a member of the board of education, and for several terms its president. A loyal citizen he, a devoted and enthusiastic Jew, a co-worker in all things making for the betterment of men and their condition, a sturdy pleader of the cause of the downtrodden Jews, our friend has indeed filled the three score and ten of his life with meaning and great and lasting worth. We rejoice that his cup of life now brims with "Yayin" wine of such fine quality. Yayin wine equivalents in its Hebrew lettering the number seventy. Now, in accordance with the amendment to the constitution, Yayin wine may have to be replaced with Mayim water, but Mayim spells ninety. May the bumpers filled with water in which we shall pledge his health augur that for at least another decade we shall enjoy the presence among us in health and full vigor of our beloved Parnass. Perhaps a good Providence will answer our petition that to Ken (also seventy) wekoh yosiph lo, in English may He who gave him seventy years add wekoh-31 round of happy and meaningful years to this measure of days. To this wish in behalf of the Reform Advocate I am proud to say Amen, so may it be. Ad Meah Shanim until and beyond the century milepost.—*From The Reform Advocate, Feb. 14, 1920.*

Acrostic

A brilliant example for all to follow,
Does this self-sacrificing leader furnish;
Of thoughts, how to allay distress and sorrow,
Lend aid and counsel, most kind and unselfish,
Full of sympathy for the weak and oppressed.

Kraus, is synonymous with "Consolation",
Relief of distress, through kindly hands,
And, above all, for true co-operation;
Under his leadership, our great Order stands,
Superior to all, here, and in foreign lands!

ADOLF HIRSH.

Anti-Defamation League

ONE of the principal reasons for the organization of the Anti-Defamation league was the recognized desirability of a central office representing American Jewry which could act authoritatively when necessity arose. For many years, the league has been emphasizing this point, but from time to time has, nevertheless, been caused considerable embarrassment through the more or less officious action of individuals who take it upon themselves to speak on behalf of American Jewry. A striking illustration of the danger of such procedure and a convincing proof of the efficiency of a centralized organization is found in the following incident:

On March 12, Brother Sidney G. Kusworm, of Dayton, Ohio, member of the Executive Committee for District Grand Lodge No. 2, forwarded to the office of the league a copy of a household organ, entitled "Home-Spun Yarns," published by the Mohawk Valley Cap Factory of Utica, N. Y. On page nine of the publication appeared a cartoon, entitled "The Evolution of a Bolshevik," showing in three drawings the evolution from a donkey to a most disgusting caricature of a Jew. This cartoon was immediately recognized in the league's office as having been reprinted from an advertisement appearing in "Cartoons" magazine. The league had been in communication with the publishers of "Cartoons" and with the company which had used the objectionable cartoon in its advertisement with entirely satisfactory results, the latter company promising that the drawing would not be used in further publicity work.

On March 15, the following letter was sent to the Mohawk Valley Cap Factory:

Gentlemen: Our attention has been directed to a drawing appearing on page nine of a recent issue of Home-Spun Yarns which we understand is published by your company. The drawing is entitled "The Evolution of a Bolshevik" and is evidently reproduced from an advertisement which recently appeared in "Cartoons" magazine.

The illustration which you publish lends weight in a most insidious manner to libelous and defamatory statements which are being circulated with reference to the Jews of Europe and America and has a decided tendency to create distrust of the great mass of Jews of this country who are law abiding and patriotic Americans.

We do not believe that you realized this situation when you reprinted the drawing in question. We would appreciate it if you would advise the persons directly responsible for the makeup of the magazine of our views in the matter so that greater care might be used in the future.

Thanking you in advance for the courtesy of a reply, I am

Very respectfully yours,
LEON L. LEWIS,
Secretary.

The reply dated March 19 clearly indicates the wisdom of the general policy of the league in matters of this sort and it is certain that the results sought was achieved. The treasurer of the company wrote as follows:

"Your letter of March 15 is received and read by us with considerable surprise. We did not appreciate the situation when this particular cartoon was re-printed and we are exceedingly sorry if any impression has gone out that we wish to make any defamatory statements regarding the Jews in this country, who are, as you say, law abiding and patriotic Americans. We value a number of this nationality among our close friends and we wish to assure you we will see to it that nothing of this kind appears in our periodicals in the future."

The injury from officious meddling by individuals in matters affecting entire Jewry is clearly demonstrated by

(Continued on page 12)

News from Germany

By Our Special Correspondent

PORTENTOUS events have passed since the last report from the German District appeared in this paper: war, with all its sufferings and the unparalleled changes which it has brought over Germany. It sounds like an idyl now when we report from the last days preceding the war that our late brother Moritz Manheimer donated a fund for a prize to bear his name and which shall be given annually for the best essay on a subject dealing with the fundamental principles of humanity, justice and toleration.

Soon afterwards the war broke out and affected the work of the lodges in all its phases. Many brethren answered the call of the country, and the smaller lodges, most of whose officers served in the army, could continue their activity only under the greatest difficulties. All lodges succeeded in the end to accommodating themselves to existing conditions. The families whose bread-earners were taken from their midst received special attention. The employment bureaus adapted themselves to the war activities. The lodges placed their premises at the disposal of the army medical service and contented themselves with rented quarters. Naturally, the expenditures of the Grand Lodge and of the subordinate lodges grew considerably, and we gladly acknowledged the aid which we received before America entered the war from the Executive of the Order for welfare work. Our Grand Lodge also established a branch for welfare work, for which it raised a per capita war tax of ten marks, payable in two years.

The Grand Lodge may point with pride to the equipment of a hospital train which it placed at the service of the Red Cross. This train did remarkable work, and on its tours acted as a connecting link between the various lodges.

When America entered the war we were deeply impressed by the attitude of President Brother Kraus in breaking off all correspondence and intercourse with us. We emphasize this particularly because soon afterwards occasional remarks and discussions in the B'nai B'rith News which were hostile to Germany caused irritation in the German district. Some lodges resented this attitude and insisted on taking retaliatory action. We are, however, happy to say that even during the height of the national excitement, the traditional feeling of friendship for our American brethren was not for one moment seriously affected. The German brethren were almost unanimously convinced that the Executive as well as the large majority of the American brethren stood by them in unchanged fraternal affiliation, and they were confirmed in their conviction when President Kraus, immediately upon the close of the war, sent Brother Seelenfreund, the Executive Secretary, to the European districts to prevent their threatened disruption.

We may regard it as a sign of vigorous Jewish life that it was possible, even during the war, for the District to create benevolent institutions of far-reaching importance for the Jewish life. The Grand Lodge, with its subsidiary lodges, participated prominently in these activities. A Central Welfare Office was established which serves as a clearing house for social welfare activities, thus avoiding duplication and making for economy. This central office, during the two years of its existence, has done a great deal of good and secured for itself a respected position in Jewish communal life. The Grand Lodge co-operated with the German Union of Congregations (Gemeindebund), the Jewish Woman's Society and the congregation of Berlin. The first president of the executive board is our grand president, Brother Timendorfer. Another new organization whose importance reaches far beyond the boundaries of Germany is the establishment of a Jewish Academy which shall comprise all the scientific material pertaining to Judaism and give opportunity to train specialists in Jewish research work. The Grand Lodge took a prominent part in this work and placed the interests of the "Timendorfer Stiftung" at the disposal of this organization.

Another new foundation is a Jewish Popular University which has for its object to spread knowledge of Judaism in wider circles. The first lectures were held in the Berlin Lodge Building, and among the lecturers are a number of our brothers.

We expect to submit a special report of the participation of the brothers, their sons and sons-in-law in the war. The following round numbers of Jewish soldiers deserve to be mentioned in this connection:

Killed in action or died of wounds 8,000
Decorated with the Iron Cross II. Cl. 15,000
Decorated with the Iron Cross I. Cl. 9,000

The Treaty of Versailles has struck our organization a heavy blow. The lodges of Metz and Strasburg have already disbanded. In the east we lost the lodges of Kempen, Posen, Krotoschin, Lissa and Ostrowo, which cities are annexed to Poland, while the lodge of Danzig will belong to the new free state of Danzig. The fate of the lodges in Gleiwitz, Hindenburg, Kattowitz, Koenigshuette, Oppeln and Ratibor is in the balance pending the plebiscite.

The war, which stimulated some of the noblest aspirations of humanity, also fanned the lowest passions. A tide of antisemitic agitation worse than anything we have experienced in the past is flooding Germany in spite of the establishment of the republic with a democratic constitution. We have to admit, however, that the government is no party to it. The moving factors are the old reactionary parties, which are displaying great energy and spending money lavishly in order to infect the people with the antisemetic virus. We regret to state that these efforts met with considerable success, although we have not been threatened with pogroms. We still hope that it will be found possible to check the advance of the antisemitic tidal wave.

While the order has lost a number of lodges in Germany, we are glad to state that we have gained not inconsiderably in membership in the remaining lodges, and we pledge ourselves to continue undisturbed in doing our share toward the spiritual and moral uplift of humanity.

Jews in Latvia

The Jews of Riga, who number ten thousand, have succeeded in obtaining subsidies from the town council for all their cultural institutions, including all primary and secondary schools. The administration of the schools belongs exclusively to Jewish parties, and the only demand expressed by the Lettish authorities is that the Lettish language should be taught in the schools. The actual language of instruction will be Yiddish in the lower standards, and Hebrew in the higher standards.

Afforestation in Palestine

The acquisition of Palestinian ground, as the perpetual, inalienable property of the Jewish people is the principal task of the Jewish National Fund. But the afforestation of Palestine is of no less importance for the reconstruction of the country. Whether this work, with which the JNF has been entrusted, will have to be carried out by the JNF alone, or whether government institutions will participate is not yet certain. In any case it is the JNF's duty to take advantage of the opportunities now offering themselves, and to commence the work of afforestation where this is necessary in the interests of colonization and sanitation.

Even before the war it had been decided, as is known, not to restrict the "Tree Donation" in future to the planting of fruit trees, but to employ the funds raised for the planting of useful trees of all descriptions—especially forest trees. Practical experience gained in Palestine has taught us that the planting of fruit trees, which need individual care, can best be left to private initiative. Then the necessity arose for planting swamps, sand-dunes, and other waste lands with fruit trees, especially with the rapidly growing eucalyptus. The afforestation of such districts opens vast stretches of land for colonization, forms an important preliminary condition for the sanitation of the country, and offers the possibility of providing in the land itself the urgently needed timber for building purposes, etc. It was not possible, however, while the Turkish rule lasted, to begin the work of afforestation seriously. Neither was there anyone who had experience in the choice of suitable kinds of trees and the right methods of planting. The capital of the "Tree Donation" was, therefore, largely invested in the plantations of Ben-Schemen and Huldah, which, under the existing circumstances, proved rather unsuccessful. In addition to the difficulties, accompanying the beginnings of all colonization work, a plague of locusts did serious damage to the plantations. Finally the plantations in Ben-Schemen became the seat of war, and that which the locusts had left was almost entirely destroyed by the fighting.

During the war the Laborers' Co-operative Association in Ber-Tobiah planted, as an experiment, 100 dunams of NF-land with eucalyptus trees. This experiment was entirely successful. Last year the Anglo-Palestine Company and the Real Estate Company "Palstine" had 200 dunams on the slopes of Mount Carmel planted by a laborers' co-operative association with rock pines. This plantation also promises, in the opinion of experts, to be successful. These experiments have indicated to the "Tree Donation" a new way of realizing its program of afforestation by means of laborers' co-operative associations. Experts think that this method is of great importance for the reconstruction of Palestine, the sanitation of the country, and also for the solution of the labor problem.

The JNF Board has now drawn up on this basis a scheme for the afforestation of Palestine on a large scale. According to this plan—which stretches over three years—1,700,000 eucalyptus and other kinds of forest trees are to be planted on an area of 2,125 dunams.

1. In Merchavia 20,000 eucalyptus trees are to be planted, in connection with the sanitation of the settlement, on 200 dunams.

2. In Kinereth and Daganiah 42,000 eucalyptus and other kinds of forest trees are to be planted on 175 dunams on the slopes of the mountain, the farm of Kinereth, the banks of the Jordan and the shores of Lake Kinereth.

3. In Benschemen about 700,000 trees are to be planted on 230 dunams.

4. In Hulda 425,000 trees are to be planted on 140 dunams.

5. In Ber-Tobiah (Kastinie) 27,000 tress are to be planted on 380 dunams with the exception of those already mentioned above.

6. In the surroundings of the Colony of Chederah 50,000 trees in all, mostly eucalyptus trees, are to be planted on 1,000 dunams.

To this must finally be added the work of afforestation in Rischon-le-Zion. At a general meeting of the Colony it was decided to transfer 500 dunams of the adjoining sand-dunes to the JNF as a perpetual possession. The condition was attached to the gift that the JNF must have this land planted with trees in the course of three years. This act shows what importance the inhabitants of the Jewish colonies attach to the JNF. The JNF Board has lately entrusted the afforestation of the dunes in Rischon-le-Zion to a group of 18 laborers from the Nachlath Jehuda Laborers' Association. This Association began the work at once, and about 35,000 trees have been planted. During the first two months 25 additional laborers were employed, who, together with the original 18, will do the work under the direction of the Agricultural Department of the Palestine Office.

This work of afforestation gives an added justification to the claim of the JNF that all waste lands in Palestine be transferred to it free of charge. It will also enable the JNF to fulfill all its obligations in the very near future, and to plant all the trees which have been subscribed—a total of about 400,000 up to the present time.

Murder of the Czar

The London Jewish Correspondence Bureau reports: The Secretary of the Joint Foreign Committee of the Jewish Board of Deputies and the Anglo-Jewish Association said, in a meeting of the committee, that the accounts of Jewish complicity in the murder of the Russian Imperial family issued in a White paper by the Foreign Office, have since been proved to be false. Information has now been received with regard to the trial of 28 persons arrested by the Soviet government as a result of an investigation carried out under their instructions at Perm, on the charge of having been concerned with the murder of the Czar and his family. Not one of these persons appears to be Jewish. Moreover a full report of the trial is soon to be published, when all the necessary documents have been received.

The Secretary further stated that he had been informed in Paris that an investigation carried out by the government of Admiral Koltchak had also failed to identify any Jewish participants in the murders.

In the Hands of the Bolshevists

The London Jewish Correspondence Bureau learns from Paris that M. Henri Sliosberg, one of the leaders of the Russian Jews and a prominent lawyer, has been arrested by the Bolshevist authorities in Petrograd, being suspected of being a party to a counter-revolutionary conspiracy. Only with great trouble has he been able to free himself from the Red inquisition.

M. Sliosberg is 60 years old. After the capture of the town by the Bolshevics, he was forced to become a laborer and, with his wife and children, to work on the land which had been assigned to the peasants after the division of his own domain. Everyone has a profound respect and affection for this old proprietor, an affection the more truly felt owing to his advanced years. It was owing to this fact that he was not driven from his house like most of the proprietors who have been made to work on their own land.

News from London

By Our Correspondent, DR. M. EPSTEIN

London, February 17, 1920.

THE many-sided activities of Jewish communal life certainly bear testimony to a healthy condition. But one may be excused the doubt whether mere activity alone is productive of results. Still, movement and the expenditure of energy are better than quiescence, and on the whole Anglo-Jewry is striving towards achievement. What will emerge? So far the great Communal Scheme dominates the horizon. It must be admitted that its promoters are restless in pushing its claims, and both in London and the provincial centers Jews cannot complain of not being aware of its existence. Attractive advertisements in the Jewish papers remind the community weekly that it has still to do its duty; public meetings provide opportunities for exchanging views with the leaders themselves on the issues involved, and through the post those are poked who might be inclined to do nothing. In the main the scheme in its outlines may be said to enjoy the support of the great mass of the community. But discordant voices are also heard. These are of two kinds, those of people with a personal grievance, the born grumblers whom nothing can satisfy; and those of people opposed on principle to certain aspects of the scheme. The former are of no significance and may be left out of account; the latter cannot be neglected.

It is inevitable that in the process of time the lines of cleavage in the Anglo-Jewish community should show themselves. Here is a scheme which is ostensibly orthodox in its scope. The Chief Rabbi is to be its ultimate religious authority. Traditional Judaism is written on its banner. Whatever these things may mean in actuality, it is certain that those who are convinced Liberals and Reformers will undergo searchings of heart. Can they contribute to a scheme opposed to their principles? That is their question, and the answer has been furnished by the two wings of the Liberals in London. The Liberal Synagogue, of which Mr. Claude Montefiore is regarded as the head, has definitely declined to be associated with the scheme. The Berkeley Street (or Reform) Synagogue is not yet certain of its conduct. At a recent meeting two proposals were presented to the members—one that they should support the Communal Scheme, the other that before pledging their support they should examine the details with care. The second proposal was adopted. This means in effect that while the door is still open, the Berkeley Street congregation is not yet sure of its ground, is not yet sure whether the program of the scheme can receive its adhesion. Needless to add the promoters are in a quandary. On the one hand, they had perforce to give the scheme a Conservative coloring; on the other hand, they are bound to consider the fact that the Berkeley Street congregation contains many wealthy members whose financial assistance is almost a necessity. On top of all this comes the extreme orthodox section with special requests. The program is not specific enough for their tastes. They are urging their supporters when contributing to the scheme to ear-mark the amounts for special purposes for which they themselves are making big demands.

A United Anglo-Jewry

These differences of opinion are inevitable. The problem is how to rope in all sections of Anglo-Jewry into the scheme and at the same time satisfy the needs and demands of each. It is a problem of difficult statesmanship, and some of the leaders of the scheme appear to be confident that they will find a way out. If they do they will deserve the highest praise. For if there is one thing about which all parties are agreed, it is that Anglo-Jewry must in the future present a united front. It must be united in order to strengthen internal growth; it must be united also in order the more effectively to repel attacks from without. There is no need to have uniformity; let each section, nay let each congregation, enjoy and exercise liberty of action. But let there be loyalty to a high, all-embracing body. The thing is not impossible of achievement. Many thinking men and women would like to see some such arrangement materialize.

Jews' College Ceremony

In the course of last month Jews' College held its annual Public Prize Distribution. The chairman of the afternoon was Sir Marcus Samuel, and the principal's address was even better than his best of previous years. He appealed to the students for religious conviction; he declared that anti-Semitism is one of many symptoms of intellectual decay and that blind hatred and vituperation is a sign of diseased morality. "History is a great teacher", said Dr. Buchler; "but even more so Jewish history, as it describes the unequal, but successful, struggle of a small and weak people, carried on throughout the dark centuries with only intellectual and religious weapons, against ignorance and prejudice. No other legion or system of thought", continued Dr. Buchler (perhaps here he might fittingly be styled Brother Dr. Buchler), "has yet approached the moral code of the Pentateuch and of its rabbinic interpreters". In speaking of Plato's ideals, Dr. Buchler maintained that they fall short of Jewish principles. "High as was the ethical ideal of Plato, it was surpassed by that of authoritative Judaism in religious firmness and sanctity". As a statement of the religious system of Jews Dr. Buchler's speech was admirable and timely. It deserves to be carefully pondered by Jews of all shades of opinion. Nor should his report on the present condition of the college be overlooked. He informed his audience that Jews' College had some half-dozen students all told. If this state of affairs continues the supply may dry up completely.

Our Yeshibas

In curious contrast to the paucity of theological students (which, by the way, is a complaint also heard in non-Jewish communities in this country) must be placed the ever-increasing Yeshibas in London and the provinces. What is a Yeshiba? A high school for the exclusive study of the Talmud might be as good a definition as any. Young men flock to these schools and spend the whole day in droning the sing-song of the old method of learning the Talmud which is associated with the Academies of Poland and Lithuania. The war must have destroyed many of these Rabbinic nurseries. But overwhelmed they have not become. They have been set up in England and in America, and the remarkable thing is that they stand for the old ideals, little Talmudic islands in the midst of the ocean of Modernity. What becomes of these students? Some serve congregations as readers and secretaries; a few actually develop into Rabbis; and the majority become merely sons-in-law. The last statement may appear astonishing. It is, however, perfectly true. Surprising as it may seem, there are old-fashioned Russian Jews in our midst whose ambition is to find for their daughters husbands who are men learned in the Torah. They are prepared to give the young couple a handsome dowry, and often, too, to take the young man into business. Is not this a species of romance in this age of reality? And yet this ideal for sons-in-law is as good as any other. Some people prefer it.

Jews, Turks, Infidels and Heretics

On Good Friday, if we are correctly informed, Christians pray to Almighty God to have mercy on Jews, Turks, Infidels and heretics. Such is the wording of the third "collect" appointed for the Good Friday services in the Anglican Church. This very month of February will become famous in the annals of Ecclesiastical history in that the Convocation decided that in future the "collect" shall be worded in these terms: "Have mercy upon thine ancient people, the Jews, and upon all who deny thee or know thee not". Why mention the Jews at all? The ancient form is to say the least picturesque. There one can imagine so easily the Jew, the Turk, the infidel and the heretic—whatever he may be. But the vagueness of the new form cannot compare with the precision of the old, and if Jews are to be prayed for at all, the old wording is much warmer. However, there is never any harm in prayer. And talking of praying for the Jews reminds us that a Jew has given all London a sensation. Jacob Epstein, the sculptor, is exhibiting a daring figure of Christ, which the majority of people admire intensely. Those who are by way of being art critics speak in prophetic tones, saying, "Behold, here the sculptor of the age"! Certainly the Christ is remarkable in conception. The most striking feature about it are the hands which are peculiarly large and are intended to convey strength. Seeing that Jesus was a Jew, it seems eminently fitting that a Jew should furnish the world with a conception of what he was. The mediaeval Christs are not satisfying.

Peace Celebration

The Anglo-Jewish community celebrated the Peace at a public banquet given by the Jewish Historical Society of England in honor of the twenty-fifth anniversary of its foundation. The occasion was graced by a representative gathering over which Earl Reading, the Lord Chief Justice of England, presided, and which included the Lord Chancellor, your own Ambassador, Viscount Burnham, Colonel Patterson and a host of other distinguished people. It was a magnificent spectacle to see so festive a gathering, and the Lord Chief Justice was at his best in the opening speech. He spoke of the Jewish Historical Society; he spoke, too, of what English Jews had done in the war. The Lord Chancellor's speech that evening was great. He confessed that if he were a Jew he would glory in it, and would be proud of the fact. Lord Burnham, the proprietor of the "Daily Telegraph", also spoke charmingly; and among those who represented the Jewish Historical Society were Dr. Gaster, the Chief Rabbi, Mr. Israel Zangwill and Dr. I. Abrahams. The last-named toasted the American Ambassador, who replied in a witty speech that won all hearts. He was accorded a magnificent reception. The function was voted a huge success.

Sir Stuart Samuel Honored

Nor was it the only one this month. The return from Poland of Sir Stuart Samuel was made an occasion by the Board of Deputies for honoring its president; and here, too, a successful gathering was arranged. Mr. Nathal Laski, treasurer of the board, entertained a select party at dinner before the larger reception, and altogether it may be said that Sir Stuart Samuel is one of the most popular men in Anglo-Jewry. He deserves his popularity. As chairman of the Board of Deputies he has won universal recognition for his ability, his impartiality and his honor. His brother, Herbert, is now in Palestine, whither he has proceeded at the instance of the British government to advise with General Allenby. He was the right man to send, and the Jews in Palestine look to him with great expectations.

Palestine a Thorny Problem

Whether they will all be realized remains to be seen. It is becoming increasingly clear that Palestine is likely to be a thorny problem. The land will need developing from a state of almost sheer primitiveness. That clearly will necessitate the overcoming of difficulties—physical, technical and economic. But the political position will not be exactly roses, roses all the way. The Arab problem is a reality, which will call for tact and skill and statesmanship. There will also be cultural difficulties. The Mizrachi are traditionalists in religion; the present leaders (and many, many followers) tend to what is termed "linkness". Nor is this all. Labor problems, financial problems, the organization of the Jewish university—these will all need handling and solving; these will all require skillful guidance. Yet whatever the sum total of the difficulties may be, there is a strong determination to master them, and nothing in the world can compare for effectiveness with the determination of Jews. It is good, therefore, that the people should gradually become accustomed to envisage the difficulties, and of late the leaders have lifted the curtain of romance and shown the rocks of reality. The Supreme Council is sitting in London at present, and Dr. Weizmann and Mr. Sokolow are here, too. They are utilizing their presence in our midst by addressing public meetings and taking counsel on this and that with people qualified to give advice. On the whole, the direction of the movement is being licked into shape. It is not yet quite as many would like to see it, but it is improving.

London Lodge, I. O. B. B.

The London Lodge commenced the year 1920 by electing new officers. For president they chose the present writer; to assist him as vice-president, Brother Isaac Landau was selected, a man who has won great respect everywhere for his sincerity and earnestness. We know that his heart is in the work of the lodge and the brethren can rely on him as on a firm rock. Brother Greenbaum is the treasurer. He, too, is deeply interested in the welfare of the lodge, and if Brother Landau is a firm rock, Brother Greenbaum is a tower of strength. But these three office-bearers would be of little influence if they did not possess an effective pair of secretaries. Brother Henry Samuel is our new honorary general secretary, and it is sufficient to say that the lodge will find him reliable. Brother Samuel is one of our younger members, and true to the principle of calling on the co-operation of the younger men, the lodge wisely placed its confidence in Brother Samuel, who is an Oxford man of distinction. For his colleague, in the office of honorary foreign secretary, he has Brother Dr. Jochelmann, who is known for his energy and skill in managing large movements and large meetings. The members of the Council are Brothers Dr. Israel Felman, S. de Hass, S. Rowson and Maurice Myers, and Brother Goodman, last year's president, becomes monitor. It is a strong team, and the lodge needs such a council, for now that the war is over there is a keen determination to strengthen the London Lodge and to extend its activities. A word of thanks is due to Brother Goodman for piloting the society during a year of unsettled conditions, when the influences of the war had not yet quite ceased and the influences of the peace were being only partially felt.

Current Events

(Continued from page 7)

ernment's contract—for which he probably has to pay a liberal commission, customary in Rumania, as is evidenced by the fact that Bratiano refuses to submit his books for examination—and he will faithfully perform his task of testifying to the happy condition of the Jews in Rumania.

The Future of Zion

At the moment of this writing the Associated Press reports that Emir Feisal was proclaimed king of Syria. Is it a new melodramatic gesture of this "prince du melodrame" or the signal of a serious rebellion of the orient against European rule? Only the future can tell. Prince Feisal has learned enough in Christian Europe to be all things to all men. To a representative of the Jewish Chronicle he says, the Jews may come to Palestine but must leave the idea of national autonomy behind. To Mr. Herbert Samuel he says again that the Arabs have no objection to the Zionist scheme, if its realization be postponed, but in Jerusalem a big mass meeting of Arabs was planned to protest against the pro-Zionist policy of the British government. The governor prohibited it, and as the best Arab rifleman can not hold out against artillery, the meeting was not held. The British and French governments are ostentatiously favorable. Mr. Winston Churchill declared in the House of Commons that he saw in Zionism a bulwark against bolshevism, a rather sinister compliment, when we recall that he defined bolshevism as the policy to put Russian Jews in the place of Britains. Nahum Sokolow was received by Premier Millerand and President Deschanel. "Palestine News", the Jerusalem weekly, and various Yiddish papers promised early in January the solution of the Turkish problem before January will be over. This has not transpired, although Nordau, formerly denouncing the acceptance of the British scheme as treason, has come around, although the congregation of Florence, Italy, has elected a majority of Zionists to its board of trustees and a Caucasian Jew has walked on foot all the way to Palestine, and soviet Russia has removed the ban on Zionism. This is not said in a spirit of derision but is given as an illustration of the optimism prevailing in Zionist ranks, not yet justified by genuine achievements.

Communal Life

The noteworthy gathering in honor of the seventieth birthday of the president of I. O. B. B. gave occasion to the beautiful tribute paid to the Jews in general and the Order in particular by ex-President Taft who said that the school of suffering had educated the Jew to the lessons of justice and charity. We can furnish a proud record of this fact in this review every month. The plan to build various additions to the Mt. Sinai hospital of New York at the cost of $3,250,000 is another brilliant example. Our country excels in this respect the Jewries of all other parts of the world. The I. O. B. B. has not limited its activity to physical benevolence but has extended its activity to moral uplift. In view of the recent charges against the immigrant Jew, we are glad to have exact figures on Jewish criminality gathered by Rabbi Meyerowitz in Leavenworth, Kansas. The federal prison had 44 Jewish among 1,833 civilian and 26 among 1,215 military prisoners, i.e. slightly more than 2 per cent, figures exactly like those obtained by the present writer in the state institutions for juvenile criminals in Mansfield, Ohio, and Jeffersonville, Ind. In other words, the Jews of the United States forming more than 3 per cent of the total population furnish a little over 2 per cent of the criminals.

This encouraging picture has unfortunately its dark side. Belated news from Germany tell us of the formation of an "Academy of Science of Judaism" formed in the darkest hours of the national crisis. At the head of the movement are the meantime deceased philosopher, Hermann Cohen, the great gynecologist Leopold Landau, the philosopher Ernest Cassirier, once called to Harvard, the universally famous Albert Einstein, August von Wassermann, another international medical celebrity, Richard Sobernheim, one of the leaders in Germany's public life and a number of others. The object of the society is to cultivate Jewish "science" in a strictly academic way. When shall we see our Jacobis, Michelsons, Jacques Loebs, etc., nomina sunt odiosa, interested in such objects? It is even reported that soviet Russia appropriated 2,000,000 roubles for a Yiddish encyclopedia. This and the report that the old czarist generals speak highly of Trotzky's ability, may, if true, bring a change into our views of bolshevist tendencies. The orthodox Jew worked for the Torah "that it shall not depart out of the mouth of our children and children's children henceforth and forever". The little town in Slovakia, Tapolcsany, received a legacy of 1,000,000 of crowns for the maintenance of a Yeshibah. It is now in a quandary how to dispose of the funds. The deceased rabbi, Feiwel Schlesinger, left a will—as an old humorist put it—that his children shall not be rabbis but Jews, and the congregation would like to elect one of his sons. Now what has the modern Jew done for strictly idealistic purposes?

We are spreading. Japan, owning to the war which brought fugitive Jews from Russia to these "isles of the sea". has now a few Jewish congregations, perhaps only temporary, as probably most of them expect to go to America. Finland, the forbidden country, has a Jewish paper, "Judiske Kroenika", published by-weekly in the Swedish language. We are taking part in all activities of humanity. Albert Einstein is acclaimed by Sir Oliver Lodge as the discoverer of a revolutionizing truth. Sidney S. Abrahams was appointed judge of the British civil administration in Mesopotamia. He had previously served in Zanzibar. Arthur Schnitzler, the Vienna poet whose drama "Professor Bernhardi" and whose novel "Der Weg ins Freie" show profound Jewish feelings, appealed to some friends in New York to collect for him the royalties, due for his plays. He has been struck hard by the war conditions. Friends of Mendel Beilis who is living in Palestine send out an appeal for him. He is in great distress. Count Arco-Valley, tried for the murder of Kurt Eisner, the president of the Bavarian republic, exclaims in the court: I am a good Catholic and I hate the Jews. His maternal grandfather was Baron Eduard von Oppenheim, the son of Simon Oppenheim of Cologne, 1803-1880, with whom his loquacious majesty, Frederick William IV of Prussia, took lunch when he attended the dedication of the Cologne cathedral in 1842 for which he was duly lampooned by the editor of the "Kreuzzeitung", Ludwig von Gerlach. Simon and his brother, Abraham, both raised to the baronetcy in 1868, appealed to the king in the interest of Jewish emancipation. The great-grandson hates the Jews. We are a wonderful people. A brilliant genius like Arthur Schnitzler becomes a celebrity in spite of being a Jew, a poor timekeeper in an Ukranian brickyard becomes an international—we feel like saying—notoriety because he is a Jew, and through the medium of a titled fortune hunter a Jewish financier becomes the ancestor of an antisemitic braggard.

Obituary

Julius Fenchel, the founder of the I. O. B. B. in Germany and the first president of District No. VIII died in Berlin (Dec. 25, 1919) at the age of 83. He saw the Order grow from the first lodge of 26 members to a district, comprising now 80 lodges with 9,000 members. The death of Moritz Baerwald, member of the German National Assembly, previously referred to, might be chronicled again in this connection, as an ex-president of Edward Lasker Lodge, and as a proof of the high standing of the members of District No. VIII. Vittorio Rava, the pioneer of the kindergarten system in Italy, and an official in the department of education, at the same time an active worker in the Jewish community of Rome, died recently. His death as that of Henriette Goldschmidt in her 95th year (Feb. 16) who was also active in all educational movements and particularly in woman's rights, give us just occasion to point to what Jews have contributed to the betterment of mankind in educational work. Finally a different idealism is recalled in the death of Jehiel Michel Heilprin, a pioneer of Palestinian colonization, who abandoned a rich estate in Kiew to help in the upbuilding of Palestine, was an intrepid guard who held the rapacious Bedouins in check with his gun, and once entered a lion's cage just to demonstrate to the Arabs that a Jew was not a coward. He was the grandson of the celebrated rabbi M. L. Malbim, a peculiar type of modern orthodoxy who died in 1879 just when a movement was started to call him to the United States as chief rabbi of all orthodox congregations of the country. We are indeed a "peculiar people".

Anti Defamation League

(Continued from page 9)

the following report from the Champaign, Ill., representative of the league, who happened to be in the office of the Mohawk Valley Cap Factory Company at the time our letter was received, and needs no further comment:

"While in the office of Mr. McLoughlin of the Mohawk Valley Cap Factory Company on March 18 I had occasion to find out how the work of the Anti-Defamation League is received by the party whom we are trying to interest in our cause. Mr. McLoughlin is a man of high standing in the business world and a man whose friendship I value very highly, also I have great respect for his fairness in all matters dealing with any class or race of people as to their political or religious beliefs.

The matter that I wish to take up with you is the letter which he received from a man by the name of Stein of Utica, N. Y., taking exception to a cartoon printed in the house organ of the company. His letter was one lacking in tact and good judgment, while your letter to these people on the same subject, received at the same time, was in good form and conducive of bringing about the co-operation and result sought after. Mr. McLoughlin who has always demonstrated to me his absolute unbiased and unprejudiced feeling toward our people, was visibly pained to have received a letter such as this. He has immediately taken steps to prevent a recurrence of anything in the future that might be of an offensive nature to any class of people.

But at the same time, I would ask you that you write Mr. McLoughlin or have Mr. Goldstine write Mr. McLoughlin an apology for the tone of the letter which he sent him, as in all fairness to these people I think such an apology is necessary.

I also believe that these matters should be left to the league headquarters and that individuals who feel themselves aggrieved should be restrained by united Jewish public opinion from taking the individual responsibility of being a spokesman for the great mass of people.

I am writing this with the deepest feeling for the cause in which I am as much interested as anyone can be, having been a representative of the league for several years, and I feel that to get the best results that a matter of this kind should not be handled by narrow-minded individuals who do not represent the best example of the people who we are trying to protect.

I would appreciate very much if you could see your way clear to accept my suggestion as outlined above and thanking you in advance for your co-operation, and trusting that I am serving the cause by bringing this to your attention, I am

Yours very truly,
CHARLES STRAUSS."

Freedom of the Spirit

(Continued from page 8)

advanced in the past, marks the unfree spirit.

The war and all that it meant may open the eyes of mankind to what extent German opinion and historical constructions "made in Germany" have held our minds in bondage. Germany lost the war because of its inability to understand the psychology of the nations across its frontiers. It miscalculated the English and American minds. We are quite sure now that they never understood us in Berlin and Vienna. Yet when German professors write bulky volumes on the history of peoples far away and distant in time, we accept their opinions as truth. Why should a Heidelberg professor who says that the prophets of Israel were the enemies of their people be less fallible in his wild estimate than his chancellor was in his calculations as to what England or America would tolerate? Germany manufactured the history of Bible literature and the construction of the biblical religion and of Judaism which are now taught in English and American universities. Perhaps a spiritual reconstruction will now come about. It is high time that we pass out from under the hypnotic spell of German interpretation of the Bible. To the extent that we repeat it, our minds are unfree, are German. Let us set about and do our own thinking. And the same applies to some constructions of Judaism which were imported from Germany. They are unsuitable to the spirit of America as they are to the spirit of the Jew. On this American soil let the Jew do his own thinking on the things that concern him. Let him empty out his mind of all foreign prepossessions. The mental cathartic cannot be prescribed too soon and too seriously. Let us be freemen in spirit. Let us endeavor to understand the Bible and Judaism from Jewish premises. And let us apply the American openness of mind. Any other position is unthinkable for the American Jew.

Cleveland, Ohio

On March 17th the B'nai B'rith Speakers Club was addressed by Mr. Peter Witt. Mr. Witt is one of the leading exponents in Cleveland of the single tax and his address and the discussion which followed aroused much interest among the members.

The Purim affair on March 4th at the B'nai B'rith Building surpassed the hopes of those who planned it. King Ahasuerus was there in all his splendor. The music comprised many of the ancient traditional melodies.

The Committee in charge of making arrangements for the Quinquennial Convention of the Constitution Grand Lodge of the Order has been most active in providing for the accommodation and entertainment of the many delegates who are expected from all parts of the country.

Persecution of the Jews in Finland

The following communication has been received from the Committee of Jewish Delegations at the Peace Conference, Paris, dated February 9, with reference to the situation of the Jews in Finland:

Last week Mr. Sokolow, president of the Committee of Jewish Delegations, held an interview with M. Enckel, president of the Finnish Delegation at Paris, concerning the condition of the Jews in Finland. Their number does not exceed 2,000. Almost all of them were born in Finland, the Jews of Russia having for many years been denied the right to immigrate into that country. Under the old regime the Jews in Finland were bound by numerous restrictions, some of which recalled the middle ages (thus they did not have the right to marry without a special authorization). But on January 12, 1918, the Finnish Parliament adopted a law concerning the naturalization of the Jews.

Nevertheless, instead of granting the right of citizenship to all Jews as a **whole,** the law of January 12, based upon the Roumanian precedent, stipulates that the civic rights will be granted individually to those Jews who shall have demanded them. Notwithstanding the repeated promises of the government of Finland to grant naturalization to all the Jews of Finland within a short time, scarcely one-fifth of the latter obtained this favor during the two years which passed since the passing of the law on January 12, 1918. The largest majority of the Finnish Jews continue as in the past, to be deprived of their most elementary rights. Various absurd reasons are often advanced for the failure to apply the law with regard to the naturalization of the Jews. Lately the Finnish authorities went so far as to class the Finnish Jews as foreigners. They refuse them passports and thus deny them the opportunities of traveling abroad on business and they cannot now leave the country without receiving a special permit to return.

All these measures have the obvious aim of forcing the Jews to leave the country for good. M. Enckel formally promised Mr. Sokolow to inform himself fully concerning these facts. He declared that Independent Finland was ready to realize the complete and entire emancipation of the Jews.

Polish Outrages Against Jews

The London Jewish Correspondence Bureau learns from Wilna: A delegation of Jews from the suburbs of Polczk has arrived in Wilna, where it has submitted to the Jewish community a complaint about the treatment of the Jewish population under the Polish Commander Murowski. This commander has issued an order that all Jews between the ages of 15 and 35 should evacuate the district, and retire behind the fighting area. The Jewish Committee of Wilna has submitted a memorandum to General Oslowski, who is in command of the district, dealing with this matter. The memorandum reminds the General that at the beginning of the Great War the Jews and the Poles fought together against the outrages .of the Czaristic government and the practice of evacuating the Jews. The memorandum also lays stress on the fact that although the military situation occasionally demands the necessity of evacuating the civic population from towns situated close to the war zone, no difference should be made, in such a case, between nationalities or religions. The Jews now are experiencing, from the Poles who once fought with them against these cruel practices, exactly the same treatment as that meted out to them under the old regime. The Jewish representatives—Doctors Schabad and Smilm—called on General Schoptizk, the commander in chief of the troops on the eastern front. The general stated that the order had been necessary on account of the typhoid epidemic which is now raging in the district of Podolsk in order to save the soldiers. The deputation replied that only Jews of a certain age are being evacuated. The general therefore promised to investigate the matter.

Additions to Loan Fund

Many Additional Subscriptions to Relieve Distress of B'nai B'rith Members in Eastern and Central Europe

The following contributions, in addition to those acknowledged in previous issues of the News, have been received to swell the Order's Loan Fund for the Relief of War Stricken Members abroad:

DISTRICT NO. 2

Mahoning Lodge $115.00

Youngstown, Ohio.

I. Sussman, $100; M. Goldstein, $10; Cash, $5.

Springfield Lodge..............$270.00

Springfield, Mo.

B. Karchmer, J. H. Karchmer, A. M. Ullman, M. Netter, M. Levy, I. Glaser, S. R. Wolf, I. R. Levy, H. Epstein, D. H. Herman, I. Wiener, David Kessler, M. Sussman, Benj. Ellman, Louis Cohen, Max Schwab, J. Rothschild, L. Nathan, J. L. Rubenstein, M. Scharff, J. Kanzberg, Moe and Aaron Fayman, David Schwab, $10; Cash, $40.

Toledo Lodge (additional)......$25.00

Toledo, Ohio.

Herman Kaufmann, $25.

DISTRICT NO. 3

Jericho Lodge $160.00

Pittsburgh, Pa.

Jericho Lodge, $100; A. L. Solomon, D. B. Hart, David H. Goldman, $10; Cash, $30.

DISTRICT NO. 4

District No. 4 (additional)....$5,283.00

General Committee for Lodge, $5,283.

DISTRICT NO. 6

David Fish Lodge (additional)...$25.00

Chicago, Ill.

H. J. Lurie, B. Samuels, $10; Cash, $5.

Omaha Lodge $5,000.00

Omaha, Neb.

Dacotah Lodge $2,500.00

Grand Forks, N. Dak.

Covenant Lodge $130.00

Duluth, Minn.

Gilead Lodge (additional)......$240.00

Milwaukee, Wis.

Morris Kahn, Leo Ullman, Michael Sadek, Jacob Mayer, Adolph L. Moritz, $25; Petranowsky Bros., $20; David Zarne, $15; David Adashek, M. S. Helfaer, Herman Grimson, Maurice Goldberg, L. Breenblatt, A. M. Rodems, Julius Blumberg, Herman D. Schwartz, $10.

Minnesota Lodge (additional)..$230.00

St. Paul, Minn.

Pisgah Lodge $2,500.00

Detroit, Mich.

Adolph Finsterwald, $250; B. H. Mazure, $200; Morris Friedberg, Simon D. Rosenzweig, Abe Shiffman, J. Kovinsky, Harry S. Grant, $100; Ben Kramer, Maxwell L. and A. Lapin Cohen, Lewis Golden, $50; Joseph Marymont, Henry D. Marks, Leon Goldsmith, David Marymont, Joseph Glick, Maurice Weiss, Max Schneider, Adolph Freund, Myer S. Fink, Lester J. Leopold, Joe A. Landaw, Isidore Lehman, Max Krell, Harry Frank, Sam Frank, A. B. Kaufman, Jacob Siegel, Sidney J. Weinman, I. W. Jacobs, Sam Goldblatt, Dr. Joseph O. Kopel, David King, Julius Berman, L. Solomon, Wm. Friedman, Louis Duscoff, Isaac Payne, L. Goldman, C. A. Finsterwald, B. Gross, Hyman A. Keidan, Carl Shapiro, Raskin Bros., Louis Jacobs, Sidney J. Weinman, $25; Sol Gittleman, Harry Gerson, Theo. Kirchheimer, Louis and Max Solovich, Jacob Langer, J. Harwit, $20; Rudolph Zuieback, Simon Weiss, $15; M. A. Lipsitz, Fred Marymont, M. A. Hirschfeld, Henry Jassy, Louis E. Daveman, Henry M. Abramowitz, H. Goodman, Benjamin Lefkovitz, A. S. Weinberg, Al. Cook, Louis Goldenberg, D. M. Sidder, M. J. Furstenberg, Frank Berman, H. R. Solomon, S. K. Slobin, Arthur E. Fixel, Hyman Bernard, Joseph Lichtenstein, C. D. Jacobson, Daniel C. Hirschfield, Harry Alvin, Nathan Friedman, Harry Schwartz, M. Flanders, Max Krieger, Ralph Weisman, Dr. Hirsh Shilkovsky, H. Horwitz, Herman Feldman, Sam Green, $10; Cash, $65.

DISTRICT NO. 7

Fort Smith Lodge $503.00

Fort Smith, Ark.

L. H. Nakdimen, $100; Benno Stein, $50; L. Feenberg, Henry Kaufman, $25; M. H. Marks, $15; Leon Eisen, Adolph Frankel, I. Isaacson, R. Ney, A. Pollock & Son, Harry Phillips, I. Pohotski, B. S. Slenker, Sam Tilles, H. O. Wolf, S. Yaffe, H. Lieberman, N. P. Levinson, W. E. Marks, M. B. Marks, $10; Cash, $138.

Abraham Levi Lodge $423.00

Jackson, Tenn.

Louis Marks, $15; Joe Feinberg, Louis Kisber, Alex Frank, Sam Lindy, David M. Levis, L. Nord, Wm. Klibanoff, Henry Felsenthal, Sol Shatz, J. C. Felsenthal, Jake Strasberg, Gus Levy, Henry Fishman, H. L. Marks, Sol Loeb, S. T. Tamm, Sam Rosenbloom, Aaron Tuchfield, W. R. Levy, Will Baum, Joe Tuchfield, M. Hoffman, Yarrell Fishman, Phil Marks, Harry Strasberg, Joe Rosenbloom, $10; Cash, $45.

Corinth, Miss.

Abe Rubel & Co., $50; Ike Rubel, Sig Rothschild, Harry Rauch, E. Heilbronner, $10; Cash, $13.

Edward Lasker Lodge (addit.)..$190.00

Tyler, Texas.

Gulf Lodge (additional)........$100.00

New Orleans, La.

Leopold Weil, $100.

Little Rock Lodge $400.00

Little Rock, Ark.

Mississippi Lodge $1,000.00

Vicksburg, Miss.

Jews in Poland

The Polish paper "Liborumvoto" publishes the following figures about the number of Jews living in Poland. In the territory of Historical Poland there are 5,000,000 Jews; in Ethnographical Poland, 4,000,000 Jews, and in Congress Poland, 1,770,000 Jews, which is about 14 per cent of the whole population. Warsaw had on Jan. 1, 297,977 Jews out of a population of 900,000, that is about 33 per cent. Other towns have a larger percentage of Jews, i.e., Plotsk, 51 per cent; Suvalk, 55 per cent; Siodloc, 56 per cent, and some smaller towns have as much as from 70 to 80 per cent.

In Lithuania—White Russia—the number of Jews is 1,770,000. Wilna, the capital of Lithuania, had, in 1919, 73,000 Jews out of a population of 182,795.

In the Galicia and Teschon district of Silesia, there are altogether 883,000 Jews, which is about 10½ per cent. Lemborg, the capital of Galicia, has 23 per cent, Krakow 21 per cent, Przomysl 30 per cent. In Posen, West and East Prussia and Upper Silesia there are 20,000. The average is 12 per cent of Jews living among the Poles.

Graduation Exercises at Farm School

The graduation exercises of the National Farm School, in Bucks County (near Philadelphia), Pennsylvania, held on Washington's Birthday, Sunday, Februrary 22, were most inspiring and interesting. Notwithstanding a very discouraging wet morning, that promised to continue throughout the day, the sun shone forth in all its brilliancy, when the board and guests stepped forth from the train, which arrived at the school about 3:00 p. m. The party gathered in Segal Hall, where the board, the graduates, guests, faculty and students listened to addresses by the distinguished speakers of the occasion: Dr. Jay F. Schamberg, noted medical expert and professor at the University of Pennsylvania; Mr. Clarence Sears Kates, associated with the work of the late David Lubin, and Mr. J. H. Hoffman, Superintendent of Public Schools of Bucks County, Pennsylvania. Adolph Eichholz, Esq., of Philadelphia, acted as presiding officer of the occasion. Dr. Jos. Krauskopf, the president of the school, having delivered the Baccalaureate Sermon to the graduates on the Thursday evening before, spoke only a few words of farewell to the graduates, as did also Prof. Bernhard Ostrolenk, director of the school. Following the exercises, which concluded with the presentation of the diplomas to the nineteen graduates, and post-graduate certificates to the three post-graduates, the party repaired to Lasker Hall for supper, as the guests of the faculty of the school.

All present expressed themselves in the highest terms concerning the splendid young men whom the school sends forth after three years of training, in all of the departments of agriculture. One of the graduates goes as far West as Colorado to begin his career in his chosen profession, another to Wisconsin, and all the others to places of employment awaiting them, where they are urgently needed to help in increasing the food production of the country.

In the evening the graduates held a play and dance in Segal Hall, marking the close of a week's festivities in honor of their graduation. They constituted a model class, and leave behind them a record of faithful devotion and attention to work, and with them goes the good-will of the entire board and faculty of the school.

The Freshman Class, to be composed of about forty lads, is being admitted to the school now, application for admission to which may be made by addressing Mr. Morris A. Kaufmann, chairman of the Applications Committee, 407 Mutual Life Building, Philadelphia, Pa. The requirements for admission are ages between 16 and 21; a grammar school education, or its equivalent; physical, mental and moral health; and a sincere desire to make agriculture a life's calling. The school gives to lads who qualify, irrespective of creed, and entirely free of all cost to them for tuition, board, lodging, etc., a three-years' course in practical and scientific agriculture. It has farms of nearly 500 acres, equipped with dairies, poultry plants, greenhouses, class rooms, laboratories, etc., while all of the work is done under the supervision of an able corps of instructors. The household and dormitories are in charge of a matron. Young men desiring to register for the new class should lose no time in putting in their applications.

Bridgeport, Conn.

"Our Flag—Yesterday, Today and Tomorrow," was the subject of the address delivered by Mrs. Orville Rector, Chairman of the D. A. R. Committee on the Prevention of the Desecration of the Flag, at an open meeting of Harmony Lodge No. 711 on March 9th.

Convention District Grand Lodge No. 4

National Jewish Hospital

The annual meeting of the Executive Board of the National Jewish Hospital for Consumptives was held in New York City at the Biltmore Hotel, Sunday morning, March 7.

The meeting was of unusual interest, as the hospital has installed a new department, which is one of the most important undertakings of the institution, namely, the Research Department. This department is under the direction of Dr. Harry J. Corper, one of the greatest research experts in the country.

There is under construction a Children's Building, which will have a capacity of forty. This building is the gift of Mr. and Mrs. Nathan Hofheimer, of New York, which will add another most important department to the Institution. The work for the children is largely preventive. All of this adds tremendously to the efficiency of the National Jewish Hospital, which has grown to wonderful proportion in the 21 years of its existence.

In connection with the meeting, a dinner was given at the Harmonie Club on the evening of March 6, in celebration of the seventieth birthday of Mr. Ben Altheimer, the treasurer of the hospital.

Mr. Altheimer has been treasurer of the Institution for twenty years and has been most faithful and efficient in the discharge of his duties. The hospital has been very fortunate to have the interest and help of Mr. Altheimer, who is a philanthropist and a man of splendid intellectual attainment. He has been actively engaged in all religious and philanthropic effort, and has been a generous contributor to charities.

We voice the sentiment of all who are interested in philanthropic work when we express our hearty congratulations to Mr. Altheimer and the hope that he will be spared to continue his good work for many years, in health and happiness.

Constantinople

For the first time in five years news has been received of the activities of Constantinople Lodge No. 678. In a circular dated February 17, 1920, addressed to the members of that Lodge by its President, Joseph Niego, a copy of which has just been received at the office of the B'nai B'rith News, the members are invited to attend a special meeting of the Lodge on February 26th, in honor of the 70th anniversary of the President of the Order, the meeting to be followed by a social gathering. The circular states: "We hope that these two celebrations will surpass by their brilliancy all those which your Lodge has participated in since its foundation. In commemoration of the Seventieth Anniversary of our Grand President, we shall initiate a number of new brothers who will constitute a part of the Adolf Kraus Class. We shall also celebrate the ninth anniversary of the foundation of the Lodge, which today enters upon its tenth year of existence and will dedicate the building which we have acquired through the generosity of our brothers and which has become the exclusive property of the Lodge. We hope that all the members, conscious of their duty to make the affair a success will be present. A detailed report of the two ceremonies will be sent to Chicago. The initiation of Adolf Kraus Class, which is open to members only, will take place in the Lodge rooms at 6 p.m. The entertainment, to which all the brothers and members of their families are invited, will take place at 9:30 p.m., in the rooms of the 'Societa Operaia Italiana.' The best artists of our city will take part in a concert which will be followed by a dance. A free buffet will be placed at the disposition of those present. A subscription list will be presented to the brothers, the receipts from which will be used in some charitable work which will bear the name of 'Adolf Kraus.' Dear Brothers: Let us do honor to the great association of which we are members."

Los Angeles Convention Adopts Uniform Admission Fee—Recommends Radical Changes in Constitution of Order

DISTRICT Grand Lodge No. 4 convened in Fifty-seventh Annual Session at Los Angeles, and during its sojourn there enjoyed the open and whole-hearted hospitality of the brethren of that city.

A Sabbath Eve service at Temple B'nai B'rith, at which Rabbi Jonah B. Wise of Portland, Ore., delivered the sermon, was the opening feature on Feb. 13th of the annual convocation.

On Sunday afternoon, a solemn memorial dedicated to the memory of Brothers Frank Sperling, P. G. P., and Victor Abraham, Presiding Judge of the Court of Appeals and member of the Executive Committee, was held in the beautiful little synagogue of the Jewish Orphans' Home at Huntington Park. The eulogies there were delivered by Brothers Solomons and Ascheim.

A reception at the B'nai B'rith Building was tendered on Sunday evening by the Women's Auxiliary to the delegates and their ladies.

Monday evening was the time set aside for a mass initiation at the Temple. One hundred and fifty candidates were initiated by the Degree Team of Los Angeles Lodge. Brother M. J. Finkenstein presided and Rabbi Edgar F. Magnin acted as Monitor.

A dinner dance, combined with the formalities of a banquet, concluded the festivities on Tuesday evening, at the Hotel Alexandria. The toast of the evening was delivered in a most eloquent manner by Brother Samuel Platt of Reno, Nevada, and the presentation speech by the retiring president, Milton Meyer, was made by Brother Lucius L. Solomons. The following delegates were elected to the Grand Lodge Convention of the Order to be held in Cleveland in May: I. J. Ascheim, Harry Blumkin, D. Solis Cohen, Richard E. Gutstadt, Abraham Jonas, Barnett E. Marks, L. M. Mendelsohn, Milton Meyer, David N. Mosessohn, Henry Newburgh, Lucius L. Solomons, George Samuels, Edmund Tauszky, Jonah B. Wise, Harry K. Wolff.

Several important amendments were adopted at the convention, one of them providing for a uniform admission fee of $10 to be established throughout the District, effective April 1st, 1920, no Lodge being permitted to evade the requirement or to circumvent it in any way.

The Grand Lodge also placed itself on record as being unalterably opposed to the introduction of the Bible into the public schools and the President was authorized to appoint a committee to call on the Governor and Superintendent of Schools of the state of California, to lodge protest in person against any attempt in that direction.

The Convention also approved the following recommendations to be made to the Convention of the Constitution Grand Lodge in Cleveland: That the apportionment of representation in the Constitution Grand Lodge should be reduced to a basis of 400, on account of the expectant increase in membership; that Triennial Conventions should take the place of Quinquennial Conventions; that the age of eligibility for membership should be reduced to eighteen years; that ritualism in the Order should be retained, although the Order should no longer be known as a secret Fraternity; that the Order should, at least for the present, continue on what is known as the Lodge system, with the right of each District Grand Lodge to establish executive sessions for its Lodges.

The Daughters of the B'nai B'rith, New York City

It was with great expectation that the Daughters of the B'nai B'rith anticipated the coming of Feb. 1, 1920, that being the date set for their annual affair, which took place at the Hotel Commodore.

February 1 has come and gone, and the general verdict is that it did not fall below the expectations of the members.

First of all, their 20-page Journal showed good representation, and, judging from the number of people present, one could see that a goodly number of tickets had been disposed of.

The Daughters of the B'nai B'rith are known for their liberality in the channels of benevolence, and in this instance the money realized from their successful venture will be expended in a most worthy manner, part going toward the redecorating of one of the rooms in the I. O. B. B. Home for the Aged, in Yonkers, and the remainder to be expended in their usual custom of supplying needy families with foodstuffs for the Passover Holiday, which relief they have afforded each year since their inception, over five years ago.

However, the scope they intend to cover this year is so large that arrangements are being made to raise more money with which to make good their plans.

District No. 10

(Continued from page 5)

is our own law, for the rights of man, until the rusty chains of prejudice are finally broken and until the Jew of every land shall be recognized by law as the equal of his fellow citizens of other faiths".

The history of the Order during the last fifteen years, during which Brother Kraus has guided its destinies, proves in numerous instances that he never for a moment lost sight of the aim which he set for himself and towards which he steadily was, and still is, striving.

We all know his successful action in the fight against the injustice of which our co-religionists in Rusia and Rumania were the victims; against the cruelties from which they had to suffer and the civic and political disabilities to which they were subjected. We know the energetic steps which he took with the highest administrative authorities of the United States on the occasion of the peace deliberations between Russia and Japan. We know the energetic and efficient relief activity whenever and wherever Jews were persecuted and oppressed. In all these cases he and the organization at whose helm he stands were the first to help. It was due to his wisdom and moderation, to his tact and consistent policy that the large American relief organization united in one powerful body which, during the war and after its conclusion, were able to render in such efficient manner, assistance to the unfortunate Jews of Russia, Galicia, Turkey, the Balkans and Palestine.

In this way Brother Kraus won for the Order constantly larger authority and greater influence. New members joined by the thousands every year, new lodges were created in Switzerland, England and Denmark, and a new district comprised the lodges in the Levant.

Our District No. 10 had the privilege and the joy of greeting Brother Kraus for the first time in 1909. He won every heart by his charming personality, by his democratic and at the same time dignified demeanor; and his addresses, free from all pose and yet full of meaning and profoundly impressive, awakened genuine enthusiasm for the Order and its aims.

Brother Kraus was the embodiment of the universalistic mission of our covenant, and with all the self-restraint caused by the reactionary laws of our country we could say clearly enough that our association with the I. O. B. B. meant an expression of our potential forces.

For years, weary and long years, we were cut off from every intercourse with America. No sooner, however, was the war over than the beloved President of the Order proved his indefatigable activity by the mission of the Secretary of the Executive Committee, Brother A. B. Seelenfreund. Our district, owing to the disintegration of Austria, is now limited to the area of the Republic of Czecho-Slovakia and deeply misses the close contact with the lodges of Vienna and Galicia. We feel confident the district will awaken out of all these political and domestic difficulties to a new life, and the Vienna lodges will form a new district which, as we hope and wish, shall prosper. When these rearrangements shall have been completed, the credit will be due to the plan which Brother Seelenfreund carried out with a fine understanding of the situation under the guidance of Brother Adolf Kraus. Brother Kraus further gave us evidence of his brotherly love and sympathy in a touching manner, when he initiated the collection of a loan fund for European brothers who suffered through the war and by the protest against the confiscation of our Prague lodge home which he cabled to the president of the republic.

For these reasons the 26th of February, 1920, will be a genuine holy day for our district. On the basis of our principles, which demand great care in the election of members, it is impossible for us to celebrate the day by initiation of a large number of candidates. We shall, however, hold special festive meetings in all our lodges and start the collection of funds for an Adolf Kraus Fund for brothers in distress. Our hearts are filled with the sincere hope that Brother Adolf Kraus may be preserved to the Order for many years to come in full vigor of mind and body as guide and leader. With heartiest good wishes of happiness and prosperity to the celebrant and his family.

DR. MORIZ HAMMERSCHLAG,
President District No. 10.
Prague, Jan. 26, 1920.

Khedive Honors B'nai B'rith Leader

The Khedive of Egypt has conferred the title of Bey upon Mr. Joseph de Picciotto, of Alexandria, in recognition of his many services. Joseph de Picciotto stands among the first in commerce and finance in Alexandria, and is president of the Jewish Communal Schools and the B'nai B'rith and a member of the Council of the Community. During the war he devoted his energies to the service of the empire, and the Zion Mule Corps owed its existence in part to him.

What Our Lodges Are Doing

Stockton, Calif.

Hope Lodge No. 126 of Stockton, Cal., secured in a few minutes $1,000 at a meeting held on Feb. 12th to fit out its new club rooms. All the members of the Lodge are enthusiastically in favor of this movement to secure a Jewish communal center for Stockton, and it is expected that in the near future, the Lodge will have excellent club facilities. A class initiation was held on March 18th, at which several new members were inducted.

St. Joseph, Mo.

Joseph Lodge No. 73 secured forty candidates for the Adolf Kraus Class. A communication from the Secretary states that the Lodge intends to continue the campaign until April and hopes to get at least twenty more candidates. An impressive program has been arranged for the initiation ceremony which will be held on April 11th at Temple Adath Joseph. On March 14th the Lodge celebrated Past President Night. A musical program and refreshments followed the addresses.

Grand Rapids, Mich.

Julius Houseman Lodge No. 238 held a banquet on March 15th in honor of the seventieth anniversary of Brother President Adolf Kraus. Several interesting talks were delivered, among them ‘‘Radical Dangers’’, by Edwin M. Treusch, ‘‘Reactionary Dangers’’, by Brother Julius H. Amberg, ‘‘The Defense of American Music’’, by A. G. Gorney, and last but not least, ‘‘Hat Talks’’, by the genial chairman of the Committee, Brother Eugene B. Houseman.

Denver, Colo.

An address on ‘‘The Constitution—What and Why’’ was delivered by Brother E. J. Wittelshoffer at the meeting of Denver Lodge No. 17 on March 14th.

The class initiation and musicale given on Feb. 29th, was a great success. The turnout was fine, there being about 300 members in attendance, and everyone present thoroughly enjoyed the affair. Sixty-four of the seventy-eight candidates elected presented themselves for initiation.

The Degree Team, composed of Past Presidents Simon J. Heller, Arthur F. Friedman, Samuel R. Zwetow and J. Olcovich, and Vice-President Percy S. Morris, conducted the ceremonies in a most inspiring manner, and gave an exhibition of a real initiation.

An excellent musical program was presented and following the program, light refreshments were served.

Buffalo, N. Y.

At the February meeting of Montefiore Lodge No. 70 fifty-two new members were initiated and thirteen new applications for membership were received.

The project that was started by the President of the Lodge to form a club among the members and to raise $75,000 to purchase their own club house is meeting with great success. The club house will be one of the finest in the country, fully equipped with all the features of a social and athletic club. It is expected that membership dues will be fixed at $25 a year and that all members of the Order will ipso facto be admitted to membership until the limit of 400 has been reached.

The Degree Team of the Lodge is doing excellent work and will put up strong competition for the cup offered to the best Degree Team in District No. 1.

Springfield, Ill.

Emes Lodge No. 67 is coming close to the 100 mark. The new officers installed in January have stimulated activities in such a way that twenty-five new members have been initiated since they took office in January. At the meeting on Feb. 18th, following the initiation, the members were agreeably entertained by a play entitled ‘‘As Others See You.’’ A buffet luncheon was served at the close of the program.

Shreveport, La.

Louisiana Lodge celebrated B’nai B’rith Day in an elaborate manner on Feb. 22nd. Dr. A. E. Freyer, second vice-president of District 7, gave a most eloquent address which was enthusiastically received by the nearly 500 members of the Order and their friends who were present. Dr. Freyer also installed the newly elected officers. Mrs. Amelia Eiseman gave an address on the ‘‘Aims of the Council of Jewish Women.’’ The B’nai B’rith orchestra gave an excellent program after which refreshments were served.

Wheeling, W. Va.

Seven new members were initiated in a meeting of Wheeling Lodge No. 615 on Feb. 22nd. The remainder of the class which was to be initiated on that day was prevented from coming on account of influenza and the inclement weather which prevailed. Though only a small number of members were present, $570 was raised for the Loan Fund within fifteen minutes. Every member present contributed his quota. A committee was appointed to increase the contribution from the Lodge to $1,000. which was the quota that the Lodge had previously set itself as its goal.

Omaha, Neb.

Omaha Lodge No. 354 celebrated Adolf Kraus day on Feb. 22nd by initiating a class of 109 candidates. Over 400 members of the Lodge witnessed the impressive ritual work as exemplified by the local Degree Team. Brothers Dr. Harry Kraus, President District Grand Lodge No. 6, and A. B. Seelenfreund, Secretary of the Order, were the guests of the Lodge. During the course of the meeting resolutions were adopted and sent to Brother Adolf Kraus in honor of his seventieth anniversary.

At the close of the meeting, a sumptuous feast awaited the brethren. Rabbi F. Cohn gave the convocation and Brother Harry Lapidus acted as toastmaster. The address of welcome to the distinguished guests was delivered by Dr. Harry Monsky. Dr. Harry Kraus in his remarks described the institutions fostered by the Order and narrated some of the achievements of the Anti-Defamation League. Brother Seelenfreund commanded close attention during the course of his remarks on his experiences in Europe. A check for a substantial amount was tendered as a subscription of the Lodge to the Loan Fund for our brethren in Europe.

Portland, Ore.

A Purim celebration was held by Portland Lodge on March 2nd at its meeting hall. All of the old and honored observances were observed. It was an old-fashioned party and was thoroughly enjoyed by the large number that attended. It is expected that Professor Ralph Boas of Reed College will address the next meeting of the Lodge. The Committee of Portland Lodge has set 1,000 members as the goal in its campaign to secure candidates for the Adolf Kraus Class.

Detroit, Mich

On Feb. 26th, at the celebration in commemoration of the seventieth birthday anniversary of Adolf Kraus, President of the Order, an intensive membership campaign to continue until June 1st, for 1,500 additional members was launched by Pisgah Lodge No. 34. If the total which the Lodge has set for itself is achieved, Pisgah will be the largest Lodge in the Order.

More than 100 Pisgah candidates were initiated at the celebration. Following the ceremony, a banquet was served. President Leon Goldman, the principal speaker of the evening, was accorded a great ovation when he touched upon the subject dear to the heart of every Pisgah member, the erection of a community building in Detroit for the housing of B’nai B’rith as well as other Jewish activities. Brother Goldman outlined the plan which will be put in effect to make possible the venture. It is hoped the Lodge will be enabled to raise from $250,000 to $300,000 and to establish a community house that will prove the pride of Mid-west Jewry and will fill a long felt want in Detroit.

Houston, Texas

Rabbi Emil Leipziger of New Orleans was the principal speaker at the B’nai B’rith Day celebration held at Tempel Beth Israel in Houston on Feb. 22nd. An attractive musical program consisting of organ, violin and vocal solos was also greatly enjoyed by the many members and their friends who attended. Herzl Lodge initiated a class of nine and favorably passed upon twenty-two new applications at its meeting on March 2nd. Dr. S. J. Westheimer reported that a fund of about $4,000 had been collected from among the Lodge members for the Loan Fund.

Oakland, Calif.

Before the largest and most enthusiastic membership that Oakland Lodge has ever had in its lodge rooms, over one hundred newly initiated candidates were made members of the B’nai B’rith on Tuesday evening, March 9th, constituting the first Kraus Honor Class on the Pacific Coast.

The success of this Membership Drive was largely due to the splendid efforts of Joseph Meltzer, under whose leadership the drive was conducted and the splendid co-operation of the various committees appointed by him.

The initiatory ceremonies were conducted by the Degree Team of Oakland Lodge of which Matt Wahrhaftig acted as the president.

Judge Isadore M. Golden, Past Grand President of the District Grand Lodge, was the speaker of the evening and addressed the Lodge on ‘‘What the B’nai B’rith is Doing in the United States and in Europe.’’ Judge Golden was applauded for fully five minutes after the delivery of his speech.

First Grand President Lucius L. Solomons was present as a guest of the evening and numerous other Grand Lodge Officers and Past Presidents were seated at the Altar.

President Lionel Wachs officiated as the introductory speaker of the evening.

A banquet was served after the ceremony and the Committee in charge had many surprise ‘‘stunts’’ at the banquet table.

Oakland Lodge will have a continuation of the Kraus Honor Class on April 13th, at which First Grand President Lucius Solomons will be the principal speaker of the evening and over fifty more candidates will be ushered into the fold of B’nai B’rith under the leadership of Sidney S. Kahn, who will be the chairman of the evening.

Monessen, Pa.

Monongahela Valley Lodge No. 776 has taken up the slogan, ‘‘One hundred new members for 1920’’ in honor of the seventieth birthday anniversary of Brother President Adolf Kraus. The communication from the secretary of the Lodge states: ‘‘We feel no greater honor could be conferred upon our worthy Grand President than to use all efforts to increase our membership. We have already started the ball rolling. On Feb. 8th, at an open meeting, we initiated sixteen new candidates and have sixteen more to follow for the next regular meeting. We feel that Monongahela Valley Lodge is going to be on the map.’’

Kansas City, Mo.

Two hundred new members were initiated at the meeting of Kansas City Lodge No. 84 on Feb. 22nd in the vestry rooms of the B’nai Jehudah Temple. The initiation was the largest in the history of Kansas City Lodge, culminating a big membership drive in honor of the seventieth birthday anniversary of Brother Adolf Kraus, President of the Order. The principal address was delivered by Brother Arthur Friedman of Denver, Colo.

Financial Aviation

Lincoln Beachey, but a few years ago, was one of the foremost American aviators and undoubtedly was the most daring flyer of his time. He used to declare that he ‘‘could fly a kitchen table if he could put a good engine in it.’’ He tried another hair raising stunt a few days later, his machine gave way under the strain and he was killed. He had been told thousands of times that he was foolish to take chances, but did not heed the warnings.

There are thousands of financial aviators in the United States today who are emulating Beachey’s most thrilling stunts. They are trying to make altitude records in a kitchen table with only a hot air engine in it. Millions of Americans learned to fly financially to get their heads above those of their fellows in the old reliable safe Liberty Bond machines. There were no accidents and no casualties, but now, having experienced the delights of rising through those means, many are being tempted to abandon them for the experimental high speed planes of wild cat stocks.

Even Beachey when he suggested flying a kitchen table specified that he must have a good engine in it, but these stocks have nothing to propel them except the hot air of the promotors. No one can stay up in the financial air on unbacked promises. That is the reason Liberty Bonds proved safe and stable mediums for holding up the family fortunes. They are backed by the whole strength of the nation.

The history of aviation is full of the names of men who died in order to show others what not to do. If you value your financial life, you will stay out of the experimental planes designed for speculative investment and stick to the reliable Liberty Bonds. They will get you where you want to go and do it speedily and safely. And you will not be numbered among those who forfeited their financial future in order to show somebody else what not to do.

The heads of the great fraternal organizations of America have always sought and demanded safety when the investment and safeguarding of organization funds were concerned. For that reason, nearly every order of prominence has a large portion of its surplus funds invested in Liberty Bonds and government securities. The members of those orders cannot do better than to follow individually the example of their organizations.

What Our Lodges Are Doing

Minneapolis, Minn.

Brother A. B. Seelenfreund, secretary of District Grand Lodge No. 6 and the Constitution Grand Lodge, paid a visit to Minneapolis Lodge No. 271 on Wednesday, March 3.

He came from St. Paul, escorted by some Saintly City brethren, during the afternoon, and conferred with leaders of Minneapolis Lodge at the Hotel Radisson.

At 6 p. m., together with Past President Frankel, of District Grand Lodge No. 6, and Max Rabinowitz, district deputy for North Dakota, Brother Seelenfreund was tendered a dinner by the Gimel Dolath Club in its new quarters.

In the evening the beautiful gold room of the Radisson was filled to overflowing by lodge members and members from St. Paul, who came to hear Brother Seelenfreund and to witness a class initiation of 130 new members. Inclement weather prevented the presence of about half of those who had been elected for the class, but the howling blizzard, which tied up traffic and stopped trains, did not dampen the ardor of the Minneapolis brethren. A beautiful initiatory ceremony was conducted by the degree team and President Joseph Schanfeld made a splendid talk in introducing Brother Seelenfreund. The latter spoke eloquently on the situation in Europe as he found it. With characteristic vehemence he told of the horrors of living in the stricken zones and pleaded for a vigorous campaign to raise funds for the rehabilitation of stricken brothers over there. He was received with an ovation that has seldom been given a speaker in the Mill City, and, at its conclusion, the vast audience rose and cheered for several minutes.

Past President Frankel delivered a short talk to the candidates, and a tribute to the head of the order, in whose honor the class was gathered.

Among other grand lodge men present were Dr. Maurice Lefkowitz, of Duluth, state deputy for Minnesota; Brother Max Rabinowitz, deputy for North Dakota; Gustavus Leovinger, chairman of Social Service of the district; and Isadore Goldberg, president of Minnesota Lodge.

Minneapolis Lodge is going to hold another big initiation soon and is planning a summer camp for boys. Under the active presidency of Brother Schanfeld the lodge has taken on a renewed set of activities.

Toronto, Canada

At the first bi-weekly luncheon of the B'nai B'rith Lodge, held at the Prince George Hotel, Tuesday, Mr. John A. Tory, of the Sun Life Insurance Company, gave a most inspiring talk on Canadian citizenship. He showed the great diversity in religion, race, and nationality of the Canadians, and urged the necessity of the elimination of all class distinction for the greater good of a greater Canada. Canada, with an area of 100,000 square miles more than that of the United States and Alaska combined—comparatively sparsely settled, with less than 9,000,000 people, and with natural resources scarcely touched, has before her an era of tremendous development, which requires the unified action of all peoples cemented by Canadian citizenship into one solid unit. By that method alone can Canada develop as it should and achieve the place among nations that it justly deserves.

The attendance was large and enthusiastic, and the affair was acclaimed a big success.

Toledo, Ohio

Toledo Lodge had two out-of-the-ordinary meetings in February. The first, on the evening of Feb. 10, was Victor Abraham night, in memory of the man who was for so many years secretary of District Grand Lodge No. 2. Replacing Rabbi Kornfeldt, of Columbus, who was to give the address, L. M. Frank, of Toledo Lodge, a close friend of Victor Abraham, spoke eloquently about our departed brother and co-worker.

The meeting of Feb. 24 was past president night and Adolf Kraus night. A class of thirty was initiated and each past president spoke three minutes on some special subject assigned him. A Dutch lunch was served.

This meeting was one of the best attended of the season, about 200 being present.

Omaha, Nebraska

All members of Omaha Lodge No. 354, Independent Order of B'nai B'rith, joined in a celebration of Adolf Kraus day on Feb. 22. Dr. Harry A. Kraus, son of Adolf Kraus, president of the Order, and who is himself president of District Grand Lodge No. 6, was the guest of the Omaha lodge all day Sunday. He was accompanied by A. B. Seelenfreund, Secretary of the Executive Committee and of District Grand Lodge No. 6. An informal luncheon was given at the Athletic Club for the guests.

An initiation of 200 new members was held at Crounse hall, Sixteenth and Capitol streets. The afternoon meeting was for members only, of which there are 600 in Omaha.

In the evening a banquet for the members and their friends was given at the Hotel Rome and was followed by a program. Addresses were made by Dr. Harry A. Kraus, A. B. Seelenfreund, and Henry Monsky, Second Vice-President of District Grand Lodge No. 6. Moving pictures of B'nai B'rith boys' camp and of the Jewish Orphans' Home of Cleveland were shown. Harry Lapidus served as toastmaster.

Bridgeport, Conn.

On Monday, Feb. 23, at 2:30 p. m., Harmony Lodge No. 711, I. O. B. B., held its annual Washington's birthday party for the children of its members. Owing to lack of space and accommodations, the committee in charge decided to limit the attendance to the children of the members only.

This affair was longingly and eagerly awaited by the young folks. Plenty of entertainment, music, novelties of all kinds, and many goods things were provided for the youngsters, and they had a wonderful time.

A surprising amount of talent is usually found among the young guests themselves, something that seems to please them more than all outside entertainment ever provided.

Oakland, Calif.

The first B'nai B'rith dance of the year, given by the Oakland Lodge, on Jan. 27, at Covenant Hall, at Temple Sinai, proved to be a splendid success and the hall was crowded to overflowing with a merry crowd of dancers.

The committee which arranged the dance was more than satisfied with the result and plans a series of similar affairs during the present season.

The dance was an informal affair and real "jazz" music was provided. For the guests who preferred cards, the dance committee had arranged a prize whist tournament, which was held upstairs in the reading room.

Mobile, Ala.

The regular monthly meeting of Beth Zur Lodge was held on February 8. The newly elected officers were installed, several candidates were initiated, a large number of applications for membership and reinstatement were received and delegates to the District Grand Lodge were elected. The prospects for the future are very bright, as the Lodge is well officered by energetic and active young men who have planned a revival along all B'nai B'rith lines.

Arkansas B'nai B'rith

The B'nai B'rith lodges in Arkansas are putting forth extra efforts to increase their membership in order to win the Silver Trophy Cup which is to be given by Louis Cohen, of Fort Smith, Ark., a member of the General Committee, to the Lodge in Arkansas showing the largest per cent increase.

Pine Bluff already has shown much interest and through a campaign recently, added forty new members.

Fort Smith, Ark.

Fort Smith Lodge No. 306, Fort Smith, Ark., celebrated B'nai B'rith Day on Sunday, January 11th, 1920. Talks by local members were made at the afternoon session and a social program was given at night at the Progress Club.

Bartlesville, Okla.

On January 18, 1920, Bartlesville Lodge No. 849 was organized with every Jewish citizen enrolled as a charter member. The Lodge roster consists of 27 members and already the baby lodge of District No. 7 has given a Purim Dance and increased its membership by taking in members from nearby towns.

Louis Cohen, of Fort Smith, Ark., member of the General Committee of the District, organized the new lodge. He was ably assisted by Rabbi Chas. B. Latz, a member of Tulsa, Okla., Lodge.

The Lodge holds regular monthly meetings and also regular social affairs are given by the Lodge.

St. Paul, Minn.

Minnesota Lodge No. 157 had as its guest last Wednesday Brother A. B. Seelenfreund, secretary of the Executive Committee of the Order, and of District Grand Lodge No. 6.

The worthy brother was met at the depot by brethren of the lodge and escorted to the Athletic Club, where he met the workers of the lodge.

At noon he was tendered a luncheon by the workers, and the guest spoke on his trip to Europe and its lessons. He succeeded in having the members present subscribe over $600 toward the fund for rehabilitating stricken brothers in Europe.

He also conferred with the local workers on the preparation of a class of candidates, to number at least 150, to complete the work of propaganda for this spring in Minnesota Lodge. A competition was inaugurated for teams to enlist a class to be initiated within a few weeks.

In honor of his visit the lodge invited Brother Seelenfreund to return Feb. 21, 1921, to rededicate the lodge on its golden anniversary.

The visit was highly beneficial to the lodge and was only too short, as Brother Seelenfreund had to leave for Minneapolis to address a meeting there in the evening.

Minnesota Lodge, in addition to its general activities, is preparing a summer camp for boys.

Milwaukee, Wis.

The climax to a three-day celebration of the seventieth birthday of Adolf Kraus, at Milwaukee, came on Saturday evening when over 500 banqueters sat down to a dinner in the fern room of the Pfister Hotel.

Beautifully decorated, the room presented a wonderful picture when the service began and the musicians played favorite airs.

Just as the guests were seated and the first service began the reception committee entered the room with Brother Dr. Harry Kraus, president of District Grand Lodge No. 6, and Past President Hiram D. Frankel, who had arrived but a few minutes before from Chicago.

The greeting to the grand lodge officers was most cordial.

After a bountiful repast Dr. Kraus was introduced and eloquently spoke of the work of the order. He took his audience on a trip throughout the nation, stopping here and there to visit the various institutions maintained by the order. He traced the growth and the usefulness of the Anti-Defamation League and spoke of the local work done by the lodge in all branches of B'nai B'rith activity.

He was listened to with rapt attention and the audience rose to its feet and cheered as he concluded.

The second speaker was Hiram D. Frankel, Past President of the district, who represented Adolf Kraus, who was unable to be present. Brother Frankel paid tribute to the venerated leader of the Order and then made a fervent appeal for funds to carry on the rehabilitation work for stricken brethren in Europe. At the conclusion of the address men and women insisted upon paying into this fund, and, though no arrangements had been made for a canvass that evening, voluntary contributions amounted to nearly $3,500, and a committee was appointed to solicit funds generally to complete the Milwaukee quota.

The banquet was the culmination of a campaign for 250 new members, more than half being initiated the evening before.

The final festivity of the celebration came in the dancing which followed the banquet and lasted until one o'clock with unabated enthusiasm. The success of the three day program was due to the untiring efforts of the committee under the leadership of Brother Harry Abrams, which had charge of the membership drive and the three days' celebration.

The initiation was conducted by the Gilead Lodge Degree Team and it was the most impressive initiation ever held by a B'nai B'rith Lodge in Milwaukee. The members present besides the candidates were thrilled by the solemn and inspiring ceremonies so ably conducted by the Dregree Team. The candidates proudly displayed the insignia, "Adolf Kraus Day Initiation, February 26th, 1920, Gilead Lodge No. 41, Milwaukee," on their lapels. Rabbi Samuel Hirshberg addressed the members of the largest class initiated by Gilead Lodge, and in a stirring address explained to the newly initiated members the duties of a Ben Brith. The happy throng of old and new members enjoyed a buffet luncheon at the conclusion of the ceremonies.

On Friday evening, February 27th, B'nai B'rith Services were held at Temple B'ne Jeshurun, which was filled to capacity by the members of the Order and their friends. The services were conducted by Rabbi Charles S. Levi, of Temple B'ne Jeshurun, and Rabbi Samuel Hirshberg, of Temple Emanu-El.

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B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

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Current Events

By

Gotthard Deutsch

The ''Secured'' Homeland

Modern Zionism, as expounded by Leon Pinsker in his ''Auto-Emancipation'', 1882, and by Theodore Herzl in his ''Judenstaat'', 1896, was based on the idea that the Jew, regardless of how long his ancestors may have lived in a country, is considered an alien and will forever be considered so in states built upon the national basis. He must, therefore, have a homeland, where a substantial section of his people have an undisputed right to dwell. Such a homeland, called in the platform of the first congress of Basle, 1897, ''a home for the Jewish people in Palestine, secured by international law'', would protect not only those who have selected it as their home but also their brethren, dwelling in other lands. Without entering into any criticism of the underlying principle, we have to admit sorrowfully that the latest events have not justified the belief in the undisputed right of the Jews on Palestine as their home.

The ''Hazakah'' of the Arabs

The Talmudic law of Hazakah, corresponding to the Roman law of Usucapio, stipulates undisturbed possession for three years as a legal title to real estate. The Arabs seem to claim it for their benefit. After various disquieting rumors about growing unrest in Syria a cable informed us that on March 15, the independence of Syria was proclaimed in Damascus, and Emir Feisal was declared king. His majesty bases his title on the principle of self-determination proclaimed at Versailles, and his action on the vacillating policy of the Allies in proof of which he cites the British promise of a homeland in Palestine. Arab sheikhs, received by Mr. Herbert Samuel in Beyrut, made similar statements, and the population indorsed their views by mass meetings and attacks on the Jews, showing how the Bedouin has become modernized. They proceeded also in traditional fashion by an attack on the colony of Metullah, situated at the foot of Mount Hermon and founded by Baron de Rothschild in 1896, April 1. The latest reports at hand speak of four dead and five wounded. The condition of the Jews in the colony being beyond the line of British occupation is critical and the British consul refuses them permits to enter Palestine proper. Meantime we were shocked by a report of a regular pogrom right under the eyes of the British military authorities in Jerusalem on the second day of Passover, April 4, which resulted in a large number of casualties given variously from 188 to 233. It is stated that British soldiers instead of protecting the Jews aided the Arabs, but as to details it will be better to await the official report demanded by the British government from the military governor, General Allenby. The latest report, dated from London, April 14, assures us that normal conditions have been restored. The Zionist bureau communicates to the press a statement of Hadar Pasha, Feisal's representative in London who speaks of a misunderstanding between Arabs and Jews which is now fortunately settled. The dead and wounded will hardly benefit by it.

Zionist Achievements

From Copenhagen comes the somewhat surprising news that the Russian soviet government appropriated 2,000,000 roubles for Zionist activities. We always were under the impression that the soviet, and foremost among them, Trotzky, denied all national ideas. Premier Millerand assured Nahum Sokolow of the interest which the French government always took in the Zionist movement and that it will do all it can for it, ''with due consideration of the rights of the various races and religions in western Asia''. This promise is so pliable that its practical value is not worth more than M. Millerand's assurance of his admiration for the Jewish ''race d'une si grande vitalite et intellectualite''. More ambiguous is the endorsement of Zionism by the British secretary of war, Mr. Winston Churchhill, in an article published in ''Sunday Herald'', Feb. 8. Mr. Churchill thinks Zionism is necessary as an antidote against Bolshevism and similar radical tendencies towards which he says, the Jews are particularly inclined. A large donation to the Restoration Fund by Lord Reading and an open declaration for Zionism by the illustrious inventor, Mr. Emil Berliner of Washington, may be mentioned in this connection because both men had heretofore kept aloof from Judaism. The reviewer abstains from any comment. He records the facts, favorable to the movement, as the last mentioned and the ill-foreboding ones like the Arab disorders, the significance of either side must be left to the judgment of history.

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JERUSALEM UNDER A BLANKET OF SNOW

The ancient city of Jerusalem was this winter for the first time in many years covered under a soft blanket of snow. This picture, the first to arrive in this country, shows an old street with the Mosque of Omar in the distance. Note the snow-covered palm tree

The Land of the ''Liberum Veto''

The selfishness of the privileged classes, the landed nobles backed by the Jesuits, ruined the old kingdom of Poland. Whatever the fate of the new republic may ultimately be, it is at present in the hands of the same patriots. Count Prozor who months ago suggested in a French magazine to use the Jews of Western Europe as a serum on those of Poland to make them as innocuous as the virus is to the average body, if properly applied, is now out with a belated defence of his theory in ''L'Univers Israelite''. He repeats the charge that the Jews in Poland served as spies to the Germans. Under such charges to which that of Bolshevism is added, atrocities are daily committed by the authorities, houses are raided, reputable citizens arrested, convicted on any trumped up charge, the judge, as in the case of Emil Heiblum in Warsaw who was convicted of having attempted the life of Paderewski, declaring that the testimony of Jews does not count against that of one single Christian. ''Unfortunate but pardonable errors'' such as led to the wholesale murder of the members of a charitable society in Pinsk, April 5, 1919, occur continually. So a funeral was stopped by the heroic militia in Minsk, and all the participants routed. The explanation, afterwards given, was that the sons of Kosciuszko believed the funeral to be a Bolshevist demonstration. Similar mistakes lead occasionally a car load of food or of garments, sent by American Jews to their starving relatives, to a wrong address, usually to a Catholic institution.

Internal Problems

The relief of the war sufferers is still a matter of heated controversy. Feeling that the insufficiency of every aid action in view of the masses affected, is bound to leave irritation behind, the reviewer merely chronicles the fact that there exists strong friction between the local leaders of the Warsaw Jewish community and the representatives of the American relief organization. S. Jatzkan, editor of the Yiddish daily, ''Hajnt'' of Warsaw, arrived in New York (April 10) for the purpose of presenting to American audiences his ideas which are that the methods employed by the Joint Distribution Committee are rather apt to pauperize the masses than to bring relief. The hostility of the government will probably affect the cultured and well-to-do classes more than the proletariat. The last Jewish professor of Warsaw appointed during the time of the German administration was discharged, and this is part of the program of the ''Konfederacja Polska'' which demands the complete exclusion of the Jews from public offices, from commissions in the army, from schools and from all organizations of a public character. A branch of this society held a meeting in Posen, and a Jewish reporter of a German paper being present in his professional capacity, was given some minority rights in his ribs, after the meeting had protested against the treaty of Versailles and had passed a resolution, demanding that in the peace treaty with soviet Russia, the

Jews must expressly be excluded from all rights granted to the citizens of the respective countries. No one will wonder that Berlin is full of Jews from the towns of the former Prussian Polish provinces.

The Kindergarten Nations of Old Russia

The daily reports of the atrocities committed in Ukraine have ceased to come to us. Dr. Kohan-Bernstein of Kishineff declared in London that pogroms have occurred in 600 cities and towns, and that even the local administration estimate the number of victims as 100,000, while Jewish organizations increase the figure to 250,000. Pastor Naymark of Lausanne, who recently returned from Ukraine, described the atrocities committed by both, Petlura's and Denikin's, bands as terrible and gave evidence of the corruption of the press of which the Jews are the victims. The Swiss paper, ''Bund'' had published a dispatch, alleged to have been sent by Naymark and declaring that the reports of pogroms were pure inventions. It took a long time before he learned of it, but as soon as he learned of it, he telegraphed that he never said so and that the reports of the atrocities committed against the Jews were only too true. This telegram was never published. Another nation of the Kindergarten class is the republic of Latvia whose financial interests in this country are represented by a Jew from Libau. The Yiddish press informs us that the old czarist laws are being inforced, that even organized labor is antisemitic, and that in a pogrom near Riga two Jews were killed and twenty-five wounded.

The ''Christian Revival'' in Hungary

From all appearances, Hungary is only waiting for the peace treaty to be signed in order to proclaim a monarchy on the basis of a clerical constitution. Premier Huszar at the opening of the new parliament (Feb. 16) spoke of the ''few brave men, Magyars and Christians who opposed the scum of a degenerate race that had usurped the power''. The audience supplied the word Jews. The same commentary was given when Bishop Prohaska, vociferously acclaimed, proposed an ''honest Christian and national policy'' (Feb. 26). Few have the courage to state the actual facts. Marquis Pallavicini came out in an article in which he pointed to some politicians, now clamoring for the ''Christian'' government, who had been among the wildest agitators of soviet radicalism, while numerous Jews were executed by the Bolsheviks, among them Lieutenant Zuker, whom the then premier, Count Tisza, had praised as a model officer. Justice requires to state that Premier Huszar, addressing a meeting for the relief of the needy population and interrupted by a cry: take it from the Jews, replied: ''I do not know how much the gentleman who interrupted me contributed to the relief work, but I do know that Jews did their full duty''. Nevertheless, acts of brutality by the ''Christian and national'' army are being perpetrated daily against Jews, the most typical case being that of a Galician Jew, Baruch Reich, who was taken from a train under the pretext that his passport would have to be examined, robbed of his money and murdered. Jewish students were cowhided out of the university, and two professors, Bernhard Alexander, holding the chair of philosophy, and Henry Marczali that of history at the unversity of Budapest, both for 25 years ornaments of their institution, were dismissed.

Hillel's Lesson

The ''Saying of the Fathers'' contain the impressive story of Hillel who saw a scull floating in the river, and addressed it with the words: ''You have drowned one, and one has drowned you, and some one will drown him who has drowned you''. Rumania has her turn at this moment, and utilizes it with her traditional brutality. Dr. W. H. Drummond, an English Unitarian Divine, addressing a liberal ministers' association in New York (March 29), gave a report of the persecution to which the new masters of Transylvania subject the Unitarian Magyars in their newly acquired territory. The history of these martyrs of liberal religion is highly inspiring and of particular interest to the Jews, as one section of them in the seventeenth century converted to Judaism and suffered for it for centuries until the legislation of 1869 allowed them to profess Judaism openly. One can imagine that the Jews in the newly acquired territory fare no better. The congregation of Czernowitz was placed under a board appointed by the governor. A few ''court-Jews'' accepted the appointment, while the majority, consisting of socialists and liberals refused it. Zionists were not considered.

Austria and Her Receivers

Vienna has for more than a year a Jewish daily, the first to be published in German, the ''Wiener Morgenzeitung'', to which we are indebted for valuable information. We are glad to notice that it speaks highly of the work of the Joint Distribution Committee, although it adds that much more than has been achieved will have to be done. The new republic seems to be the heir of the old monarchy, called the land of improbabilities. It certainly earned this title, when in its parliament a Jew was defended by the clerical and racial antisemites who were called by their socialist opponents ''Judenschutztruppe''. Friedrich Mendl who has made a phenomenal success with a new bakery had a strike on hand which in view of the always scanty bread supply of the capital, threatened the population with starvation. The strike was called by the socialists because Mendl refused to discharge one of his employes who had failed to join the socialist party. The socialists, yielding to the public clamor according to cable advices, the details of which are yet unknown, expelled the Galician Jews.

Conditions in Czecho-Slovakia, ruled by a truly liberal statesman, are still to some extent critical. The latest census gives to the new republic 13,311,655 inhabitants of whom in round numbers, 8,000,000 are Slavs, 4,000,000 Germans, 1,000,000 Magyars, and the rest Poles and Ruthenians. The new republic therefore represents the troubles of old Austria in miniature which means grave complications for the Jews, especially in territories where the ruling class, undeterred by Austria's failure, is trying to convert the minority to its own nationality. The Jews therefore indorsed section VI of the new constitution which gives them the right to declare themselves nationally as Jews in all cases when for school and similar purposes a census of the nationality is taken. This will include the right to special Jewish schools, a somewhat knotty problem when the question of the numerous small communities and the situation of Jews who refuse to class themselves as Jews by nationality is considered. Some of the difficulties are already manifest. In Przibram, Bohemia, 128 persons were indicted for participating in a pogrom during which Jewish stores were looted. In Pohrlitz, Moravia, a German city, right on the border of the Slavic territory, demonstrations were held during which the ''Wacht am Rhein'' was sung. Two were killed and eight wounded but it is not stated whether the Jews in this old ''Kehillah'' were affected. In Olmuetz, a German city, in an almost entirely Slavic environment, which up to 1848 was forbidden to the Jews, attacks on the Jews were made, while in Bruenn which has the same conditions as Olmuetz and was the stronghold of the old bourgeois ''Verfassungspartei'', enthusiastically supported by the Jews, two Jews were elected to the city council on a Jewish nationalistic ticket. If one had predicted such a ticket 25 years ago, it would have been equal to predicting a Jewish presidential ticket in U. S.

The Country in Need of a ''Suendenbock''

Germany was led to its rout by a government which kept Jews out of every important place on the adminis

SUNSET AT JERUSALEM

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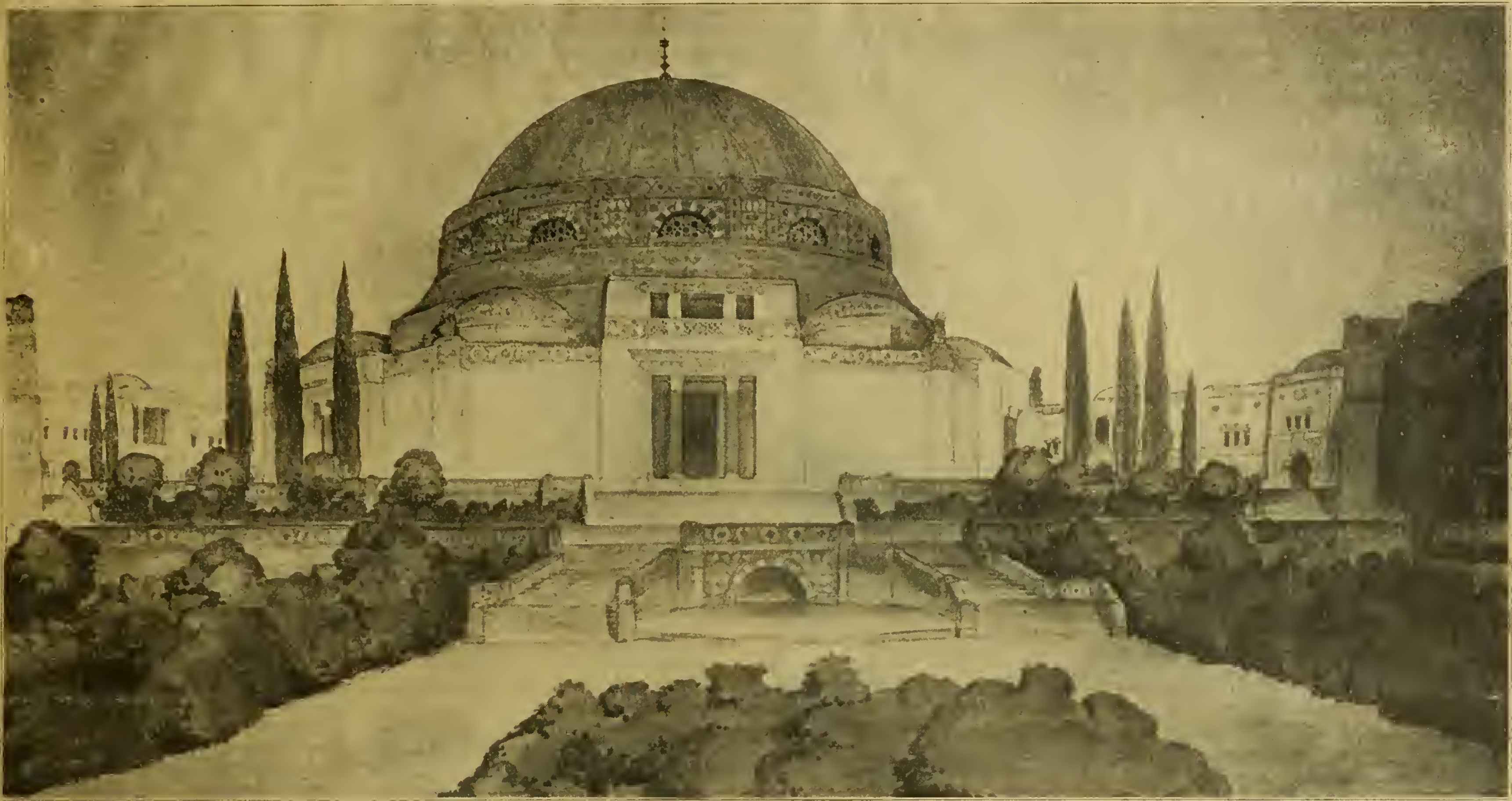
This remarkable photograph of a sunset in Jerusalem was taken from the Jewish graveyard on the base of the Mount of Olives. In the foreground is shown the Mosque of Omar and the City Wall

International Anti-Semitism



MAIN BUILDING OF HEBREW UNIVERSITY

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The main building of the Hebrew University is now being constructed on the Mount of Olives, Jerusalem, under the direction of Prof. Patrick Geddes of the University of Edinburgh. Prof. Geddes is designing the University of Palestine as well as planning the modernizing of Jerusalem, Haiffa, Jaffa and other principal cities of Palestine under commission from the Zionist organization. The first building will be completed by the end of this year. Many noted professors of Europe have agreed to join the university, including Dr. Albert Einstein, author of the recent theories on relativity and Dr. August Wasserman, discoverer of the blood test which bears his name. The San Remo Conference has awarded a mandate over Palestine to Great Britain

tration and almost completely out of commissions in the army. Jews as individuals were certainly not responsible for the fiasco of the army administration and the foreign office. Judaism as a church had no official recognition and could not be responsible for anything. Nevertheless, we hear the charges of the ‘‘Vorherrschaft’’ of Judaism repeated in the ‘‘Kunstwart’’, and Herr von Zobeltitz, sending his reports to the German-American press, complains that every criticism of the present affairs is answered by the counter-charge of antisemitism. He might have said with a little more precision that the only criticism of which the Junker-party in her ‘‘Katzenjammer’’ is capable is the monosyllable: ‘‘Jud’’. This is also true of the branch of German-American antisemitism. The Sankt Josephs-Blatt, edited by the Benedictine monks of St. Benedict, Oregon (March 12), tells its readers of whose mental caliber we may form a sufficient opinion from this one fact, that the secretary of the treasury Erzberger, who had to retire under a cloud was hounded out of office by the Jew Helfferich because he is a conforming Catholic. The sons of St. Benedict do not have to fear that their flock will ever know that Helfferich is an out and out antisemite. The latest sequel to this story is the charge made in the National Assembly that Wolfgang Kapp, the leader in the attempt to overthrow the present government, is the son of a Jewish mother. Nobody heard of this story before but it is certain and proven from the press during the short period of Kapp's ascendency that Kapp, von Luettwitz, Pastor Traub and the whole gang of reactionaries were declared antisemites and appealed for support on the ground of the necessity to liberate the country from ‘‘Judenherrschaft’’. One of their followers, named Kunze, a member of the town council of Schoeneberg, a suburb or Berlin, advertised openly the sale of sluggers for the salvation of the fatherland.

Official Antisemitism

A genius of the type of Albert Einstein commands recognition even when it is grudgingly given, and the students of Berlin university who tried to start a demonstration were promptly quieted when Einstein threatened to stop his course. Poor Jews who can merely work for a living are delivered to the hostility of burocrats, and so the Polish Jews who came to Berlin as refugees are hounded constantly as a menace to the city. A Jew who applied for a change of his name was told in an official decision that he might call himself, Morgenthau, Hirsch (tho name of the premier of Prussia) but could not adopt a ‘‘Christian name’’. The decision which breathes the spirit of the ‘‘hoechstselige’’ Frederick William III who issued a similar order in 1836 is characteristic of Junker burocracy, and is on one level with the charge of the Kreuzzeitung that the Jews were slackers. It must be gratefully acknowledged that Pastor Bleyer of Charlottenburg in an address delivered at Hildesheim stated that out of a Jewish population of 662 souls, 93 were in the army, 60 of whom served at the front and 20 of whom were killed in action. It is absolutely impossible that Hildesheim presents an aspect different from the rest of Germany, and therefore the figure of 15 per cent in service and ten at the front may be safely taken as true of all German Jews. Demonstrations in Munich assumed threatening proportions. It was claimed that the government favored the Jews in the distribution of Mazzot, although the Mazzot assigned to the Jews are taken off their bread card, and similarly it was charged that the government favored the Polish refugees. Strict precautionary measures prevented serious trouble. In the granduchy of Baden, formerly a stronghold of liberalism, a prominent Christian minister declared that the Jews make the pogrom agitation. A Jewish attorney in Karlsruhe, Marx, called him in the public press a liar and challenged him to take the matter into the courts. The Berlin chemist, Professor Max Meyer, declined the call to the polytechnic of Karlsruhe because of the protest of the student against his appointment. It is especially disheartening to think that as early as the seventeenth century Spinoza was offered a chair in the university of Heidelberg, that the same university had a Jewish lecturer as early as 1814, the first case in Germany, and probably the first regular Jewish professor of any German university in Gustav Weil. The most tragic illustration of the change of conditions in this section of Germany is the atrocious, entirely unprovoked murder of the student Hans Kahn in Baden-Baden by another student who upon leaving an antisemitic mass meeting, resolved to shoot down the first Jew whom he would meet. Brutality is always matched by stupidity, and we may obtain a certain consolation from reading the statement made in all seriousness by a German author that Goethe was a Jew. He was sensuous, had short legs and was devoid of patriotism. There is nemesis in history. The author of ‘‘Wilhelm Meister’’ who could not tolerate Jews in his model school is now consigned to the ghetto.

Varieties of Antisemitism

The antisemite Goethe makes Ahsaverus say in reply to Haman's charges that Jews are profiteers: ‘‘Das tun andere auch, die unbeschnitten sind’’. Nevertheless, the charge will always recur. Alderman Frederick Smith of New York claimed that the Jews are responsible for rent profiteering, and remarkably enough, he was seconded by the Jewish socialist, Judge Pankin. While in New York the Jews are indeed very prominent in real estate, the same outcry against gouging landlords is heard elsewhere where Jews are numerically insignificant, and food profiteering where, as in the case of the meat trust, the Jews are only a minority and in the sugar corner where Jews are entirely absent, is hardly any less a violation of the Jewish principle that curses him who withholdeth corn (Prov. 11:26) than rent profiteering. It may be worth while to note that in medieval times when the Jews were driven into usury by profiteering kings and nobles, the Spanish rabbi, Yom Tob ben Abraham of Seville, declared that a debt contracted by excessive charges for goods sold to one who needed them, was not collectible (Ritba, Kiddushin, p. 12b, Berlin, 1715). It is a convenient thing all around to denounce the Jew in every trouble, as did the ‘‘Pathfinder’’ of Washington (Jan. 31) in an article, entitled: ‘‘Are the Jews to rule the World’’?

International Antisemitism

The claim of an international Jewish organization which rules the world is a stock-in-trade article of the truly international antisemitic organization of which New York World (April 3) gave us a most striking specimen. Its issue of April 3, published a Warsaw dispatch which alleged that in the pockets of a killed Bolshevik soldier a document issued by the International Union of the Jews was found which declared the triumph of universal Jewish dominion was approaching and would be accomplished by sowing the seeds of civil war. The story is somewhat old. It can be traced back to a yellow novel writer, named Hermann Goedsche, who under the pseudonym of Sir John Ratcliffe wrote a novel, entitled ‘‘Gaeta, etc.,’’ in which the story of a meeting of leading Jews held at midnight in the old cemetery of Prague was described as deliberating on the means of obtaining control of the world for the Jews. How successful these various attempts were, is best proven from the fact that the ‘‘World’’, founded by the Jew Pulitzer who always kept aloof from everything Jewish, is sending out such truck. Just as a specimen the London ‘‘Morning Post’’ shall be quoted which warned against Lord Reading's appointment as ambassador to Washington because of the danger that the Semitic clique which is in control of the White House would receive additional enforcement. A small item in free Switzerland is not without significance. In the canton council of Zurich a motion was introduced to repeal a law of 1914 which exempts Jewish pupils from writing on

Sabbath because "conditions have changed" which can only mean that Zurich has too many Jews. Numerous are the attacks on the Jews of France by some authors of prominence, but only one shall be quoted because of its connection with America. G. de la Fourchardiere speaks of negro lynching which he considers less defensible than the pogroms in Eastern Europe to which America takes exception, for the negro is persecuted as an inferior race, while the Jew, if he had not been "beaucoup" persecuted and "un peu" massacred would have obtained control of the whole world. Fortunately, Jews like negroes lack "le genie guerrier". Civilization is marching eastward. Some Jews of Bagdad were charged with profiteering in the brokerage business. The Turkish governor, Faik Bey, had them arrested, and a few days later their mutilated bodies were found in the Tigris. The man deserves promotion to Budapest.

Personal Notes

Luigi Luzzatti is for the seventh time minister of the treasury and Ludovico Mortara is again minister of justice. The king of Italy is quoted as having boasted of the fact that Italy has no Jewish question. Gladys Marks was appointed lecturer in modern languages in the university of Sidney. She is the first woman on the teaching staff of the university. Isidore Levy was appointed lecturer in history of religions in Lille. The appointment suggests a reminiscence. In 1849 Isidore Cahen was apopinted lecturer in philosophy in some "lycee", and the bishop of that diocese compelled Napoleon III, then still president of the republic, to repeal the appointment. New France shows, however, not always progress over the old. The congregation of Troyes, the home of Rashi, was about to disband. Grand Rabbi Israel Levi succeeded by great efforts to postpone the crisis. On the other hand, Harbin in Manchuria has even a Jewish paper, while Dr. Bloch's (formerly Oesterreichische) Wochenschrift, the valiant champion against antisemitism, had to suspend publication after 37 years of glorious fighting. Here something should be done to revive this organ.

Obituary

Max Berlin, the first Jew ever appointed judge in Bavaria, died recently. He was a lineal descendent of Loow Mayer Berlin, 1755-1814, president of the consistory of the short lived kingdom of Westfalia, and was appointed judge in 1874. He reached the high rank of Oberlandesgerichtsrat and retired a few years ago. Samuel Marks, a pioneer of South Africa, prominent as diamond miner and a leader in public as well as in Jewish affairs, died in Johannesburg. Moritz Benedikt, editor of the Neue Freie Presse of Vienna, one of the foremost German papers, and member of the (now defunct) Austrian House of Lords, died not long after the demise of Bernhard (Berish) Stern, for many years burgomaster of Buczacz, Galicia, and representative of his district in the Austrian Reichsrat. These days have passed. The chance for Jews as mayors of Polish towns in Galicia and as presidents of city councils in Posen is very poor right now. The rabbinate of the world lost one of its most scholarly representatives in the death of Samuel Kohn, retired chief rabbi of Budapest, and the first Hungarian preacher of the capital whose works on the Sabbatharians will remain a lasting contribution to Jewish History besides other very important works.

The wicked are dead even while they are living, says the Talmud. Ignatius Timothy Tribich Lincoln, the international crook who developed from a Hungarian Bahur into an Episcopalian rector, a British M.P., a spy in the service of Germany and a common criminal, was—if this is not an invention for a purpose—employed as censor for the Kapp government. It is rather probable. Jews of that type are the only kind worthy of association with junkerdom. There was rarely a junker government without them.

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THE ROAD TO JERICHO

Indian soldiers clearing the highways of snow in Palestine

Eastern Jewish Refugees in Berlin

The Berlin correspondent of the London Jewish Correspondence Bureau wires:

The 2,000 Eastern Jews, who, as formerly reported, were arrested by the authorities in Berlin, have now been, for the larger part, released. Mr. Julius Goldman, the representative of the Joint Distribution Committee in Europe, is negotiating with the Jewish organizations and the Zionist Organization in Berlin with regard to the solution of the refugee problem.

Mr. Samuel J. Beeber Honored

Mr. Samuel J. Beeber, President of Worcester Lodge No. 600, of Worcester, Mass., has recently been honored with the office of assistant principal at the South High School.

For eight years past he was instructor in physics. He is a native of Worcester and a graduate of Brown University, where he made a notable scholarship record.

The action by the school committee in electing Mr. Beeber met with the entire approval of the members of various educational associations of the city.

The Jew in Far Off Lands

By GEO. W. O. OAKES

It is a curious phenomenon as yet unexplained, in the dispersion of the Jews after the destruction of the temple, that their migration was almost exclusively westward. The entire drift from present statistics of this Oriental people, was toward the Occident, to a civilization, widely differing in religion, customs and language hence producing the conflicts which are inevitable between neighbors so dissimilar. It was the logic of events, however, that the dispersing Jews should settle for centuries, and their language and culture become somewhat akin. But the contrary was the case, for, after the lapse of twenty centuries we find the Jewish ratio in Asia to be practically nil, while in western countries it is increasing at a rapid rate.

In the world today there are upwards of 15,250,000 Jews. Of this total the continent of Asia contains less than 500,000, and of this number 85,000 are in Palestine, and all the rest, save 90,000 are in Asiatic Turkey and Russia. Among the uncountable millions in Japan, China, India, Persia, Afghanistan, Java estimating the total population at 800,000,000, there are put 90,000 Jews, one in 9,000. At this rate New York City would have one Jew in 650 residents, whereas there is one to every four, or to reverse the comparison, if the New York basis existed in Asia, there would dwell there the prodigious total of 200,000,000 of our people, instead of an insignificant 90,000.

At the commencement of this era, life and culture along the Mediterranean did not differ widely from the manners in Palestine; it would be assumed when the Jews proceeded westward they would seek habitations among those most sympathetic, and, in the lapse of centuries, would there be found in greatest number, yet once again the Jewish currents defied the ethnic laws. Among the 25,000,000 Levantines we find today only 425,000 Jews, divided as follows: In Algeria, among 5,583,000 people there are 70,271, ½ per cent; in Egypt, among 11,287,319, there are 38,635, ⅓ of 1 per cent; in Morocco they number 103,712 among 5,000,000, 2.11 per cent; in Tripoli there are 18,860 among 523,000, 3.6 per cent; in Tunis, 54,404 among 1,876,000, 2.9 per cent.

Contrast these figures with the situation here. We have over 3,300,000 Jews, representing 3.2 per cent of the total population, eleven times the number residing in all the nations bordering the Mediterranean. In the states that formerly constituted Austria, the percentage is 4.42; in European Russia (chiefly Poland), 4.75 per cent; in Rumania, 3.19 per cent. The number in Asia and Africa is 820,000, representing about 5 per cent of the total number in the world; the remaining 95 per cent are in Europe and America.

In relating the foregoing facts it is clear that the part in this discussion assigned to me—Japan, South Africa and China—is of small importance, and may be covered in a few words.

As respects China, there are in Hong Kong and the Straits Settlements but 585 Jews, of which number approximately 150 are in Hong Kong. The Jews in China are under no political disabilities; they enjoy the same equality of rights as other aliens, and there are no restrictions. They are chiefly of English nationality. There are traces of ancient Jewish settlements in different parts of the country. A small settlement at Cochin claims to have come to the Malabar coast from Jerusalem after the destruction of the temple in 70. There are yet traces of a once prosperous colony at Kai-Fing-Foo, which has the tradition that it was established under the Han dynasty, during the reign of Han Ming-to in 70. Marco Polo refers to Jewish colonies in China in 1286, and there is mention of Jews in Chinese annals as early as 1329, but they were classed along with Moslems. There was no further light on Jewish settlements in that country until the seventeenth century when Catholic missionaries learned of the Jewish colony at Kai-Fing-Foo. It then numbered some 500 to 600 souls; there was a temple, and the traditional faith was observed. Another Jewish colony was known to exist at Hanehau-Foo. There are, besides, a few other small settlements. The colony at Kai Fing-Foo was the chief Jewish center in that vast domain, but at no time was it numerous. Inscriptions on tablets found amid the ruins of the temple referred to events in the thirteenth and fourteenth centuries, but there was no evidence that the colony at any time was of significance. The community gradually diminished and lost its identity; in the middle of the last century all that remained was a handful of poverty-stricken people, in a state of pitiable want. Some European philanthropists, who learned of their state, endeavored to go to their relief, but without much success. The remnant was at length absorbed. All that remains today are the ruins of the temple, which have well-nigh disappeared beneath the dust of centuries.

On Dec. 14, 1918, the Chinese Republic endorsed the British declaration agreeing to the establishment in Palestine of a national home for the Jewish people.

Japan, notwithstanding its extraordinary development in the past half century, a growth unparalleled in the history of civilization, did not attract Jewish settlers, although there were no restrictive laws, the Jew having the same civil privileges and immunities as other aliens, with unrestricted freedom of worship. A few Russian and Austrian Jewish merchants, up to 1913, were residing at Nagasaki, in the extreme southern end of Japan, and established a synagogue there, but the war closed it. There were no further efforts at communal life by the few Jews residing in Japan until Jan. 17, 1918, when the scrolls of the law were unpacked by Samuel Mason at Yokohama, who was sent there by the Hebrew Sheltering and Immigrant Aid Society of New York to aid indigent refugees from Russia, who were seeking an outlet through Japan to America, to escape the horrors of the world conflagration. Within the last two years a number of American and English importers have established branches in commercial centers of Japan with Jewish representatives and small communities of Jews are being formed. On Sept. 27, 1919, a synagogue was built at Kobe, with seventy members, and a Zionist society formed. There are a few families in Yokohama, Nagasaki and Tokio, but the numbers are too few to be regarded as an appreciable factor anywhere in Japan.

South Africa proved an attraction to the Jews as soon as the country was opened to settlers in the early part of the nineteenth century. The first important migration began in the early thirties, consisting chiefly of English colonists. They were progressive, vigorous, enterprising, and at the outset occupied a position of primacy in the development of the country, which they have maintained to the present day. It was due to their initiative that some of the chief resources of that country were exploited, contributing in large measure to its prosperity. A Jewish colonist named Mosenthal inaugurated the wool, hide and mohair industries there, now one of its most profitable exports; the whale and fishing industry was established by the

(Continued on page 6)

Judaism and Modern Civilization

Address of Rabbi Samuel Schulman, of Temple Beth-El, New York, at Convention of District Grand Lodge No. 1

Mr. Toastmaster, Ladies and Gentlemen:

Although it is rather late, I am very glad to be with you. As a man who has spent practically his whole life in the ministry and as a member of the Order, as one who, in the very town of Helena, Montana, was instrumental in founding a lodge of the B'nai B'rith, planting the Order there, as one who has gone through all the chairs in the Kansas City Lodge before I came to New York, as one who has always felt honored with the Independent Order B'nai B'rith, I am delighted to be with you and be your guest and see the speedy manifestation of the spirit of youth, to see the young men enter the spirit of the Order, to see them bring the geniality and joviality of their spirits of young men to make a good evening of it, and then to see the great enthusiasm with which the new President of the District was greeted by one representative after another rising on behalf of his lodge and promising success in the great drive for membership—all this has done my heart good. You asked me to say something to you.

I tell you that the world ''B'rith,'' the Covenant—''B'nai B'rith'', Sons of the Covenant—suggests a wealth of inspiration. It is a potent word. It was a fine insight of the founders of our Order when they gave this name to our great fraternal organization, for we stand, as all Israel stands, for that covenant which, until its promises shall have been fulfilled in the earth, the mission of the Jew cannot be fulfilled. The word covenant is a fine summary of the history of the Jew, of the purpose of his existence, of the meaning of his persistence in spite of a world in arms against him. And if ever there was a time in the world when the meaning of the word should be understood and taken to heart, it is certainly our time. The first time we met with that world covenant was in connection with the covenant which God made with the human race. That beautiful story is told us in early Scripture after the universal flood which destroyed everything on Earth. God said that ''Never again will come a universal destruction'', but let the skies be ever so darkened with clouds, that men should look up to that beautiful spread of colors which spans the heaven and let him take part and let him hope and have faith in the covenant, and let him have vision of the eventual union of a humanity in generous emulation and in peaceful co-operation.

And today, after five years of slaughter and devastation, after a war which has come to an end, the skies are still over-clouded. They are not sufficiently clear to gladden our hearts. They are the clouds of doubts, of lingering hatreds, of class conflicts, of destruction, revolution, of the ominous spirit of anarchy, and man is asked to let his imagination envisage the cloud, the eventual triumph of the divine laws of right and love. With respect to that first covenant, we are told that it was made on the basis of nature, and on the basis of the fundamental laws of human nature. We are told that as long as the earth remains, seed time and harvest, summer and winter, heat and cold, night and day shall not cease. There shall be an indestructible law—a fundamental fact in human nature which cannot be divided with impunity, and a spirit may define the fundamental facts upon which our civilization is based, but it cannot do it with impunity. Retribution is safe and inevitable. We live in troublous times. There is much confusion of thought today. There is much misinterpretation of democracy, but no word can conjure away and render impotent the fundamental laws of life.

We Americans believe in a democratic form of government. We believe in it because we think it is the best form resulting from the experience in history. But what is modern democracy? Modern democracy is based on two assumptions. In the first place, it assumes that the masses of men in the long run will have respect for what is right. They are seeking justice, they want to establish truth; they will recognize the divine obligation of righteousness; they will refuse to worship might, even if it be the might of principles, and will be ready to sacrifice every interest of the individual and of a class for the larger interest of the national welfare. And again, modern democracy rests on the assumption that in the long run the masses of men will show sufficient sense and intelligence to recognize the right when it is presented to them. Modern democracy is a two-fold attribute to the intelligence and consciousness of the masses of men. That is the assumption. It is an optimistic vote of confidence in human nature. We Americans say that no man—not the best of men—is good enough to govern men with unlimited and unrestrained absolute power. We would not give the privilege of governing to any artistocracy, be it of birth, of intellect, or be it even of labor. We hope that the best political expression for a national life is the self-governing of the people as a whole. That is the meaning of democracy. In that sense the voice of the people is the voice of God, but if democracy means a hunger for power, a ruthless assertion of the will to power, irrespective of reverence for what is right, then modern democracy inevitably destroys itself, and out of its ruin will rise a power that will rule men.

Let us examine some of the fundamental things which are at the basis of our civilization—a root in human nature. They hold good for all generations. In the first place we want to protect the inalienable right of every individual to life and liberty. It has taken humanity a long time to learn about this inalienable right, but today we are clear about it. How much liberty should be given to an individual by the government so that he does not interfere with the liberty of another? What should be the relation between the freedom of the government and the power, the sway, the influence of the government, is a matter upon which no one can dogmatize. You cannot give an absolute answer to that question. Men learn by experience. Man learns as he goes along. If there is too little government, the masses of men suffer from the cunning, from the power, from the egotism of a few powerful individuals. The state must control them. If there is too much government, individuals again begin to feel the pressure of a state upon them. They feel the pain. They do not get sufficient scope for the fulfillment of their powers, of their genius; the joy in life may be harmful. There immediately takes place a reaction. There is constant swinging of the pendulum from the one extreme to the other. No man can say at any moment just how much government we should have. If we have too little government, we have anarchy. If we have too much government, we have slavery. And therefore, today, what men must set their minds to thinking about is, that liberty is to a great extent in danger, because if the government interferes too much with the personal life of the individual, it sets out on a path which is very dangerous, because if it continues to proceed along that path, it may end by the destruction of liberty. For what is liberty? Liberty is not merely the privilege of putting a piece of paper in the box once a year. And if you belong to a group of ninety-nine and there are one hundred against you as a majority, they do with you what they like. We have laws to take care of minorities even against majorities. We have to protect them by what we call constitutional safeguards, and if the overwhelming majority disregards those constitutional safeguards, it is destroying liberty, for the tyranny of a timely majority and the domination of any class that would seize the power, is just as large a manifestation of autocracy as is that of any monarch upon a throne. And, though loyal to the forms of government, we may still go on step by step and destroy liberty. And again, there can be no liberty in the world unless there is property.

Property is the expression of free personality. A man is not free at all if he does not own anything in this world. If a man owns nothing, he is owned by those powers that control the source of his life, comfort and his happiness. Therefore, civilization has made the constant detaching step by step of the government from the mass in which he was originally merged.

When I hear the Communist talk of Communism as a social ideal, I say to them that they are really reverting to the origins of barbarism. Humanity began as a herd, as a community which owned the individual body and soul. Originally the individual had no property at all. Then he got a few ornaments to wear, and the sense of possession made him feel his freedom and independence. Then he got a few weapons because he could use them better than someone else. Property, step by step, developed freedom because property is the expression of a man's influence and a man's power. A man is not free at all if his possessions are determined by the community, if his labor is compelled, and if his status is, once for all, determined so that it cannot change and it cannot grow. Freedom means that you give to man an opportunity to unfold his powers and that you reward his enterprise by property, which is the expression of his influence and power.

Another fundamental law of life is justice. Justice is the foundation of society and love; is its crown and capstone. What does justice mean? It means rendering to each what is due, according to his services. That is the definition. And what are services? Services are not merely those of labor—labor of the hand. Services are also of the mind, of the thought, of the reason, with the organized power of science, of art, of every possible manifestation of the human spirit. Our civilization has not been created by what is called the proletariat alone. But our civilization is rich, is brilliant, is many-sided, and it is the result of three factors—the hand, the brain that guides it, and the soul. The hand that does the labor, the mind that thinks and plans and organizes, and the soul that has control over the passions, so that it has saved something and has lifted life above the primitive level of living from hand to mouth, has created a surplus article which we call capital. It is not so easy to define what justice is. Perfect justice would come to the world if we had a society perfect in culture and perfect in consciousness—that is to say, though men were so perfect in intelligence that they knew exactly how much was coming to somebody else and if they wanted to give what was necessary to someone else. That is the ideal, the goal which we are aiming at towards which the law of life is pointing. But this we know, that it is an injustice that we hear preached today. If we are told that one class is rich because of its power, of its liberties to seize what it can lay its hands on because it believes that it created civilization, that is an untruth.

Another fundamental law of life is the recognition of ability. Ability must lead. Much as I respect democratic forms of government, I believe that this is a fundamental law, irrespective of any form of government, and holds good for any time. The world's work is done and done effectively and protectively by the men of ability, and this ability of men is manifested in various generations. There is the ability in government. As a matter of fact, comparatively few men determine the thought of government in any country. We talk of democracy. This is the best form of government. But if we ask ourselves—we the masses—honestly and conscientiously, how much do we contribute to government, you find for one man who can think originally, there are a million who adopt his thought. You cannot change that. The scentists lead. Why? Because they and the inventors discovered the laws of nature. They present them to us and we prepare to assimilate them as far as we can. The artists lead because they take their visions of beauty and fix them within the frame of their creation and make them a permanent thing for us. And therefore, also, in industry and business, those must lead who have the ability. All that man has as an inherent right is to claim equal opportunity, brought about by freedom and the opportunities of education. Democracy means, in the words of Napoleon, ''career open to talent, and the only justification for leadership is the ability and the talent and character''. If you artificially attempt to suppress ability, you take the road to ruin and to destruction. No man can cheat nature in attempting to cheat another man of the right that is due to him on account of his ability. Just as water rises to its source, so ability will rise to its source of influence. It may not rise any higher, but you cannot prevent it in the long run from rising to its level. Even a soviet government learned that in order to carry on the modern process of industry, you must have men of ability, and in order to get them to work, you must pay them the largest reward for their services. So the system was compelled, at least partially and in a limited way, to correct itself.

The last fundamental law of life which I consider inherent in human nature is the law of love—the law of brotherhood—the law presented by the beautiful gospel presented by the Order B'nai B'rith. I am a busy man and therefore do not attend the meetings of the lodges, but I am in touch with the teachings, its benevolence, brotherly love and harmony. You have not the right to commit the injustice of taking away from the man of ability what is due to him. But, on the other hand, the men of ability should get, because of their ability, brilliant prizes of life—and must not be content with hugging the rewards of their ability. They must recognize their positions and supplement the law of justice with the law of love and brotherhood, so that they bend down tenderly and lift up the weaker brother and give him an opportunity to improve himself. Love may also be said to be the cement which holds together the foundation stones of social structure—the whole foundation of which is justice. The driving force of life is love. I work for those I love. I am interested in creating opportunities for those I love.

We bled for justice for the masses, not because we want to divide the product with as much exactness as possible, but because we pity the unfortunate. We sympathize with the sufferers and we, therefore, want to procure for them justice. And these five fundamental facts—liberty, justice, property, respect for the authority of leadership, and love —these are the fundamental laws which are at the basis of our civilization, which are the foundations of modern democracy, and you cannot deny them. You can cause trouble, you can agitate combinations and breed revolution, you can bring about bloodshed to the thinking men that will strike terror, but you cannot defy them. Out of a world of riot will rise a new world.

For us Americans two things are necessary today. We must be firm and free. On the one hand we must be firm and strong. We must not be timid when confronted with radicalism in this country which that force has threatened to destroy. On the other hand we must be careful lest, as I said about two months ago and little did I think my statements would be confirmed, lest by the very force of the momentum, an attempt may be made to destroy our liberties.

I congratulate the people of Massachusetts upon the matchless example of fearlessness which their great governor gave in a critical hour in this nation's life. It is not too much to say that his actions set the thought and energized the will of the American people. And, while I congratulate Massachusetts, I feel like apologizing for the spirit of reaction which I know, I trust and I believe within the depths of my heart, has only temporarily sullied the good name of my own state, because I consider the most despised thing that has been done in American history is the arbitrary act of the Assembly in the State of New York in suspending its five Socialist members and thus depriving constituencies of their representatives and wounding the liberty of representative government. And it is no wonder that a great protest and indignation broke out from all states against this action on the part of people who, like myself, have absolutely not the least sympathy with socialism—nay, I believe that socialism is a destruction of American liberty because it makes people altogether too dependent on the government. A general theory of socialism means the observance of the state which will prescribe for every individual a position in that state and will employ him. It is not that we care for socialism, but it will be a sad day for the American people if the socialists, to the imagination of the masses, come to be looked upon as representatives of our liberties and the liberty of American representative government. It was not only a crime, it was stupidity on the part of the Assembly of the State of New York. And if they do not change their tactics, as I told the Governor, they will be making thousands of votes for the socialists.

There is no fear of the American people becoming socialistic, but we can hurt our institutions by attempting, in a spirit of panic, of reaction, to crush parties with which we do not agree. We cannot compromise with anarchism that traitor to authority—that acts to overthrow our government. The tradition of America has been to judge men by acts and not by thoughts. On the other hand, we must be free to preserve the class traditions with enthusiasm. It is the malice of anti-semitism to make Israel responsible for what is called ‘‘The Bolshevist’’, for there never were two more contradictory influences than Bolshevism and Judaism. And the leaders of Bolshevism have publicly renounced their allegiance to Judaism. What have we in common with Trotsky? Nothing except his Jewish name. We hope to make the world safe for democracy and bring about freedom for the Jew. Men of Jewish blood shared in the fighting on land and sea, and they gave up their lives and earned glorious distinctions, and we had a right to expect that the anti-Semites would not pretend to persecute the Jew because of Bolshevism.

I said that tho world ‘‘covenant’’ is a many-sided inspiration. It refers to the covenant that God made with Israel—a covenant not merely for Israel, but for humanity. Israel did not only dream of a future for itself, but it dreamed of the time when this land of God, which is a blessing of human freedom, shall come to be written in the human hearts of all the people. And, if the covenant calls Israel a governed people, I should love Israel and also love America. It is my land and I will call America a governed people. For what is America? If there is any hope for humanity, it is in the ideals which underlie American democracy. And if the democracies in the Eastern land would really take the model, America, which helped them to win their freedom, they would hear the cries of the mourners for the salvation of their people. And what are these ideals? They can be summed up—that America is the first nation in the history of the world which has organized itself, not on the basis of race, but on the basis of the fundamental rights of man. Not on the basis of the blood in a man's veins, but on the basis of the world of the individual man. I say the first nation in the history of the world. I know there are other free nations. I know there are other free democracies. There is no nation which, like ours—a young nation, born and organized in the delight of the emancipated and humanitarian nineteenth century—has so preserved its natural conception as the American republic has done. If that is so, then America is only hospitable to men and women of any blood who come to seek liberty, provided they consent to accept law as the indispensable component of liberty.

What, therefore, are we to do? We are to take the spirit of our covenant and bring it into American life, so that the American people can say, ‘‘Israel, in whom we glorify ourselves, we are proud of you’’. We have won the world's praise with our intelligence, with our brain, with our successful business men and financiers, and scientists and artists, and statesmen. We shall impress the world as a moral and spiritual power in American lives. But if we wish the synagogue to be respected, if we wish other men not to look upon the covenant made with us as something old, something decrepit, we must respect it ourselves.

I stand upon the soil of Massachusetts and my heart goes out in sympathy to my brothers in Boston who protested with indignation against what was done to the spirit of the synagogue in America. A distinguished artist whom we have learned to love because of his masterpiece, ‘‘The Hebrew Prophet’’, permitted himself to be betrayed into a great error to paint two pictures for the Boston Art Museum. One picture was of the Christian Church, but we have nothing to do with that. We sincerely respect every sincere manifestation of the religious sentiment of our fellow-man. What has this artist done? He has represented the synagogue as an old hag. The crown is toppling from her head. She clutches the two tablets of stone upon which are the ten commandments and desperately looks as a stricken one about her. Such a conception was merely a trifling of the petrifying prejudice of Europe, but it does not belong on the soil of America. It was right for the Jew to protest against it. But, my dear friends, after all no artist can make or mar the synagogue for us. No artist can increase the value or diminish the majesty of our faith. It is good to protest, but it is much better so to live us to make Christendom rise and say, ‘‘Tear down this picture; it is not a decrepit synagogue’’.

It is the profoundest conviction with me that never in the history of the world was such an opportunity given for the resolution of the ideal of our covenant than this republic for the seed of these ideals were sown in other lands. The perfect humanitarian harvest will, I believe, be reaped in this glorious, beloved land—the free republic of the west.

A Summer Training School in Jewish Social Service

Jewish communial work is facing a crisis. The problems of the Jewish communities in America and the problems of Jewry throughout the world are growing apace, but the number of competent workers is growing proportionately less and less. Largely under the influence of war conditions, although there are other subsidiary causes, there has been an alarming exodus from the ranks of professional workers into other fields. Unless some drastic measures are taken soon to arouse a strong interest among competent Jewish young men and women in communial work, many necessary communal enterprises will have to be curtailed in their scope, and new fields of work left to lie untouched.

To hope that the well-established non-Jewish training schools of the country would supply the requisite number of Jewish workers may sound like a plausible argument, but turns out to be a will-o'-the-wisp when the figures for the number of Jewish graduates are examined. During the three-year period, 1916-1919, the three leading schools of social service, the New York School of Social Work, the Chicago School of Civics and Philanthropy, and the Pennsylvania School for Social Service graduated 369 students, of whom only 32 were Jewish, and not all of these entered practical Jewish work. Where, then, are our trained communal workers to come from?

To relieve this serious situation and to point the way towards organizing a permanent training school for Jewish communal work, the Federated Jewish Charities of Boston, under the able and energetic leadership of its executive director, has decided to offer this summer a series of seven intensive training courses of three weeks' duration. The Federation is to be highly commended for its foresight and its splendid initiative in offering to professional and prospective communal workers this opportunity to cover in a brief period the basic principles and methods of the most important fields in Jewish social service. It is to be hoped that this experiment will serve to stimulate a strong and abiding interest in the question of training in Jewish social service and will ultimately lead to the establishment of a comprehensive and well-supported training school of the highest academic standing.

The plans of instruction for these institutes clearly tend in this direction. There are to be institutes in each of the following fields of work: Child Welfare, Delinquency, Family Case Work, Recreation, Health and Medical Social Service, Social Research and Statistics, and Jewish Education. Each institute will consist of a carefully correlated set of 45 lectures, with visits to a selected group of social service agencies in Boston, and concentrated field work.

How varied and comprehensive the subjects to be treated are may be seen from the following list:

Principles of Child Welfare; Technique of Playground and Club Work; Child Psychology; Vocational Guidance; Causes of Delinquency and Methods of Treatment; Psychiatry; Principles of Family Case Works; Public Health, with particular reference to Tuberculosis; Convalescent and Preventorium Care; Social Statistics and Research; Industrial Problems; Community Organization; Principles and Methods of Survey Work; Community Program for Jewish Education.

Lecturers of the highest professional standing, among them a group of college professors of education, psychology and sociology, have been secured. Special accommodations are being prepared for out-of-town students.

From all indications this summer course bids fair to become a most significant experiment in the training of Jewish communal workers in this country.

The Jew in Far Off Lands

(Continued from page 4)

De Pass Brothers, and ostrich farming, an important industry, was inaugurated by Joel Meyers. The development of the diamond and gold fields, ranked among the richest in the world, was promoted by the Barnatos and Ecksteins. There are today in the South African confederation some 90,000 Jews, and they occupy an important position in industrial, commercial and civic life. The chief influx of immigration followed the recrudescence of Jewish persecution in Russia, and refugees flocked by thousands to Cape Colony and the Transvaal. Where they enjoyed full equality in the British colonies, the same as any other British or aliens, they were under restrictive laws in the Transvaal when that country was under the Boers. The reaction in the Transvaal set in after the influx of Russian refugees. Laws were passed excluding Jews and Catholics from the public schools; the franchise was ultimately granted the Jews by the Boers, but Russian and Rumanian Jews were excluded. These statutes meet with strong protests from the older Jewish residents, and under the leadership of Dr. Jos. H. Hertz, a mass meeting of protest was organized at Johannesburg, at which place he was then the rabbi. On account of his activity in this movement, Dr. Hertz was expelled from the colony by the Boer Republic in December, 1899, and the stubborn Boers remained deaf to all protests. The victory of Great Britain over the Boers ended in the establishment of the confederation, under British sovereignty, and this wiped from the statute books all restrictive laws, both with respect to Catholics and Jews. Dr. Hertz subsequently came to London, and is today the chief rabbi there. In the Boer war the Jews fought on both sides; 2,800 fought with the British.

The Jews are distributed throughout the South African confederation; the largest community is at Johannesburg, which numbers 10,000. There are 6,800 at Capetown. There are numerous communities also in Cape Province, Orange Free State and Rhodesia. The communal life is represented in all centers by synagogues, philanthropic societies and institutional organizations. There is a Hebrew high school at Johannesburg, and a Hebrew public school at Capetown. In 1912 there was organized at Johannesburg the South African Jewish Board of Deputies, to ‘‘watch over and take action on all matters affecting the welfare of the Jews in South Africa and to observe legislative enactments’’. A branch was also organized at Capetown. There was some irritation among the Jews over the immigration laws, which made it compulsory for an immigrant to be able ‘‘to read and write in the characters of a European language’’. This clause was so construed that immigrants from the Near East who were familiar only with Yiddish, could be excluded by a strict interpretation of the act. In consequence of pressure by Jewish influence, this recently was cured by a provision that Yiddish be specifically mentioned as a language within the meaning of that act. This wiped out the last remaining civil disability.

The Jews of South Africa have at

(Continued on page 11)

The Spirit of the Occident and the Orient

Address by Pres. Dr. I. Ziegler, at the Twenty-Fifth Anniversary Celebration of "Karlsbad" Lodge

The 4th of June of this year completes the twenty-fifth year since the founding of ''Karlsbad'' as the fifth lodge of the Tenth District of the I. O. B. B. As is the custom in our times, we celebrate in fitting manner the closing of the first quarter of a century of our existence and usefulness. However, we B'nai B'rith, I dare say, should neither do anything or refrain from doing it simply because it is customary. The celebration of our anniversary were idle pastime and valueless if it did not, above all, at this hour, answer those two questions, which every institution, at the close of such a period of time, must put to itself: The purpose in founding our lodge, and how we have fulfilled that purpose. Both questions can be answered satisfactorily and easily when the purpose of our organization is clear to us.

After all, what did the B'nai B'rith organization expect when it was founded seventy-seven years ago in America, when it was transplanted on German soil nearly two score years ago, and thence by German Jews to Austria?

My dear brothers, every historical happening has an inner meaning besides its outward one. It consists not only of the facts that are apparent on the surface, but is caused at the same time by motives lying deep in its subconscious self. Our order is an historical incident in the development of the Jewish cultural life of America and western Europe. Allow me to explain the inner motives of the existence of the I. O. B. B., allow me to raise them from the subconsciousness of the Jewish spirit, the conscience of our people.

For quite a long time a distinction has been made between the spirit of the Orient and that of the Occident. Let us rather call the Occident the Ancient World, by which we understand the Greek and Roman spirit. The culture of the rest of the Occident is a mixture of Oriental and Ancient spirit.

The ancient world has for the purpose of its ideals and thoughts, Man, his welfare, his happiness, his comfort, joy and beauty of life, art, material progress, and power; that is, everything under the sun connected with man, the ''Here.'' The Oriental spirit does not concern itself with all this. It indulges in dreams about God, the supernatural world is its comfort, hope, joy and the aspiration of its soul; the ''Beyond.''

From these so different incentives we draw an important conclusion. The Ancient places the Individual first, as the purpose of all effort and work, it is the creator of Individualism. The Orient places the Supernatural ahead of the Individual, the supernatural which embraces the entire world, the Creator of Universalism. Individualism again has to do with the Idealism of the Individual, the duties of man which promote his welfare and individual materialism, the right of man to that which is useful and pleasant to him. The Oriental idea, on the contrary, leads to the service of others, to Altruism.

This difference between Oriental and Ancient spirit, as I have explained it to you, is nevertheless in no way conceivable as a wall, over which a communication had not been possible. The communication between Greece and the Orient has been a constant one; we find the Greek, curious and searching for wisdom, in Egypt, in Persia, in Babylonia, and in India, at the feet of the wise and learned men of these lands. Greek philosophy, this priceless gift of Greece to mankind, is in its classical representatives, to a great extent, of Oriental origin. We can even go farther. We can trace amongst all the Oriental peoples a strong disposition toward the ''Here'' incentive, just as there are no Occidental peoples among whom a perceptible ''Beyond'' incentive does not exist. But when the line between the spiritual life of the Ancient and the Orient is clearly cut this difference is undoubtedly noticeable. The Ancient represents the ''Here'' incentive with its sequels, individualism, with its subdivision of individual idealism and individual materialism. The Orient represents the ''Beyond'' incentive with the ''all'' idea and altruism.

And now, my dear brothers, you can view from this corner the history of European mankind. Is it at all different from the war between Ancient and Orient, between the ''Here'' and ''Beyond'' motives? Take, for instance, the origin of Christianity. The Individualism of the Ancient had reached a dead point, it had worked itself out in materialism. Corruption and extravagance ruined Rome and Greece. Then came the Orient. Jews, Egyptians, Persians and Hindus became the teachers of the ''Beyond'' incentive of monotheism, of Altruism of the ''all'' idea. The decadent Ancient world threw itself charmed into the arms of the new idea. Christianity originated, and the ''Beyond'' incentive had won.

Take the Renaissance. The buried antiquity came to life and with it Individualism again raised its head. The ''Here'' incentive grows in the life of the people, and countries, until finally it conquers the sciences and practically drives the ''Beyond'' incentive from the field.

What stand did Judaism take during these contests? It remained a people, strongly inspired with the ''Beyond'' incentive, which at the time showed a strong disposition toward the ''Here'' incentive. Whoever reads the Bible attentively will clearly see in it the huge contest between these two great principles of life. The spirit of the Orient won because, as the stronger, it had to win. When Israel departed from its land to become a witness for the God idea in the world, it lived a true life only in God, in the ''Beyond'' motive, in the Messianic ideal; the ''Here'' became only the school of trial for another and better world. So Judaism led its Godliness through many centuries, the surrounding world was its outer motive, the inner motive was the motive of its soul. And since also in Christianity the ''Beyond'' incentive was the ruling one, Judaism could not be destroyed. The individual-idealism of Aristotle penetrated deeply the intellectuals, but the great masses remained true to the ''Beyond'' incentive and found complete satisfaction in Kabbala and Chasidism and in its altruistic ''all'' idea. The individualism of the Renaissance, as a result of the political situation, found only here and there, if at all, noteworthy response among the Jews.

Everything was changed at one stroke, when equal rights in a new, undreamt-of world, were offered to Jews. It was the world of ''Here,'' with its science and art, with commerce and industry, with ease and comfort and huge possibilities for development. The Jew, who had for centuries lived only under the ''Beyond'' incentive, and had just touched upon the ''Here,'' entranced by the beauty and glamor of this new melody of life, which brought the chords of his life into play, soon became the more apt student of the ''Here'' motive, its passionate propagator, its master and keeper. So we see today that in Judaism, as well as in Christianity, the ''Beyond'' incentive has been beaten back against the wall, but is still kept and watched by a small group of faithful guardians. The masses of people have practically all given themselves over to the ''Here'' incentive. Does this end the strife? I do not believe so. I see coming, just as in the Ancient world, a restlessness grasping mankind, individualism degenerating into the wildest materialism, until, finally, just as two thousand years ago, the ''Here'' incentive will reach its climax and end, and in some manner will make room again for the ''Beyond'' incentive. The conqueror of the world will again be the Orient, so that the Ancient world and its spirit will be buried for a long, long time, if not forever.

However, is this necessary? Must mankind, as a pendulum, swing between these two principles throughout the ages? Can there really be nothing else except the gruesome alternative? Would not that man who could harmoniously unite both ideas within himself be the ideal type of cultured man, whom we should strive to imitate? Would not the combination of the ''Here'' and the ''Beyond'' incentives, of the ideas of the Individual and of the All be the salvation of mankind from this endless strife? As a matter of fact, all the great philosophers of the Occident, from Plato to our Cohen, all great thinkers, have propounded this theory and have found in it the all-healing substance for the nations. However, these great men were not able to win over the masses, they were left alone with their doctrines. Institutions must exist, organizations must be created in Christianity, as in Judaism, which must make it their purpose through a peaceful harmony between the ''Here'' and the ''Beyond'' philosophies, to become a blessing of mankind. In Judaism, I believe, this priestly office lies within our Order. I have already told you, my dear brothers, that I wanted to bring forth from the Jewish conscience the inner motive for the existence of our order. This conscience of Judaism is the inner motive of our order. It is the old Oriental spirit and the altruistic All-idea which battles against the materialistic individualism which threatens to ruin us. It is this ineradicable presentiment of the imminent downfall of the ''Here'' incentive, of the Ancients into whose arms modern Judaism has thrown itself, and of the final victory of the harmonization of these two principles for the salvation of Judaism and humanity. It was not an accident that our order was created just in that country in which Judaism was in great danger of degeneration by the ''Here'' incentive, and by individual materialism. Out of this a purpose, great, lofty, and ideal, grew for our order. The purpose is this: To work out in Judaism the ideal type of cultured man, to bring about a harmonization of the ''Here'' and the ''Beyond'' incentives. Has our order fulfilled our purpose up to the present? Has ''Karlsbad'' Lodge, in the past quarter century, lived this purpose; has it worked for it? Let us speak frankly: Consciously only to a small extent—unconsciously to a greater extent. We have really worked in the service of others and in the service of All through the service of the community and have not worked in vain. Now, however, let us get to our purpose, with a clear understanding and a consciousness of our goal. Harmony between Ancient and Oriental spirit; harmony between the ''Here'' and the ''Beyond'' incentives; harmony between individualism and the service of all; let this be the justification of our existence, though to a greater extent, firmer and stauncher than heretofore.

So let us take the vow before the representatives of our order with sacred earnestness in this spirit. In our vow we call upon our beloved dead as witnesses, the dead of whom we now think in sacred devotion. ''Let us watch and work; may God's blessing guide us and grant us strength for the fulfillment of our duties.''

Hungarian White Terror

An article in the Manchester ''Guardian'' of March 9, written ''by one of the People's Commissaries in the Bela Kun government,'' describes the atrocities committed under the present counter-revolutionary regime. In the time of the Soviets, the peasants had seized the large estates in Transdanubia and worked them by means of agricultural co-operative societies. ''The army of Horthy set itself the task to destroy these village Soviets and restore the old system of property and authority. Incidentally they also used the opportunity to annihilate the Jewish population. Their way of procedure was to send into the villages a patrol who arrested all the suspected individuals, and informed the inhabitants that a unit of the National Army would enter the village on the following day. Should it find a Communist or a Jew alive, then the whole village was doomed to destruction. In that way came about in certain villages the so-called 'people's judgments,' as a result of which, in addition to the Jews, several thousand peasants, teachers, etc., who had been members of the local Soviets, were massacred in Transdanubia''.

The writer goes on to describe the fate of forty-seven persons who were brought to Siofok from Veszprem and Balatensured on the first of August. On the night of their arrival certain officers, followed by a number of gendarmes and several cabs, entered the prison and had the prisoners brought into the yard. The first to come out was a barrister from Veszprem, Dr. Edward Saghy, who had lost a leg in the war. The officers pounced upon the crippled man, shouting, ''Here you are, you dirty Jew!'' and hit him with lashes provided with little lead balls till the man fell dead on the ground. Following this example, the gendarmes set upon the other prisoners.

Palestinian Merchant Marine

To establish a Jewish merchant marine for Palestine on a large scale, a Jewish shipping company has been organized at Jaffa with a capital of 250,000 pounds. The company will maintain passenger service between Jaffa and Constantinople, Trieste, Odessa and other Black Sea ports, as a means of transporting the large number of immigrants, crowding into these ports, on their way to the Holy Land.

Freight service to stimulate export and import trade will be established, while a direct service will be maintained with Liverpool for the transportation of oranges from the rich groves near Jaffa to England, according to the announcement of the company's plans. Other plans include the buying and selling of ships, workshops for ship repairing, docks and lighters for all the ports of Palestine.

As soon as 100,000 pounds worth of shares have been sold, the company will begin operations, it announced. The official language to be used in the management of the company will be Hebrew.

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CALENDAR

5680-1920

Passover (Pesach)	Sat., April 3
Passover (Eighth Day)	Sat., April 10
Rosch-Chodesch Iyar	Sun., April 18
Lag b 'Omer	Thurs., May 6
Rosch-Chodesch Sivan	Tues., May 18
Shavuoth (Confirmation Day)	Sun., May 23
Rosch-Chodesch Tammuz	Wed., June 16
Fast of Tammuz	Sun., July 4
Rosch-Chodesch Ab	Fri., July 16
Fast of Ab	Sun., July 25
Rosch-Chodesch Ellul	Sat., Aug. 14

5681-1920

New Year's Eve	Sun., Sept. 12

UNDERGROUND CZARISM

The Czar is presumably dead. As a human being he merited our sympathy. He may have been a weak tool in the hands of his advisers. He may have brought on the tragic end by the misdeeds at which he connived and the mismanagement of public affairs which he failed to see through. But Czarism, the system of which he was the unfortunate representative, is by no means dead. Just now it is lying low. Worsted by the powers de facto now tyrannizing over Russia it is plotting by underground channels. Let no one be mistaken. The present dictatorship of the proletariat cannot last long. The terror will pass away as did the French of more than a century ago. We hope that out of the chaos a sane and stable democracy will evolve. We wish it for Russia's sake, we wish it for the sake of the world's peace. Yet much battling will have to be done by the sober elements against the right front no less than against the left. Czarism still hopes to reconstitute itself as the arbiter of that mighty nation. The Black Hundreds have not abdicated. Jew-hatred is still their pastime. So an old document prepared in the days when these pogrom makers basked in the sunshine of the throne is produced. It is sent to England. There it is translated into English and printed by reputable publishers who should have kept their hands clean from the anonymous, libellous pamphlet. Passages not quite complimentary to Great Britain have been omitted. But all the deadly virus by which it is sought to poison the minds of a nation hitherto friendly to the Jew is sedulously retained. The whole is so silly that one might almost laugh over it. The Jews plotting against the nations of the world! We Jews are satisfied if we are permitted to live in peace. We have no quarrel with the world. We stand out for human rights which are denied us in some quarters. We dislike to be butchered and despoiled. We cherish our faith and defend it against its detractors. But slander is slander. Some part of it sticks like the mire of the streets that one cannot altogether shake off. Just now certain sections of England present a fertile soil for the seed of calumny. But we are inured to all of that. Those are all old and rusty weapons. For a little while we may have to ward off these uncalled-for attacks. But the peril for the Jew is in evidence. We will meet it courageously and with dignity. We must not descend to the level of our enemies. We have always sought the welfare of the community of which we are a part and we will continue to do so. We cannot conceive of a more serious blow to the stability and security of any commonwealth than to array one part of the population against the other. Our record in any part of the world is clear and clean. We have nothing to hide. Bigotry in all shapes and guises may surround us. But we rise above it. We respect the convictions of others and we want ours respected likewise. Beyond that we have no programme and no desire. And we will conquer—not the world which is our world also, but the world's malice wheresoever it raises its ugly head. And that in the interest of a world eager as at no other period to reconstruct itself in righteousness and in peace.

THE JEWISH TRUTH

Whenever a minority is lodged among a majority with which it has much in common and yet from which it substantially differs, it must of necessity be on the defensive. It has a double combat, with its detractors abroad and its ready deserters within. Jew and non-Jew elbow each other on the streets, in the marts of life, and to some extent even in social intercourse. Our synagogues are open to visitors. Our books of devotion and our literature are not sealed. With the requisite amount of study their content even if couched in the abstrusest form and in the most outlandish dialect may be penetrated. And yet we are not understood by our neighbor. Of course when we are openly slandered and defamed we protect our fair name. But that is only part of the work. It were proper to extend our lines of defense by forestalling misapprehension, by disarming prejudice, by dissipating all sorts of misconception. It is not only the truth about the Jew that the world needs instruction in. That can be accomplished by telling our story, the history of our existence for thousands of years, in a simple and straightforward way, without frills and embellishments, without preaching or sermonizing. But there is also the Jewish truth, that is that sum of opinions which we as Jews conceive to be the truth. We are not after converts. We can respect other presentations of truth. We can understand how we may be lacking in a side which the other man may have grasped to advantage. We need not claim the possession of the whole truth. Only we must show forth our way of approach to truth. It appeals to us. We wish to keep our own attached to it. Religion must in every generation justify itself in the opinion of mankind. We live in an age which is none too friendly to it. Moreover, each generation has its way of looking upon things divine. Arguments that were forcible in the bygone days may be ineffective in the present. Judaism had many competitive systems to contend with. It set itself aright when paganism held the minds of the civilized world. In the Middle Ages it was forced into polemics with its daughter faiths. We cannot argue as our fathers did. We cannot hold our own by the antiquated methods that prevailed in the past. We are confronting Jews and Jewesses of modern type, living in the great world, reading its literary output, bad, good and indifferent, persons of culture and refinement. To them we must tell the things that weigh most with us in a manner which will carry conviction, which will reconcile them to their isolation in religious matters, which will endow them with strength to withstand the many allurements that come from without. A tract here and a tract there; here a treatise and there a treatise, that will not accomplish the result. It is the whole Jewish truth that needs exposition. Not for the scholar who knows it already; but for the large intelligent reading, thinking, public. Here is a field for our rabbis and Jewish scholars. It is worthy of a man's whole lifework. It cannot be produced in haste. It is not that the scholars do not know the things to be set forth. But it is all in the manner, in the style, in the unobtrusive persuasiveness. Let the world know us as we are. Let every lie be nipped in the bud. Above all, let the distracted and perplexed among ourselves find their anchorage in the Jewish truth, the old truth, brought home to men and women of today by a new method and by a new sanction.

The Soul of the Stranger

By DR. MAX L. MARGOLIS

The humane legislation of our Torah commands us repeatedly to take care of the stranger in our gates. He must not be subjected to discrimination in law. his rights and duties are the same as those of the native. One day in the week he is to rest as we do. We are to admit him to full fellowship. He is our fellow-man, like any other neighbor; we are enjoined to extend to him our affection. We must see to it that his bodily wants are supplied, that he have bread to eat and clothes to wear and a shelter for himself and his household. But that is not all. The legislator appeals to the Israelite to remember that he was himself a stranger in a strange land. He ought to know how it feels to be a foreigner, an immigrant, an alien. He should know the soul of the stranger. The stranger has a soul which requires attention as much, if not more, than the body.

These thoughts will come to one if he picks up an autobiography recently published entitled ''Sixty Years of My Life''. It is written in the stranger's language, the Yiddish. That is a great drawback. Yiddish is essentially a folk-language and Yiddish literature a folk-literature. It will not be denied that some very fine masterpieces of literature have been written in that language, but the master-mind would have written as well in any other tongue. Still, as a rule, Yiddish is a spoken language, not a written one. It is dialect, not language. It meets the needs of a small, confined life and of small everyday concerns. The proof is, when those. are transcended, borrowings are made from the High German. It follows as a result that normally the standard of taste is not a high one. This autobiography will serve as an example. Intimate matters of domestic life are discussed with freedom and quite indelicately. An English pen, for example, would immediately refuse to lend itself to such descriptions. It is not prudishness; it is simply taste. Then again it is taken for granted that conditions understood or condoned at home will also be understood and condoned abroad. That is a grievous error. But for all that the publication merits attention. Autobiographies or memoirs are always interesting. Their importance for posterity is enormous. They afford an insight into a mode of life that has passed away in a manner which the text-books on history cannot achieve. It is somewhat different with us contemporaries. The interest we take in the story of a Life depends upon two points. Either the subject is a well-known personality, a minister of state, a public personage, an eminent man of letters, or the story is typical; that is to say, what this particular individual has gone through has been experienced by a great many situated like him. The present sexagenarian is, comparatively speaking, an obscure person. No one knew of him before this publication. We learn that he is eking out a livelihood as associate editor of ''The Jewish Farmer.'' That would not lend sufficient interest to the publication. But the life depicted there is so characteristic of the many who, like him, were transplanted to these shores, is so replete with incidents which are familiar to many other exiles like him, and so artlessly described as to afford an insight into the inner feelings of the stranger that the story merits attention on the part of the present generation so eager to ''Americanize'' the alien. Before we Americanize the stranger, we should understand him know his soul.

Perhaps few of us realized that he had a soul. This story will then be a revelation. It is pathetic enough. It shows a child of ten sent out to shift for himself in the Yeshibah, the Talmud school. He is sent away because there will be one mouth less to feed. It is not a boarding school he is placed in. He sleeps on a hard bench in the school room with a sack stuffed with hay for a pillow and his overcoat for a blanket. He takes his meals every day in a different house. It is a gift of charity. But two days in the week he fails to obtain—and they are consecutive days—during which this mere child goes hungry. So, undernourished, underclad, a prey to the biting winds and frosts, he studies hard, in competition with hundreds who must not outdo him. Of recreation there is none. It is a wonder that so many survive the ordeal, or perhaps the majority go by the wayside and the few that are fittest survive. Grown to adolescence, the boy finds himself ignorant of the world, but he is grounded in one subject. He goes away from home again, this time into the heart of what is now called Ukraine. At the home of an uncle he finds shelter and a wife. Here the people are more Russified. They speak Russian. Now begins a series of years during which the erstwhile starveling is well taken care of. He is taken into the business of his father-in-law. He shows capacity. But he is always drawn to books. He completes his Jewish and secular education. He is surrounded by like-minded men, men who have been through the same mill. who understand him and whom he understands. Some are freer in their attitude to observance. But all alike are imbued with the Jewish spirit. The flavor of their Jewish education remains with them. Sabbath and holidays are true days of spiritual rest. The coterie is drawn into the larger movements of the day and come into contact with celebrities by whom they are respected. We follow the author through the pogroms and their depressing consequences, through the early movements for emigration to America to found agricultural colonies, through all the stages of the Jewish revival. from the lovers of Zion to the political and cultural Zionists. We see the petty trader take up teaching for a profession; we witness his efforts at improving the schools hygienically and pedagogically. He changes rapidly from one mode of livelihood to another. At last he obtains a competence; he is manager of iron works for a wealthy coreligionist; millions pass through his hands; he is attentive to the interests of his employer; he lives in tolerable comfort; his house is roomy and airy; his children are free to study; he is honored by Jew and Christian; he is sent on deputations to mighty personages like governors and generals. Then the pogroms come. Old and young, they emigrate in a body, to turn to agriculture in a new world. In transit through Germany they are welcomed by rabbis and laymen and conveyed in carriages, for are they not fleeing from death and are they not on their way to work a transformation in their people's mode of life? But at Castle Gar-

(Continued on page 13)

Anti-Defamation League

Although a large part of the work of the League is still confined to matters of the same general nature which have been reported in the columns of this paper during the past several years, more and more attention has necessarily had to be given to a new kind of defamation which has arisen since the armistice. Whereas in the past the League had in almost every case been able to operate on the theory that defamation was in the great majority of cases the result of ignorance or thoughtlessness, it has been necessary during the past year to combat what seemed to be a concerted anti-Jewish propaganda. The increased defamation of the Jew in this country could be traceable in part to the unprecedented wave of anti-Semitism that has been sweeping Europe for the past year. The Ukranian pogroms, the reactionary White Terror in Hungary, and intensified oppression in Roumania, the economic boycott of Jews in Poland, the systematic solicitation of funds by reactionaries in Germany to drive the Jews from that country—all these were accompanied by organized propaganda work in Europe designed to justify the offenders in their course. All the ridiculous libels which have ever been invented against our people were revived and resuscitated and spread broadcast in accordance with modern publicity methods. The press of hitherto liberal countries, such as England and the Scandinavian states, was infected. One of the leading English newspapers has in recent months become violently anti-Jewish in its editorial policy. Even the London “Times” abandoned its hitherto liberal policy in this regard. Some American papers and magazines have become particularly assiduous in reprinting as much of the defamatory material from these and other European sources as they dared. Foreign correspondents of American papers located in Europeon hotbeds of anti-Semitism were infected and filled their dispatches with the libelous stories with which the propagandists scarefully fed them. Most of these stories had to do with Bolshevism and the majority of them charged the Jews with being responsible for terroristic conditions in Russia.

They stated that ninety per cent or more of the Jews in that country were Bolsheviks and that the Jews constituted the warp and woof of communism, filling all the high official positions in the Bolshevik government as well as constituting the most powerful element among its supporters. Public lecturers who had spent a few months in Europe came back filled with the same misinformation and passed on to their American audiences the stories prepared for them by anti-Semitic propagandists of Europe. The panic stricken efforts of our national, state and municipal governments to prevent the spreading of radicalism in this country and the consequent terror aroused in a large section of our people seemed to deprive a section of our press of its traditional fairness and saneness. The piling up of insidious falsehoods anent Jewish participation in Russian Bolshevism had prepared the ground for fear of American Jews as spreaders of radicalism in this country. The identity of a few individuals of Jewish birth among the deportees unfortunately gave some basis for this belief and was taken full advantage of.

This condition still prevails. The League is straining every effort to counteract the injurious effects which have been produced. It was convinced that when the true facts were presented to the American public that our national fairness and common sense would re-assert itself. A campaign of education has been started. Public lecturers are being challenged to show proof for the assertions which they were making. The total lack of any real evidence to support the charges made is being called to the attention of newspaper and magazine editors. In this work, the League was most fortunate in enlisting the aid of a man who had spent a year in Soviet Russia as a correspondent for the Chicago “Daily News”, Mr. Isaac Don Levine. Mr. Levine is one of the most prominent of our newspaper correspondents. He was primed with first hand information as to conditions in Russia and was one of only three or four foreign correspondents who had succeeded in penetrating that country. He knew the facts and had the proof which the League needed so badly to counteract in a convincing manner the libels which had gone so long unanswered. His article in last month's issue of the “News” entitled “Russian Jews Against Bolshevik Rule”, has opened the eyes of Jews and non-Jews to the truth of the situation in unhappy Russia. Mr. Levine has volunteered his services to address audiences which have heard the other side of the story and in this way the League is in a position to counteract some of the pernicious influences at large. Transcripts of his speeches have been made and sent to all the leading newspapers of the country with a plea that they be published. The editor of every American newspaper having a circulation of ten thousand or over has been communicated with and proof submitted of the falsity of the charges which are being made against our people. The Administrative Committee believes that the crisis has passed and that the steps now being taken and which are already showing some effect, will gradually cause conditions to return to normal. Constant vigilance is being maintained, however, and the League's clipping service daily presents cases requiring attention.

The Value of Legislation

A striking illustration of the value of the measures taken by the League to prevent the circulation of discriminatory circulars is found in the following case now pending in a New England state where an anti-discrimination act is in force. The Chamber of Commerce of a town in that state issued the following circular:

“BEAUTY AND PROSPERITY OF
——— ARE ENDANGERED!
Will You Help to Save It?

“Jews of foreign birth and of the lowest class are already established in the outlying country. They are making persistent efforts to secure property in the village.

“Jew boarding houses in ——— filled with Hebrews from the lowest slums in New York would drive our present summer residents away. ——— would share the fate of the Catskills, the watering places on the Jersey coast and many other popular summer resorts now given over wholly to Jews and avoided by other people.

“All property would deteriorate in value. It would be possible to sell only to Jews.

“Our summer residents have always given generously to everything that would beautify or improve the town. Jews only take from a place! They do not give to it. People come to ——— because it is one of the most beautiful New England villages. Will you keep it so or will you let it become a Yiddish colony?

“Everyone can help by refusing to sell or rent to Jews and all must stand together.

“The Chamber of Commerce has appointed a committee who are authorized to submit to the people of ——— the enclosed questionnaire. The Committee respectfully requests everyone to reply to each of the five questions, returning the same in the accompanying envelope. All such answers will be considered strictly confidential by the committee, only general results will be reported. Suggestions are especially desired.

“Per Order of Committee.”

The name of the town is omitted to avoid advertising this Mecca for Jew-haters. The questionnaire which was addressed to all property owners, reads as follows:

“QUESTIONNAIRE”

“1. Looking at the situation in ———, do you think it advisable to take any action regarding the Jews as renters or purchasers of property in the community?

Answer........................

“2. Provided there is found to be a strong public opinion opposed to Jews as dwellers in our community, would you advise that any property owner should sell or rent to Jews?

Answer........................

“3. Would you be willing to use your influence to keep the Jews out of our community?

Answer........................

“4. Would you be willing to use your influence to attract Gentiles instead of Jews to this community?

Answer........................

“5. Would you be willing to say you will not sell or rent to Jews without first consulting with the real estate advisory board of the Chamber of Commerce?

Answer........................

“Suggestions may be written on other side.”

The League's legal representatives in the state where this situation arose have a powerful weapon in the anti-Discrimination Act, and are putting it to effective use in the above matter.

Jewish Colonists Attacked by Arabs

The complete story of the heroic defense of the Jewish colony at Tel-Hai, and which resulted in the death of six colonists, including Capt. Joseph Trumpledore, who won rank and fame in the Jewish Battalion which distinguished itself at Gallipoli, has been obtained by the American Zionist Publicity Department. Two women are included in the roster of Tel-Hai martyrs, Deborah Drachler and Sarah Chizik, and also two demobilized Jewish Legionaires from America, Munter and Sharf.

The territory around Metullah, including Tel-Hai, Hamra and Kfar Giladi, has been the seat of hostilities between the local Arabs and the French. In the early part of January Hamra was burnt down and most of the colonists were obliged to evacuate Metullah when some French troops, after a fight with the Arab forces, withdrew from the district.

According to the Press Bureau of the Zionist Commission, “the Arab chieftans repeatedly stated that they had no quarrel with the Jews, while the Jews made it equally clear that they were entirely neutral and were taking no part in this Arab-French conflict. All that they desired as Jews was to continue peacefully cultivating their lands.

“Owing to the absence of regular troops and the unsettled state of the district, it was necessary for the Jews to be armed, in order to protect themselves against marauders and robbers who were taking advantage of the disturbed situation. The Zionist Commission, regarding these colonies as an integral part of Palestine, and, with a view to safeguarding these possessions, took steps for the protection of Metullah, Tel-Hai and Kfar Giladi against robbery, it being understood that the Jewish colonists would have nothing to do with attacks and that the Jewish workers would have to be temporarily withdrawn in case of an attack. Capt. Trumpledore offered his services to the Zionist Commission and went to Metullah to investigate the situation”.

From this point the story is best told by the Palestine Weekly, “Haarez”: “On Adar 7 (Feb. 26) Trumpledore went up to Metullah and drove out the company of robbers who had found a footing there. Two days passed in peace and tranquility. Relations with the neighboring Metullaim and their leader, Habak Hamil, were most friendly, and the latter gave our young men opportunity to secure provisions.

“On March 1, it seemed safe to take the cattle out for pasture. Trumpledore was in Kfar Giladi, together with Dr. Gary, of the American Zionist Medical Unit. Suddenly a few strangers were seen approaching Tel-Hai. The cattle were brought back to the yard. Trumpledore, with eight men, left Giladi for Tel-Hai. At the same time the Sheik of Halsa, with four Arabic officers, and a crowd on foot, appeared. They asked Trumpledore to permit them to enter the yard, which he allowed, as relations with the chiefs were always good. On several occasions they had come with the excuse that they were searching for French soldiers, while at times they would help the colonists against robbers. Kamel Effendi, the leader, demanded the French. Trumpledore suggested that he should look for them. The five ‘visitors’, with Trumpledore, ascended to the upper story. Here were the two girls, Sarah Chizik and Deborah Drachter; Munter and Sharf, of the demobilized American Judaeans, and Kunevsky, of the ‘Hehaluz’. Something downstairs drew Trumpledore's attention, and he descended quickly, saying to another person: ‘Moshele, go upstairs to the visitors’. Before the latter had time to ascend, Deborah cried out from above and called to Trumpledore: ‘They have taken the revolver from me’. At the same moment Trumpledore saw that some of the crowd had also broken through into the yard and were trying to disarm the colonists, who were guarding the gate. Trumpledore gave the order to fire. A sharp exchange of bullets proceeded and Trumpledore was seriously wounded. Leaning against the wall, he continued to issue orders.

“There was a tumult in the yard—the ‘visitors’ had fired from above, their bullets causing Trumpledore's wounds, while below one of the attackers hid under a table and fired from there. In the stable two openings had been made through which to fire opposite the gate, if this should be forced open by attackers. Those who stood here on guard, seeing the gate open, fired through the holes on hearing the order, and prevented any one entering. Firing continued for more than an hour. Kamel Effendi then proposed to Trumpledore that he and his friends should be allowed to go out and quiet the attackers, as a misunderstanding had occurred. Trumpledore consented, and gave the order to cease fire. One of the men guarding the gate who had but one bullet left, said to Kamel Effendi: ‘This bullet was reserved for you, but as our officer orders that you be left alive—go’. The ‘visitors’, excepting one who was killed below, went out, but after fifteen minutes the attack of the Arabs began again with greater force. Trumpledore ordered: ‘Fire until the last bullet’. The attack continued for two hours, and finally compelled the attackers to flee, leaving behind four dead, a French machine gun and about fifteen wounded. It was then discovered that, besides Trumpledore, there were three more wounded, Zolti, Golubob and Goldberg. One of the demobilized American Judaeans, Tuker, lay dead. On ascending, they were confronted with a terrifying spectacle: Sarah Chizik, Munter, and one of the demobilized Americans, Sharf, were cut in pieces by a bomb; Deborah Drachler lay dead, killed by three wounds in her heart; and Kunyevsky mortally wounded. He managed to say that Sarah, Munter and Sharf were killed by one of the officers among the ‘visitors’, who threw a bomb at them from the door; Kunyevsky was also wounded by the bomb. Deborah Drachler was killed by Kamel Effendi.

“Dr. Gary, who came up from Giladi, found Trumpledore in a desperate con-

(Continued on page 10)

Jewish Economic Conditions in Lithuania

A MEMORANDUM on the present economic conditions of the Jews in Lithuania has been issued by the Ministry for Jewish Affairs. After pointing out that Lithuania Jewry is commencing a new era of its existence on the basis of personal-national autonomy in the newly created State it proceeds:

At the outbreak of the war the economic position of the Lithuanian Jews was fairly satisfactory. The terrible poverty depicted by the Jewish writers of the 'sixties and 'eighties, and even in the reports of the I. C. A. at the end of the nineteenth century, had become, to a certain extent, a thing of the past. The factors to which this improvement was chiefly to be ascribed were, on the one hand, the vicinity of the country to the frontier, and on the other the increase in the purchasing power of the peasant population. This favorable change in the economic position of the Lithuanian Jews became specially marked from 1905 onwards. Signs of it are to be found in the improvement in dress, food and housing, and in the higher cultural standard; and over and above these in an extraordinary rapid investment of the savings of the masses in all kinds of credit companies. The number of such institutions grew with the Jewish Credit Co-operative Society, in spite of the obstacles placed in its way by the Russian authorities.

The German Occupation

This was the situation of the Lithuanian Jews when the outbreak of the war in August, 1914, suddenly brought upon them the whole series of extortions and curtailments of liberty which culminated in the total expulsion of the Jewish population from the Kovno government, followed a few months later by the German occupation of Lithuania, White Russia and Poland. A considerable number of the Jewish fugitives found their way to the governments of Central Russia, but the larger part of those expelled from the Kovno government during the months of terror remained in the governments of Vilna and Minsk, and after the German occupation of these provinces, returned to the cities which they had abandoned. Very sad was the position of the Jewish population at that period. Many towns and villages lay in ruins. The repatriation of the fugitives took place very slowly and gradually.

Effect of Commandeering

The system of requisitioning and commandeering had a devastating effect on all branches of economic activity. The more well-to-do and educated sections of the population remained outside the borders of occupied Lithuania, and this had an adverse effect on the situation by weakening the capacity of the rest for resistance and for self-assertion in the political, economic and cultural fields. For a time almost the whole of Lithuanian Jewry took to keeping all kinds of tea and wine houses. In 1917, however, the situation began gradually to improve. The compulsory works introduced by the Germans became transformed, as the occupation regime grew milder, into public works. War contracts for the German Army led to a certain concentration of capital in the hands of the Jews, especially of those who supplied provisions and wood.

The presence of the army and the material prosperity of the native population led to a great demand for the products of Jewish handicraft. Certain sections of the Jewish population gained a footing in the lower divisions of the municipal and state service and on the railways. Large groups of Jews engaged in agriculture, leasing estates which had been abandoned by the owners in their flight. Thus at the end of 191[illegible], at the close of the German occupation and the birth of the Lithuanian state, Lithuanian Jewry was materially in a fairly sound condition, having won a number of new economic positions in a hard struggle for existence. This was due to a large extent to the liberal assistance which had been furnished to the Lithuanian Jews by their brethren in Western Europe and America.

The rise of the Lithuanian state and the gradual restoration of the whole economic life to the pre-war footing presents Lithuanian Jewry with a number of tasks of great importance which it cannot carry out without support from the Jews of Western Europe and America.

The New Conditions

The adaptation of the Jewish population to the new conditions of the Lithuanian state is not only a political and cultural problem, but first and foremost an economic one. The majority of Lithuanian Jews—from 60 to 80 per cent, according to locality—are occupied in trade. Owing, however, to the narrow limits of the state, to the system of controls and monopolies, to the rapid development of the consumers' co-operative movement among the peasants, the Jewish trading population are compelled to strain their efforts to the utmost in order to procure the most varied kinds of goods from the fountain-head and at the cheapest price possible. They have to develop an organization to overcome the difficulties caused by government control of trade. The result of this has been that everywhere in Lithuania, chiefly on the impulse of the Jewish trading class, steps have been taken to found Jewish popular banks which shall make it their function, among other things, to satisfy the requirements of Jewish trade for cheap goods and a representative body.

Since the Lithuanian state has become more firmly established, the poverty has become greater, thousands of refugees having returned. No fewer than 100,000 are expected to return in the spring of this year from the Ukraine and other portions of the former Russian Empire. Thousands of Jewish workers who, during the German occupation were employed in various government institutions and factories and on the railways, have been dismissed mostly on the ground of their ignorance of the Lithuanian language.

Jewish Poverty

The stagnation of trade and industry, due to a certain extent to the still unregulated finance system of the Lithuanian state, has contributed much to increase Jewish unemployment. The same effect is caused by the almost total lack of credit in the country. All this has led to the present situation in which not less than one-third of the Jewish population is in receipt of public support. At the same time the facts of everyday life made it quite clear that large sections of Lithuanian Jewry can be set on their feet by small advances which will enable them to open their shops again or to take up some sort of peddling.

Jewish handicraft, which enjoyed fairly good times during the German occupation, lost most of its customers when that occupation came to an end. During the war the village population began to produce itself all household requisites. If Jewish handicraft is to extend its market it must be in a position to sell on credit, and to procure its raw materials more cheaply. The lack of tools is also very acutely felt.

Need of Assistance

Only in the field of agriculture has the Jewish population succeeded in retaining the foothold it had won. For the further extension of this calling also assistance in the form of loans and of technical instruction is necessary. The people's banks which are being founded are not able to perform this function owing to the lack of deposits. The depreciation of money has led to a diminution of the capital in circulation. To this is to be added a lack of confidence on the part of the depositors, which, after the long years of suffering, is easily intelligible. The credit basis required by the Jewish people's banks could be created by a guarantee for deposits given by a powerful Jewish financial organization. Failing this the Jewish people's banks will have to call in the assistance of the large Jewish organizations by asking them to become depositors.

If on the material side Lithuanian Jewry is in a state of collapse, on the other hand the social disorganization into which it fell under the German occupation has already been remedied. The educated Jews have returned from Russia, and to this circumstance is due the fact that Lithuanian Jewry is today well organized. The whole of Lithuania has been covered with a network of democratically-elected communities. From January the 5th to the 11th was held the first conference of communities, which has drawn up an extensive program of work, and elected the first Jewish National Council. Political and cultural life has again been set going.

Jewish Taxes

Two Jewish papers appear daily. This communal movement also is hampered through lack of means. Although the Jewish communities have been granted the right of taxing the Jewish population, yet the money that can be raised in this way will be far from adequate for the work to be done. Private charity and government grants are, owing to the present conditions, quite insignificant.

Lithuanian Jewry, therefore, requires a twofold assistance. Funds must be provided for the Jewish communities in order to mitigate the acute distress at present prevailing, through the institution of cheap kitchens, hospitals, homes for the aged and children, supplies of wood and provisions, emergency works, etc. To this must be added a constructive relief work with the object of putting the economic condition of the Lithuanian Jews on a sound footing. This help must be given through loans and the furnishing of cheap raw materials, machinery, means of production, etc.

The Jewish Ministry considers it only right to enlighten those circles of West European and American Jewry which have hitherto given their support to the Jews who have suffered from the war, and are also willing to give it in the future, on the present economic position of the Lithuanian Jews. Help coming from the West can only be completely beneficial if it is given through the agency of the national administrative bodies created by Lithuanian Jewry itself. This will also contribute to heighten the self-respect of the Jewish population and to increase its political estimation abroad.

Maxim Gorki and His Son

The current issue of "La Tribune Juive", published in Paris, contains the following interesting communication:

The famous Russian author, "Maxim Gorki", whose real name is Pyoshkoff, has an adopted son, Zinovius Pyoshkoff.

While the father is a genuine son of the Russian people, his adopted son is of Jewish race.

Up to the outbreak of the war their mutual relations were most tender, but the war and the subsequent revolution caused a division in the formerly happy family and created a deep gulf between them.

The father took up at the very outset the position of an unbending pacifist internationalist. The son, however, whom the war found in France, immediately joined the French army as a volunteer and fought with boundless courage on the Marne. He lost his right arm in this battle. He did not, however, consider by any means that he had fulfilled his whole duty in the Great War, for as soon as he was discharged from hospital he started for America with the purpose of carrying on a propaganda in favor of the cause of the Allies among his countrymen there. When the revolution took place, he went back to Russia for the same purpose, as well as to combat there the Internationalist and Bolshevist tendencies.

It is well known that after the Bolshevist upheaval Maxim Gorki passed over to the camp of the Bolsheviks. With some considerable reservations, this report was true. The son, however, joined the patriotic camp, and enrolled himself in the army of the late Admiral Koltchak.

After the defeat and break up of Koltchak's army, he arrived again in France in order to make his way to the Caucasus for the purpose of joining the army of General Denikin.

Jewish Colonists Attacked by Arabs

(Continued from page 9)

dition. He continued to speak in a whisper, and to the question of the Doctor as to how he felt, he answered: 'I am all right; it is well to die for our country'.

"It was to leave Tel-Hai and go to Giladi, which was in a better strategic position, Trumpledore died while being carried by his comrades. Before he breathed his last, he whispered in reply to Shneerson's inquiry, 'how are you'? 'it is well to die for our country'.

"The last wagon on which the dead were carried was fired at from a distance by Arabs. The fire was returned by those guarding the wagon and also from Giladi, and the Arabs ceased.

"During the day the Arabs tried several times to enter Giladi also, with the excuse that they were seeking French. They were answered by bullets and fled.

"When the men of Tel-Hai came to Giladi they took counsel on the situation, and decided that 27 men would leave the place, for the attack had assumed the form of ordered warfare. Twenty-six decided to remain on the spot till the last moment. During the same night two graves were dug. In one, the bodies of the four men were buried, and in the other, those of the girls.

"The next day there were several attempts by the Arabs to approach Giladi, but they were dispersed by a strong fire, leaving two dead behind them.

"Towards evening the Bek of the Metullaim sent word to Giladi that a strong attack was being planned and offered the colonists shelter. They thanked the Bek, but only sent the animals to him for protection.

"The following dawn a big movement was observed in the valley and among the mountains by Bedouins and on the Hill of Hamra a gun had been placed. By general consent it was decided to retreat if attacked by gun fire. The right of command was given to Shneerson and also the right to order a retreat.

"In the district the signs, always associated with an attack on the French, were visible and the sound of gun fire was heard from Banyas. Shots were fired from among the Gulan Mountains, and from various places there were heard repeated rifle shots. At 8 in the morning the first gun shot was fired and passed over Giladi. Shneerson gave the order to retreat. They took nothing with them except rifles and bullets. The Bek of Metullaim and his relatives met them with warm affection.

"Kunzlevsky and two foremen of the Bek went down to Metullah and informed the men there that they should leave the spot. All of them, together with some of the Bek's men, passed over the mountains of the Metullaim and the next morning they reached 'Ayelet Hashahar' in peace."

News from London

By Our Correspondent,

DR. M. EPSTEIN

London, March 18, 1920.

The life of the community centers around the great scheme of reconstruction which has now collected its first £100,000 (say $500,000). The men who are leading the campaign, busy as they are in all conscience in their own particular walks of life, still find time, and offer it lavishly, in the interests of this big drive. In particular, one must name Mr. Robert Waley Cohen, who is literally sacrificing himself in the cause. He travels up and down the country addressing meetings, and nothing is too small or too great for his attention or his energy. During the last month perhaps the most successful gathering in aid of the scheme was organized in Manchester, where not only a large sum of money was collected but—and this is the important point—every stratum of the population was tapped. The men contributed, the women contributed, and there was even a children's fund. Manchester certainly rose to the occasion and distinguished itself, intending as it did to lead the way which other cities in the provinces might follow. Emissaries of the scheme have visited Leeds, where likewise there was a great reception. Mr. Cohen himself went down to Cambridge, his old university, to address the Jewish students there, in order to win their sympathy and practical support for the movement. It must be admitted, however, that so far no definite policy has been formulated in regard to the expenditure of the £1,000,000 which it is hoped to collect within the next five years, nor will it be easy to satisfy all the contributors. Already there are signs of special demands being put forward. The extreme orthodox wing are asking their supporters to earmark such sums as they may contribute; and Berkeley Street people, though they have not yet slammed the door, have not, on the other hand, definitely committed themselves. It is, however, probable that they will come in. The Liberals, who, as we pointed out some time ago, at first refused to have anything to do with the scheme, have now allowed second thoughts to prevail and are coming in. All this is to the good. At any rate it provides one platform where common work can be done by all wings of the community, and a united front is required more than ever.

It is to be hoped that one subject to which the communal scheme will devote attention will be a central hall or building for all communal affairs. It may strike American readers as strange that a large community, such as we have in London, should be without a center or habitat. Yet such is the case. One is almost ashamed to chronicle this fact, when one remembers how many a provinicial city in the United States has its own building for all Jewish activities. The London Lodge would be one of the institutions to profit by such an arrangement; and, indeed, we have been thinking seriously whether it would not be possible to lay the foundations of such a building ourselves, or at least to co-operate with others in its erection. Certain it is that it would supply a long-felt want, and many people hope that part of the £1,000,000 will be devoted to the erection of such a structure in the heart of London, large in extent, beautiful to look at, and worthy in every way of the memorial which the great scheme intends to set up.

Another interesting item connected with the scheme is the proposal to send the Chief Rabbi to the Dominions and Colonies in order to stir up congregations in the outlying parts of the British Empire. It will undoubtedly interest our readers to learn that in this connection the organization of the Order will very likely help the communal scheme. It has been suggested to the leaders of the scheme that to reach the Canadian congregations most effectively it would be best to appeal to them through the various lodges in Canada, and to this end the London Lodge has been approached to act as intermediary between the scheme and the Canadian congregations. Needless to add, the London Lodge replied with alacrity to the suggestion that was made to it, being only too pleased to help in a good cause, which deserves the support of all right-thinking people. It should not be overlooked, while we are mentioning this, that the Chief Rabbi himself is a member of the Order and, if he is wise, will not forget that fact if and when he goes to Canada.

Apart from the communal scheme there is little news to report of doings in Anglo-Jewry. Zionism is very much to the fore, particularly as during the last month the General Executive of the Movement held daily meetings, after an interval of some six years. Representatives came from all countries of the globe to learn of what had been done and what was proposed; there were private meetings and public meetings; there was criticism and praise; but on the whole a spirit of unanimity and friendliness dominated these proceedings. Outside the Zionist camp, however, a good deal of dissatisfaction is being expressed, first because the leaders are not more specific in describing their achievements hitherto, and, secondly, because their actual achievements are not expected to amount to very much. Some people, Mr. Israel Zangwill among them, would have liked to see claims put forward for the setting up of a state in Palestine, paralleled with the establishment of states in Czecho-Slovakia, Esthonia, Latvia, and the rest, with absolute independence and self-determination. The Zionist leaders, on the other hand, prefer to build slowly, in accordance with the prevailing conditions in Palestine, hoping that in due course the dreams of the dreamers may actually become realized.

Meanwhile the Zionist Central Office continues to be as busy as ever, and one or two outstanding facts certainly hold out a rich promise for the future. One is the universal support which has been promised to the Jerusalem University Scheme, for which an Advisory Committee has been formed under the chairmanship of Lord Rothschild, containing very many prominent university men, who all appear to be enthusiastic in their desire that the proposed university shall be a success. Another attractive fact is the influence exercised by Mr. Ittamar Benavi, a very clever journalist from Jerusalem. Mr. Benavi has a golden tongue and a marvelous personality. He proves over again that not meetings or pamphlets or advertisements move the world but only personality. He has been addressing meetings in London and in the provinces, describing the present conditions in the Holy Land, depicting future possibilities, and winning adherents by the force of his eloquence. He must be a wonderful man, and his gifts have struck many people who may be expected to be good judges of character. Lord Northcliffe, for instance, felt attracted to him almost from the first, expressed a desire to visit Palestine under his guidance, and promptly appointed him the correspondent for the Northcliffe papers in the near East, an honorable and influential position for any man to hold. If only there were a dozen or so of Benavis, not only the Zionist Movement, but the whole of Jewry, would reap untold benefit.

One branch of Zionist activity deserves special reference, to-wit, the Mizrachi. It must be confessed that though their supporters are not many numerically, the influence of such adherents as they boast is great. They have taken a Central Office in London, they propose to keep a close watch on Zionist development, and they talk of publishing a monthly to further their cause. Surprising as it may sound, Sir Stuart Samuel is one of the members of their body, the life and soul of which in this country is Dr. Schonfeld.

A new series of extension lectures will be delivered next month at Toynbee Hall, under the auspices of the Jewish Historical Society of England, and the University of London. The previous courses have been so successful that the organizers of these lectures feel warranted in going ahead at full speed. This year the lectures will be devoted to the history of the Jews in the 17th Century, and the lecturers include Mr. Elkan Adler, Mr. Kilner, Mr. Israel Cohen, Dr. Gaster, Mr. Lucien Wolf, Dr. Abraham Wolf, the Chief Rabbi, Dr. A. Cowley, and the Rev. E. Levine. We cannot, of course, claim anything like the success of your Chautauqua Movement, but our own Historical Society is dong what little it can of work along the same lines. We have no doubt that the present course of lectures will be as successful as those that went before.

We have already referred to the libel perpetrated on Sir Afred Mond by two nobodies some little while back. One of thees nobodies is making a specialty of stirring up anti-Jewish feeling, and for that purpose is sending our scurrilous literature, which on the face of it is third-rate. We believe that one of his precious pamphlets has actually reached America, and we may inform our American friends that no less an authority than Dr. Hagberg Wright, the learned librarian of the London Library, who is an expert on Russian affairs, pronounces this publication as a fraud on the British public. According to Dr. Wright the latest effusion of this small clique of anti-Semites is the translation of a worthless Russian book which purports to set forth the dreams and visions of a monk. Its whole object is political, mainly intending to warn good Russians of an alliance with England, or America, or Japan. The effort defeats itself by its stupidity, and little more need be said about it. One would have thought that with so many world-problems to solve, with famine in Central Europe, and the shadow of famine in Western Europe, with prices high, with a currency inflated, with industrial unrest in all directions, that the best brains of the world would be devoted to finding some solution for all its manifold difficulties. It seems a waste of time and energy to attack harmless people who go about their daily lives with high ideals and live as good citizens should.

That was the keynote of the recent meeting of the London Lodge, which was held to celebrate the 70th anniversary of the birth of the respected President of the Order. We in London combined this special celebration with the more general celebration of Purim. The Lodge was "at home" in the afternoon to members and their friends; light refreshments were served; there was general talk and a tone of good fellowship; and only two speeches were delivered that afternoon, one by the President of the Lodge, the other by a Past President, who is at the same time distinguished in Anglo-Jewry, Dr. M. Gaster. Both speeches concentrated on the achievements of the Order, both pointed out that if brethren were proud of their achievements, they must necessarily be proud of the man who directed them. Good wishes were sent across the ocean to the New Continent of the West, bidding God-speed to President Kraus in his work and praying that he may be spared for many, many years to come, to carry on the splendid activities of a splendid organization.

The London Lodge, too, recently welcomed two emissaries from Lemburg who came to plead the cause of the pogrom orphans. Mesdames Rothberg and Meltzer came as representatives of the Lemburg Lodge and spoke before our Ladies' Auxiliary, which undoubtedly rose to the occasion. The members responded quite liberally, and a respectable sum was collected for the poor little victims, which helped to swell the general collection made in this country. We feel that here was work indeed for the Ladies' Auxiliary, and we can only add that we hope they will continue as good work in the future.

The Jew in Far Off Lands

(Continued from page 6)

tained prominence in political, as well as in industrial and commercial spheres. Among those who early became prominent in the colony was Simon Jacobs. He was attorney-general of Cape Colony and a justice of the Supreme Court. Samuel Solomon, who died in 1892, was offered the premiership; another member of the family was attorney-general of the Transvaal. Today there are many who are conspicuous in positions of trust and high responsibility. Among these should be mentioned Hon. M. Alexander, the husband of Mrs. Ruth Schechter, formerly of Chicago, who is a daughter of the eminent Jewish sage, savant and educator, the late Dr. Solomon Schechter; Mr. Alexander is at present a member of parliament for the Castle Division, Capetown, and a leader among the liberals. He is conspicuously identified with public matters throughout the colony, and has rendered eminent services in philanthropic and welfare work among all classes. Hon. Henry Crauman is a member of the legislative assembly of Transvaal; Col. David Harris is the member for Kimberly. Dr. Manfred Nathan, of Johannesburg, is a barrister of high repute and a distinguished legal author and compiler. Hon. Emile Nathan is a member for Johannesburg constituency, and the Unionist party whip. Hon. Samuel Marks is a member of the Senate, and a power in the financial world. Rev. A. P. Bender, minister of the old Hebrew congregation at Capetown, is a member of the School Board and Hospital Board. In art circles, Amschutz, an artist, at Johannesburg, and Hottler, sculptor, at Capetown, have achieved a reputation.

As early as 1828 Nathaniel Isaacs was granted by Tschaka, chief of the Zulus, an immense principality in Natal, extending 100 miles inland from the coast for conspicuous service in subduing hostile tribes.

While on the subject of the Jews of Africa, it will, no doubt, be interesting to call attention to the existence of a large colony of negro Jews in Abyssinia, known as Falashas, estimated to number 50,000; they trace their history back to the days of the temple and their origin to the visit paid by the

(Continued on page 12)

Loan Fund for Foreign Members

Many Additional Subscriptions to Relieve Distress of B'nai B'rith Members in Eastern and Central Europe

THE following contributions, in addition to those acknowledged in previous issues of the News, have been received to swell the Order's Loan Fund for the Relief of War Stricken Members abroad:

DISTRICT NO. 2

Riverside Lodge $125.00
Louisiana, Mo.

Michael Bros., $40; Riverside Lodge, $15; Mike Genzberger, Landau Bros., Sam Morris (Mexico, Mo.), J. M. Schlanger, Abe L. Stone, David Wald, Younker Bros., $10.

Colorado Springs Lodge........ $385.00
Colorado Springs, Colo.

M. Lorig, $55; A. Newman, $30; A. Oberndorfer, N. Leipheimer, E. M. Kirschner, B. S. Kaufman, O. Livermore, $25; I. Polant, J. Buckwald, G. Lichtenstein, P. Kaplan, H. Nathan, M. D. Hexter, $15; D. W. Harris, L. Supperstein, G. Kramer, S. Schlesinger, $10; Cash, $45.

Zion Lodge (previously acknowledged in part)............ $2,780.00
Columbus, Ohio.

Samuel Summers, S. Lazarus, Jerome M. Kobacker, S. M. Levy, Jos. Schonthal, Monroe Rosenthal, Eugene Rosenthal, Fred Lazarus, Robert Lazarus, $100; Leon J. Goodman, Jos. Basch, Jeffrey Lazarus, Edw. J. Goodman, Max H. Rieser, Harry Zeiger, Emanuel Newman, $50; Allen Gundersheimer, $45; Harry Kohn, E. J. Schanfarber, I. L. Goldberg, $35; R. J. Isaacs, Clarence Cahen, Lawrence Lowenstein, Levinson & Josephson, Leo Katz, Louis Kahn, Howard G. Goodman, M. Krant, J. C. Goodman, Chas. Levy, Chas. Cahen, Harry Bayer, J. W. Steinhauser, Henry Goldsmith, $25; A. E. Loeb, Max and Edw. Shulman, Erwin Rosenthal, Al. Harmon, Rudolph Cohn, Joel Bascher, Morris and Harry Greenberg, Joseph Newman, Julius C. Feibel, Frank Hoffman, $20; J. B. Wolf, Max Goldsmith, Robert Levy, Jos. Solove, M. L. Yuster, M. Lichtenstein, H. Gilbert, M. M. Siegel, Jos. Kornfeld, $15; Chas. Liberman, M. M. Jay, Arthur J. Isaacs, N. C. Hirsch, I. A. Rosenthal, Louis Lakin, J. Mayer, Paul Karger, Abe Shaffer, Milton Simmons, Clarence Isaacs, Ernest Jaros, A. Nassau, H. Ratner, Max Stern, Chas. Steinhauser, Arthur Gilberg, Otto Nusbaum, Edgar Isaac, Fred Isaac, Bernard Bergman, N. Finkelstein, L. Nason, Max Polster, Morris Polster, H. S. Reich, Sol Roth, H. H. Kohn, C. Joseph, M. Supran, L. Belkin, I. Grumstein, M. H. Rieser, Louis Bamberger, M. Schwartz, Samuel Schwartz, I. B. Martlin, Isadore A. Glick, Louis A. Feibel, Geo. Goodman, M. J. Goodman, A. Stidenfeld, Ben R. Kaplan, Jacob Meyers, Alfred Guggenheim, Albert I. Shatenstein, Saul Ruben, Aaron King, Samuel Weinfeld, A. M. Stenfeld, I. H. Schlezinger, Sam Goldman, A. A. Arnold, I. Schottenstein, Carl Pharis, Ornstein, M. A. Rosenthal, Max Topper, Berman, A. Lakin, D. Levinson, Ben Harmon, H. L. Friedenberg, $10; cash, $65.

Lake Lodge $305.00
Gary, Ind.

Eschol Lodge................ $2,325.00
Dayton, Ohio.

Riverside Lodge............... $10.00
Louisiana, Mo.

Barnett Lodge................. $69.00
Forrest City, Ark.

DISTRICT NO. 4

District No. 4 (previously acknowledged) $5,283.00

Modin Lodge, San Francisco, $7; Hope Lodge, Stockton, Calif., $50; Hildesheimer Lodge, Seattle, Wash., $308; Cremieux Lodge, San Francisco, $184; B. F. Peixotto, Salt Lake City, $709; Portland Lodge, Portland, Ore., $2,494; Los Angeles Lodge, Los Angeles, $1,331; Los Angeles Women's Auxiliary, $200.

DISTRICT NO. 5

Newport News Lodge.......... $67.00
Newport News, Va.

Argo Lodge $100.00
Washington, D. C.

Julius I. Peyser, $100.

DISTRICT NO. 6

Minnesota Lodge (additional).. $120.00
St. Paul, Minn.

Covenant Lodge $130.00
Duluth, Minn.

Dr. Samuel Gross, B. Silberstein, $25; Dr. M. S. Hirschfield, D. A. Miller, H. Brunswick, L. Z. Zalk, $10; cash, $40.

Gilead Lodge (additional)...... $925.00
Milwaukee, Wis.

Hendy Veit, $100; Max Breslauer, $50; Esther Braun, Max Bloom, Julia A. Keller, $25; Hyman E. Padway, $10; cash, $10. L. Kaiser, $100; Mrs. Mayer, B. Strnad, L. H. Rotter, $50; J. A. Cline, M. Luck, Fred Leviasch, Harry Lisberg, Dr. I. Greenberg, Meyer Cohen, J. Mayer, $25; A. Carlsruh, Frank Epstein, $20; Michael Stein, Ike Freud nfeld, Herman Rosenbaum, Sam Spiro, Dr. B. J. Birk, Bertha Nathan, L. H. Heller, Julius Schuster, S. E. Blink, Henry Epstein, Ida Mayer, S. Mayer, A. Mayer, Mrs. A. Mayer, Mrs. I. Greenberg, Hugo Teweles, $10; cash, $55.

Wausau Lodge $155.00
Wausau, Wis.

Harris Hanowitz, $35; M. Hieneman, W. B. Heinemann, $25; M. Levine, $20; J. Weisberg, B. Silverstein, Libman Bros., H. Buntsman, D. H. Hart, $10.

Saginaw Lodge (additional)..... $20.00
Saginaw, Mich.

Edmonton Lodge............... $400.00
Edmonton, Alta., Can.

Minnesota Lodge............... $30.00
St. Paul, Minn.

Dr. S. N. Magilner, $25; cash, $5.

Chicago, Ill.................... $100.00

Isaac Fish, $25; Jacob Fish, $25; Sig. Fish, $25; Simon Fish, $25.

DISTRICT NO. 7

Edward Lasker Lodge (additional)
.... $50.00
Tyler, Texas.

Solomon Schechter Lodge...... $238.00
Port Arthur, Texas.

Solomon Schechter Lodge, $240; A. Goldberg, M. Haber, M. Emerglick, $25; J. Deutscher, $20; M. Lipkoff, Sam Harris, A. Bluestein, A. E. Kahn, J. Jacobs, S. Segal, Wm. Plittman, J. Friedman, A. Plittman, H. Suckman, Sam Sacks, $10; cash, $33.

Menorah Lodge $140.00
Caruthersville, Mo.

I. Miller, I. Rosenthal, S. S. Sternberg, $20; A. B. Orgel, S. Z. Orgel, A. Cohen, L. Rubenstein, A. Weinberg, J. Meyers, L. Wolfson, M. H. Wolfson, $10.

Chas. Weil Lodge.............. $140.00
Pine Bluff, Ark.

Rabbi L. J. Rothstein, Wm. Rosenzweig, Harold Bluthenthal, Herbert Bluthenthal, B. Goldstein, Ben B. Weil, Harold Weil, Davie H. Weil, Harry Rosenberg, L. Froug, J. Smoulian, H. Schevitzkey, Ben Thalheimer, Sig. Rosenzweig, $10.

Little Rock Lodge............. $300.00
Little Rock, Ark.

Anchen Sterne Lodge.......... $140.00
Anniston, Ala.

Jos. Saks, N. E. Orey, $10; cash, $120.

Hill City Lodge............... $100.00
Austin, Texas.

Reuben Lodge $130.00
Marshall, Texas.

Dallas Lodge $1,166.50
Dallas, Texas.

Houston Lodge $2,700.00
Houston, Texas.

Marks Stein Lodge............ $330.50
Greenwood, Miss.

In last month's issue, subscription from Dacotah Lodge, Grand Forks, No. Dak., was listed as $2500. The actual subscription from this Lodge was $25.00, and the error was due to an oversight in proofreading.

San Remo Conference Fixes Palestine Status

The Supreme Council at San Remo Has At Last Placed the Stamp of Approval on Palestine as the Jewish Homeland

The Peace Conference has awarded the mandate over Palestine to Great Britain, specifically for the purpose of establishing there a Jewish Homeland.

This action by the Peace Conference stamps with success the Zionist movement, which was launched at Basle, Switzerland, on Aug. 21, 1897, for the "establishment in Palestine of a Jewish homeland, recognized and protected by public law". Derided, in the beginning, as visionary and Utopian, the movement captured the imagination of thousands of Jews all over the world. Under the inspiration of Zionism over 60 Jewish agriculturist colonies have been established in Palestine. The movement itself became, in time, the strongest party in Jewish life, and the recent wholesale massacres of Jews, which began with the outbreak of the war, have caused millions of Jews throughout Europe to turn to Palestine as their only haven and refuge.

In the ports of Odessa, Constantinople, Constanza and Vladivostok, hundreds of thousands of Jews are waiting opportunity to embark for the land of their desire. Thousands of Jews have ventured across the Mediterranean in unseaworthy fishing smacks and hundreds have been drowned in these mad attempts to reach the Holy Land. Hundreds upon hundreds have walked across Europe to reach sea ports near Palestine.

With the issuance of the Balfour Declaration on Nov. 2, 1917, by which Great Britain pledged itself to aid the Zionists to establish a Jewish Homeland in Palestine, and which has been endorsed by President Wilson, all of the allied, and many of the neutral powers, the Zionist Organization of America, of which United States Supreme Court Justice Louis D. Brandeis is honorary president, and Federal Judge Julian W. Mack is president, began a series of operations to prepare Palestine for the vast migration which will ensue now that the political status of the land has been fixed. It has sent to Palestine the American Zionist Medical Unit, which has become the Health Department of the land; it is preparing to send a corps of engineers to investigate the natural resources of the land, to plan the building of harbors, hydroelectric plants, and to create industries and opportunities in a land made desolate by the oppressive rule of the Turk. In all of its plans, the Zionists have reckoned with the Arab population as equal beneficiaries of the development of the country. By the adoption of the "Pittsburgh program", two years ago, the American Zionists declared in favor of nationalization of the land and public ownership of all utilities and natural resources in Palestine. To carry out the vast projects for the development of the Jewish Homeland the Zionist Organization of America is raising $10,000,000 as a first installment.

The statement sent out by the Associated Press that, by the terms of the Balfour Declaration, Jews may be citizens of Palestine, and, at the same time citizens of the lands in which they reside, is incorrect. Only such Jews as actually settle permanently in Palestine may become citizens thereof. The Balfour Declaration specifically provides that the political status of the Jews of other lands shall remain unaffected by the establishment of the Jewish Homeland

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Buy W. S. S.

The Jew in Far Off Lands

(Continued from page 11)

Queen of Sheba to King Solomon; they are dark brown, with the features of the African. On the Melaba coast of China there are also small communities of Jews who claim to have migrated there nearly 2,000 years ago. In those settlements there are both white and black residents who worship according to the Jewish ritual; there is a sharp line of demarcation between the whites and blacks, the former claiming that the latter are descendants of slaves which their ancestors brought with them centuries ago. There are also settlements of black Jews on the Loango coast of Western Africa.

In concluding this brief sketch of the Jews in these remote quarters of the globe, the thought is impelling that this wide dispersion of our people must be divine dispensation; they must have been preserved through the ages to keep inviolate their spiritual mandate, to safeguard for all time the faith in Omnipotent God, to hold aloft the lambent flame of their ideals, a people chosen to hand down to all ages the indestructible, ineffable truths of their ancestral faith, given into their keeping by the Almighty amid the thunders of Sinai and through the inspired prophets who were His chosen instruments to communicate His divine will.

The world is reborn. The furnaces of war consumed discordant and conflicting interests, traditions, prejudices age-long misunderstandings. The cataclysm which convulsed the world brought nations into closer alliance and produced nearer relationships; bonds of friendships and amicable intercourse were wielded which never will be severed. A new spirit of universal brotherhood is diffused, new ideals are terminated, new standards of human rights have been erected. The sorrow-laden years of Israel, as respects civil disabilities, that hideous relic of a barbarous age, ended when the peace council of the allied and associated nations, in solemn session at Paris, proclaimed in unmistakable terms that the civil and religious rights of minorities were inalienable; that in all the cycles of time hereafter and in all nations a sacred covenant would be stipulated that no nation in future should be admitted to the sisterhood of states until this obligation was accepted in solemn treaty; that the definite price of recognition, with privilege of intercourse with the dominant countries of the world, was a permanent, unreserved, unrepealable grant to all their subjects of unrestricted civil rights, with absolute equality before the law.

National Conference of Jewish Social Service

The 1920 meeting of the National conference of Jewish Social Service was held in New Orleans, April 12 to 14.

The conference offers a forum for exchange of experiences and a means whereby standards and methods of social service can be maintained and improved.

Through the annual Conference meetings definite principles of Jewish social service are being developed, standards of professional qualifications are being worked out, and programs for the coming year are presented. The program for this Conference was diversified in character and no less interesting than varied. New questions were taken up and old ones discussed and brought up to date.

Standardization was the feature of the Conference this year. Standardization of technique and method have at no time been so urgent as at present. In most communities the organization of Jewish social service has passed its experimental stage. What is most needed now is uniformity of purpose and method. This the New Orleans Conference endeavored to bring about by means of special sessions, each devoted to a distinct phase of social service and each concerned with the local and national aspects of the problems and methods involved.

The Conference was arranged with no formal papers, but the oportunity was offered all delegates to participate in the discussions and bring home to fellow workers the problems nearest to them. Round table Conferences on the new tendencies in community organization and standards, family care, child welfare, delinquency, education, recreation and health were arranged.

The professional social worker bears the burden of developing and maintaining high standards of Jewish social service. Specialization has proceeded to such a degree that the ordinary director or voluntary worker cannot be expected to follow the problems in their minute details. As never before, the progress of Jewish social service lies in the hands of the trained social worker, yet at no time before has the situation been so critical as it is at present. The social unrest manifesting itself in other quarters, is also affecting the Jewish social worker. Despite his readiness to sacrifice his own welfare for the good of the community, the High Cost of Living has been too difficult an obstacle for him to ignore. The withdrawal from the field of social workers affects the well-being of social service organizations and threatens to set back standards and achievements accomplished by many years of strenuous community effort. How is this problem to be met? How are new workers to be brought into the field? What should be their qualifications and how are they to be trained for efficient service? These were the main topics for discussion at the New Orleans Conference.

The awakening of the community social consciousness as manifest in war service and in the response of American Jewry towards the needs of their brethren in the war-distracted countries, may be rightly considered one of the great achievements of the New World remnant of Israel. Yet the enormous tasks that we in the United States must impose upon ourselves in order to save European Jewry from complete physical and spiritual destruction are only now assuming definite form. The period of emergency relief is practically passed. Now all efforts must be bent upon carrying through a program of reconstruction that will enable European Jewry to regain its economic and social well-being. This calls for the united effort of the social forces of American Jewry and most of all, for the active contribution that Jewish Social Service can and must make. At the New Orleans Conference an exposition of the technique and method of relief and reconstruction service developed by American War Relief Organizations was presented for discussion.

The nascent forces of the more recent elements in American Jewish communities are now beginning to assume certain forms which are pregnant with great consequences to Jewish community organization in the United States. The process of centralization of effort is one of the forms already discernable. The small ''landsleut'' societies recently banded together into large federations for war relief; the Jewish Congress, aiming as it does, to create a truly democratic spokesmanship for American Jewry and the strengthening of the Nationalist Movement as expressed in Zionism and kindred organizations, are providing a firmer ground and a sounder motive for the knitting together of Jewish communal effort in the United States. The final forms in which these efforts will express themselves and the extent to which they will become a power for good in American community life, will greatly depend on the attitude of the social workers and community leaders. They cannot possibly stand by and watch developments.

While essentially practical and constructive, the Conference was of a definite inspirational character and as such, was eager to draw to its sessions socially minded persons, even though not actually engaged in social service.

In addition to the officially accredited delegates from organizations, a large number of Board and Trustees of social service agencies and numerous volunteer social workers and interested lay citizens from every part of the country, attended.

Message of B'nai B'rith

The following address was delivered by Rabbi Alexander Segal, of Fresno, Calif., to the Jewish people of that city upon his return from the Convention of District No. 4 at Los Angeles:

''I have just returned from the District Grand Convention of the Independent Order B'nai B'rith. The delegates were busy business men, successful lawyers and physicians; men who rarely take a vacation because they cannot spare the time, but who tore themselves away from their work in order to attend this convention. Many of them are at the heads of their communities, non-Jewish as well as Jewish. What was it that gripped them to the B'nai B'rith, that inspired them to confess it meant more to them than all the other fraternal orders to which they belonged put together?

''The very name of the Order, 'B'nai B'rith,' Sons of the Covenant, is significant. It throws upon the screen of the mind the picture of the Children of Israel standing in awe at Mt. Sinai hearing the divine charge, Ex. 19-5, 'Now if you will really hearken to My voice, and keep My covenant, you shall be Mine own treasure from among all peoples; for all the earth is Mine.' It brings up the picture of the successive fortunes of the Jewish people, when the cord of persecution was transformed into the cord of co-operation and brotherhood, glowingly promising of the day when all men will recognize the image of God in one another, and will strive to live together in justice, peace and good will.

''The charge of the B'nai B'rith is co-operation. It tries to carry into communal life the password of the business world; co-operation gets us farther than competition; energy wasted in quarreling will not make the world go around better. It was this idea which L. M. Mendelsohn, of our city, the first resident of the San Joaquin Valley to be elected Grand President of the District I. O. B. B., tried to persuade the delegates to take hope: 'Two working together can accomplish more than three working separately. Three working hand-in-hand can accomplish more than 10 singly'. And well he might know this, because it was the co-operation of Stockton, Fresno and Bakersfield which boosted him to the top of the ladder of the Order.

''The message of B'nai B'rith, is the command given by God to Abraham, the first Jew, starting out to seek his brothers as his spiritual fortune: 'Be thou a blessing'! Be a blessing to yourself, to your family, to your community. Live in order to give—give not only of your money, but also of your time, your effort, your ability, your sympathy. Put out a helping hand for others rather than for your own benefit. The essence of religion is to feed the hungry, clothe the naked, take the friendless to your habitation and to establish justice among men.

''Wherever the B'nai B'rith have sounded their message they have worked miracles. In Jewish communities few in number they have encouraged one another. To Jews who had slipped away from the field, to them they have whispered the word of brotherhood, which has led them back to their people and their faith. In this very community, the Jewish religion languished until the B'nai B'rith aroused enthusiasm among themselves and their neighbors. The large Jewish populations of the coast were appalled by the indifference, the shamefaced attitude of the local Jews. Rabbis volunteered to try to kindle the latent spirit of the community; but to little effect. At last the local Jewish leaders realized that God helps those who help themselves. The B'nai B'rith volunteered to start a Jewish congregation, and to secure a rabbi; and to the happy surprise of the Jewry of the Pacific Coast they succeeded. Now the call is to build a temple and an ideal Jewish community. May it also fulfill its purpose''.

Jews and Dogs Not Admitted

The Vienna correspondent of the London Jewish Correspondence Bureau writes:

''An announcement has been affixed to the notice-board at the Budapest University to the effect that ''Jews and dogs are forbidden to enter the University''.

Such inscriptions up to the present have only been used by certain obscure hotels. The University of Budapest may pride itself on being the first scientific institution in the world to indulge in such barbaric forms of anti-Semitism.

The Jews in Lithuania

The London Jewish Correspondence Bureau stated some time ago that, according to the Warsaw papers Jewish Deputies in the Lithuanian Taryba have complained that Jews are being excluded from positions in the municipal administrations as officials, etc.

The Lithuanian Legation in London states that according to their inquiries this report is untrue, and that the rumor was officially denied by the Lithuanian State Council.

Special Restrictions on Hungarian Jews

The Vienna correspondent of the London Jewish Correspondence Bureau wires:

''Official placards have been pasted on the walls of the town of Miskolz, forbidding the Jews to appear in the streets after nine o'clock at night.''

Chicago, Illinois

Ramah Lodge No. 33, entertained the members and their guests at a card parts at the Hotel La Salle on April 13th. This entertainment concluded the calendar of social events for the season. All the parties have been largely attended and thoroughly enjoyed.

Sacramento, Calif.

A class of 26 members was initiated as part of the Kraus Honor Class at the meeting of Etham Lodge No. 37 on March 16. The lodge is now conducting a membership campaign and hopes by April 1 to include within the lodge all eligible Jews of that community. The lodge is taking an active interest in Americanization work and has apointed a committee to co-operate with the Americanization committee of District No. 4. An address was delivered by Brother Albert Elkus. A drive to raise money for the loan fund was also initiated at the meeting.

Gary, Ind.

Lake Lodge No. 831, which has been largely to the front in the last months in the programs provided for its members, gave a very successful banquet and dance on April 21. The guest of the evening was Brother Sidney G. Kusworm, member of the Executive Committee for District No. 2, who spoke on the work of the Order. Two hundred members and their guests attended the banquet.

Soul of the Stranger

(Continued from page 8)

den no carriages await them, and at the Charities they are told that previous experiments have failed and that they had better stay in New York and get to work. Is it any wonder that a dingy tenement in Orchard Street fails to appeal to this man who left behind a comfortable house and position, or that peddling as a means of obtaining a livelihood does not fascinate him? No one, it appears, took the trouble to place him where he was fittest. He returns to Russia twice, and each time the oppression grows, until at last in his fifties he lands here to stay. He is not a pauper. He brings several thousands of dollars with him. But his children are put to work at starvation wages and long hours. He is loath to live upon the earnings of his children. At last he wrenches himself away from the East Side. He buys a farm in Connecticut. He and his household work their hardest. But they cannot make it pay. It speaks well for the man that he comes out of his year's experience without substantial loss. So back to New York. He misses his friends at home, that social life among his equals so ruthlessly destroyed in the new world. Small trade and small bookkeeping will not satisfy him. The synagogue with its bickerings, the lodge with its small talk are not to his liking. Even the Zionist meetings are so different from those at home. Does he know or understand America? How can he? All he knows is that fringe known as the East Side. Quick to learn, he writes in Yiddish a work on agriculture which receives the approval of the Department of Agriculture and of Cornell University. But he is diffident about it; in all likelihood there are better treatises in the English language.

Altogether it may be appreciated what this uprooting means to the stranger. Actually the curse in the Law is fulfilled that his soul finds no rest. His children grow up and become independent. His wants are few and are supplied by the writing he does. But, after all, the life of this man and of thousands like him is a failure. And how it could have been made into a success had we who preceded him in our exile studied his soul, had we endeavored to put him in the niche where he would have fitted! Think of the economic value of such a man. Think of the waste when this man is bidden to carry a peddler's basket. Think of the many like him who are thrown into sweat shops. Americanization begins with a study of the stranger's soul. To all such who are engaged in this important work the present autobiography is recommended for earnest perusal.

Convention of Constitution Grand Lodge

Beirut, Turkey

The following communication has just been received from Beirut Lodge No. 691. This is one of the few letters which have been received from the lodges of District No. 11 outside of Constantinople since 1914, and is indicative of the continued interest and activity of the lodges in that District:

Beirut, Feb. 28, 1920.

We beg to confirm our telegram of the 22nd inst. reading as follows:

''Brothers Beirut Lodge respectfully tender venerable Grand President affectionate heartfelt wishes, happy long life, prosperity order under precious wise guidance commemorating seventieth anniversary creation Kraus Fund for orphans craftslearning unanimously decided, 691.''

It was indeed a very great pleasure to all our brethren here to celebrate this memorial anniversary of our dear and venerable Grand President, Brother Adolf Kraus.

A general meeting was convocated on the 26th of February, five new brothers were duly initiated to increase the number of the class Adolf Kraus, and several addresses were delivered on this occasion by several brothers. All brothers of our lodge attended this special meeting that was followed by a banquet for our families. Many toasts were made for the welfare and continued long and happy life of our venerable Grand President as well as for the welfare of our sister lodges all over the world that were at the same time also feasting this anniversary.

To further commemorate this event a fund was started for the creation of a craftlearning institution for orphans to be called ''Adolf Kraus Fund for Craftlearning for Orphans''.

We trust that our heartfelt wishes and brotherly greetings reached you in due time by our cable to be read at the banquet which we are sure was as well a perfect success.

Program for Eleventh Quinquennial Convention of the Order to Be Held at Cleveland May 8th to May 13th.

General plans for the program of the Quinquennial Convention of the Constitution Grand Lodge of the Order, which takes place in Cleveland in May, have been adopted by the committee in charge of arrangements. Delegates from all sections of the country will be in attendance at the gathering. Headquarters will be at the Hotel Statler and business sessions will take place at the B'nai B'rith Building, Euclid avenue and East Seventy-first street.

It is expected that the coming quinquennial gathering will be the most important Constitution Grand Lodge Convention in the history of the Order. The program as outlined by the local Committee on Arrangements is as follows:

Saturday Evening, May 8

Public Reception at Hotel Statler.

Sunday

Formal opening of convention at B'nai B'rith Building. Open to the public.

Sunday Noon

Dinner at B'nai B'rith Building.

Sunday Evening

Delegates will be guests of the Excelsior Club for dinner and evening entertainment.

Monday, May 10

All day session for delegates at B'nai B'rith Building. Ladies to be entertained by Council of Jewish Women. Dinner and afternoon entertainment.

Monday Evening

Musical entertainment at Hotel Statler.

Tuesday, May 11

Session at B'nai B'rith Building in the morning. Sightseeing in afternoon. Prominent speakers at B'nai B'rith Building in the evening.

Wednesday, May 12

Session in the morning. Noon dinner at Jewish Orphan Home with entertainment at Orphan Home in the afternoon.

Wednesday Evening

Public memorial services in the evening at the Euclid Avenue Temple. Delegates will be speakers.

Jerusalem Lodge

The following communication has just been received from Jerusalem Lodge No. 376:

''Jerusalem, the 27 February, 1920.

''The great festival of yesterday evening has truly marked a historical moment in our Lodge. The 70th anniversary of our highly esteemed Grand President Adolf Kraus, Esq., has gathered together all our brethren, associating all of them in one feeling of good wishes to their President.

''Truly said our Lodge never witnessed such an assembly as that of yesterday. Ten new members were initiated and the evening was spent in high spirits. Speakers remarkably mentioned the prosperous activities of our President during so long a period, and expressed their wishes to see the President for many other long years among us, acting vigorously for the benefit of the Lodge.

''The festival was closed by raising a fund of 500 pounds towards the foundation of a Jewish Colony in the neighborhood of Jerusalem on the name of Adolf Kraus. This amount will grow largely in the future. We expect that this fund will reach soon several thousands of pounds from among our own brethren. It will really be an honorable memory to the Order, and to its beloved President.

''By this occasion we venture to invite the co-operation of all our lodges throughout the world and especially those of the United States to the foundation of the Colony. The name of our President is attractive enough to multiply the number of adherents. We are living in an age of great hopes in Israel and let the name of Adolf Kraus be the blessed cause for the reconstruction of our Holy Land.

''The scheme is launched on quite a non-charitable base. Shares of 5 pounds each will be issued and ground will be acquired for the funds realized in the neighborhood of Jerusalem. A colony will be founded on that ground on the name of our President. Those who desire to settle themselves or their substitutes may become the legal owners of the land. This is a prosperous idea, because land, in the course of days, will undoubtedly rise in Palestine.

''We are confident that our call will find prompt response and that the honorable Executive Committee will issue a circular to all our lodges, inviting their efforts to collaborate to the realization of our scheme. People may participate with ten, fifty or hundred shares. We are sure that our District Lodge at Constantinople and its daughter lodges as well as the lodges at Cairo and Alexandria, who are ready to do something efficient for Palestine, will gladly give their support to this colony.

''We expect to see our idea on the order of the day at the Conference of Cleveland. Great success is insured if the Executive Committee gives to it the necessary support.

''We wired you today, reading:

'' 'Jerushalaim Lodge 376 sends heartiest wishes seventieth anniversary Grand President, wishing youthful vigor, prosperous work. Jerushalaim Lodge is founding colony neighborhood Jerusalem, name Adolf Kraus, Commemorating jubilee. New membership enlisted.'

''We beg to annex under separate cover copies of the two leading dailies, where the festival of our Lodge is appreciated and our resolution on the outlined colony highly welcomed.

''We hereby extend to our Grand President our best wishes.

J. PRESS, President.''

Philadelphia, Pa.

Joshua Lodge No. 23 initiated 120 candidates at its meeting on March 26. A dinner and dance at the Adelphia Hotel followed the initiation and was enjoyed by all present. The members initiated were secured in the Kraus Testimonial Membership Campaign. Nearly two hundred additional applicants secured in this campaign remain to be initiated at the next meeting.

Tacoma, Wash.

Rabbi Goldenstein of Tacoma Lodge was recently appointed by the President of District No. 4 as a member of the District Intellectual Advancement Committee.

A very intensive membership drive is now being carried on by the Tacoma Lodge, I. O. B. B., under the chairmanship of P. B. Friedman, assisted by the following committee: S. A. Andrews, F. Spiegel, A. Rose, E. Weldocks, H. A. Kaufman, J. Friedman, Rabbi Goldenstein and S. Cohen.

Los Angeles, Calif.

Los Angeles Lodge initiated about 300 candidates in its ''Kraus Honor Class'' at a special meeting of the Lodge held on the evening of March 30. Owing to the lack of space in the B'nai B'rith hall, this special meeting was held at the Eagles' Hall.

Brother Lucius L. Solomons, of San Francisco, the first vice-president of the Constitution Grand Lodge, was in Los Angeles for three days prior to the initiation to assist in procuring candidates and delivered an address to the Lodge and the candidates upon the night of the initiation.

Long Beach, Calif.

Marco R. Newmark, President of Los Angeles Lodge; Milton Schwartz, First Vice-President of District No. 4; M. J. Finkenstein, Second Vice-President, and Rabbi Edgar F. Magnin, Vice-President of Los Angeles Lodge, went to Long Beach recently to address a mass meeting held there for the purpose of organizing a branch of the Order.

Convention of District No. 7

District Grand Lodge No. 7 will hold its annual convention in Birmingham on May 5, 6 and 7. The members of the Order in that city have appointed several strong committees which are actively engaged in making plans for the entertainment of the delegates. One committee is engaged in securing invitations for the delegates so that each one of them will be invited to a family dinner at the home of some member on the evening of May 7.

Resolutions on Victor Abraham

The Board of Trustees and Directors of the Jewish Orphan Home at its meeting on April 11th adopted the following resolutions in memory of the late Victor Abraham of Cincinnati:

''WHEREAS, in his life-time Victor Abraham was a man who did much for our Institution and aided in many ways in carrying out the great purposes for which our Institution was founded; and,

''WHEREAS, in his death the whole of Jewry mourns the loss of a genteel, kindly, courteous gentleman, ever alert to the problems of his brethren, a sterling fighter, a natural born leader of men, who abhorred sham and frivolity, and who made his life an example of those principles of our faith best annunciated in the motto of the Independent Order of B'nai B'rith—benevolence, brotherly love and harmony; and,

''WHEREAS, his was a life of quiet and unassuming service, a life that had abundant stores of worldy goods in sight which were sacrificed that he might serve the Order which has founded our Institution and indirectly served his fellowmen, leaving earthly activities without great wordly means, the treasure of a noble life well lived, an example to the countless thousands who will follow.

''THEREFORE BE IT RESOLVED by the Board of Trustees and Directors of the Jewish Orphan Asylum of Districts number two and six, I. O. B. B., that in the death of our beloved brother and co-worker, Victor Abraham, we have lost one of the pillars of Israel, a man among men, an earnest, sincere, lovable and kindly soul whose presence will be sadly missed and whose place at our councils cannot be readily filled; and,

''BE IT FURTHER RESOLVED, that a copy of these resolutions be spread upon a separate page of our minutes reserved for that purpose, another copy sent to the family of the deceased, and that necessary copies be furnished the press that the world may know of our deep loss in the death of this eminent and esteemed man.''

B'nai B'rith Helps Students

A special committee of Portland Lodge No. 65, I. O. B. B., met at Temple Beth Israel to take up the matter of assisting students in Oregon. The chairman suggested the following division: Co-operation with the Menorah Society, stipends to worthy students, prizes for essays on Jewish topics. It was decided to follow this plan in general and to put the large resources of Portland Lodge behind the movement.

The particulars of the plan will involve the assistance of Menorah groups in securing special shelves for college libraries to be equipped with Jewish literature by the lodge, the providing of funds to help men and women who are financially unable to continue their work in college and the arrangement for a competitive prize essay contest in Oregon colleges on any one of a number of topics related to Jewish matters, selected by the committee. A cash prize of fifty dollars has been donated by Mr. Ben Rubin and the lodge will offer others.

Meriden, N. H.

On April 11 Meriden Lodge I. O. B. B. held an open meeting at Temple Hall. Rabbi Louis Mann, of New Haven, delivered an address on ''Jewish Contributions to Civilization.'' The affair was open to the public.

What Our Lodges Are Doing

New York City

Reports of meetings of the lodges in New York City show great progress in the development of the work of the Order in that city. The lodges have been fortunate in securing as officers men whose standing in the community is of the highest and who are heart and soul in the work.

On April 12, 1920, at a quarterly meeting of Rehoboth Lodge, No. 38, a surprise was tendered to President William Klapp by the members of the Lodge. The surprise was in the nature of a 21 jewel gold Waltham watch. Simon M. Platt, Governor of the Home in Yonkers, introduced Hon. Albert Cohn, Assistant District Attorney of Bronx County, who made the presentation address. Brother Cohn reviewed the work of President Klapp during the past two years and in behalf of the brethren, gave assurances that the good work and untiring efforts in behalf of the B'nai B'rith cause were highly appreciated, and that Brother Klapp has won the esteem of every member of the Lodge.

President Klapp has put new life into Rehoboth Lodge. An increase of nearly 100 members was made since his association with the Lodge. Men of influence in business, social and political affairs have been brought into the Lodge, and the Lodge is now a strong power in the Borough of the Bronx. Within the past six months Big Brother work was undertaken and the Committee composed of laymen and lawyers are actively engaged in rescuing Jews who are first offenders. The good work of the Committee has been officially recognized by County Judge Louis D. Gibbs, who has commended the efforts of the Committee.

Marcus S. Gross is chairman of the Committee and Samuel Cherkos is counsel; with him are associated many other lawyers who give their services gratis.

On March 23, 1920, Hebron Lodge No. 5 and Progressive Lodge No. 841, the oldest and the youngest Lodges of District No. 1, met in joint session. Each transacted its routine work and Progressive Lodge had a special session to elect a President, pursuant to a dispensation from the Grand Lodge, which was followed by a joint meeting.

Brother Leon B. Ginsburg, the first President, elected at the installation of Progressive Lodge, and re-elected in December, resigned to make room for Brother Samuel Dorf, who was unanimously elected its second President. He was installed by Brother William Klapp, chairman of the Intellectual Advancement Committee for District No. 1.

The joint session was most interesting and discussion was full of pep. The pessimistic query by Hebron's old guard and the optimistic reply by Progressive's new President gave ample proof that joint meetings should be encouraged. It means rejuvenation to the older Lodge and encouragement for the younger.

Entertaining and enthusiastic addresses were made by William Klapp, representing the Grand Lodge, Nelson A. Bartow, President of Hebron Lodge, Samuel Dorf, President of Progressive Lodge, Leon B. Ginsburg, ex-President of Progressive Lodge.

Progressive Lodge No. 841 was instituted July 10, 1919, with 35 members, and now numbers 60, with 22 propositions awaiting initiation, which will keep the newly elected President busy.

Brother Samuel Dorf is Grand Master of the Order B'rith Abraham, to which position he was elected in 1892 and has held the office ever since. Brother Dorf is also prominent in all the Jewish fraternal and philantropic organizations in New York.

A special joint meeting of New York Isaiah Lodge No. 1, Jordon Lodge No. 15 and Edward Everett Lodge No. 97 was held at District No. 1 Headquarters, 2307 Broadway, New York City, Thursday, April 1. Sixteen new members were initiated into the three lodges by a specially selected degree team, consisting of Bros. Myer L. Victorius, Harry A. Silberstein, Joseph Rosenzweig, Harry G. Goldman, Wm. Asher and Harry Sammet, members of the three lodges. After the initiation, which was declared by those present to have been one of the most impressive they had ever witnessed, addresses were delivered by Brother Rabbi Frisch of Mount Sinai No. 2, Brother William Klapp, president of Rehoboth No. 38, and chairman of the Intellectual Advancement Committee of the District, and Brother Rosenzweig of Jordon, Past District President. Brother Frisch was taken unawares, as he had come to the meeting as he said "to be with the boys and to sit with my legs crossed and have a smoke, which one can hardly do in the synagogue," but after yielding to the request for a speech he gave a most interesting and forceful discourse on the co-operation of the Order and the Synagogue.

The joint meeting was presided over by Bros. Harry F. Mela, president of New York Isaiah No. 1, Harry A. Silberstein, president of Jordon No. 15, and Judge Joseph Schwab, acting president of Edward Everett No. 97. After the closing of the three lodges, a collation was served.

Bro. William Klapp, chairman of the Intellectual Advancement Committee, is urging the lodges of District No. 1 to hold more joint meetings, as they promote mutual acquaintainceship and draw closer the fraternal bonds of the Order. He also reviewed the work of the General Committee and of some of its new undertakings.

St. Paul, Minn.

Minnesota Lodge is conducting an active membership campaign in a most enthusiastic manner. The members of the lodge have been divided into two teams, one known as the Red Army and the other as the Blue Army, each endeavoring to get the greatest number of applications. The losing team under the terms of the campaign is required to buy the winning team a dinner. Much interest has already been worked up and more than 50 applications have been secured. The lodge expects to secure a total of 150 new condidates before the end of the campaign.

The lodge is at the present time investigating ways and means to secure a club house.

St. Joseph, Mo.

The largest class that Joseph Lodge of St. Joseph has had in five years, consisting of 60 new members, was initiated at a meeting of the lodge on April 11.

Milwaukee, Wis.

Gilead Lodge No. 41 has had several very interesting meetings during the past few months.

Brother I. Kadis, superintendent of the Federated Jewish Charities, spoke on "Social Work—Our Job." Brother Robert Hess addressed the lodge on "My Experience as a Welfare Worker"; Past President H. D. Frankel on "Open Portals"; Brother Fisher on "My Visit to Europe After the War."

Several large classes have been initiated and contributions from the members to the loan fund have been constantly increasing. The attendance at the meetings has been very large. The Intellectual Advancement work has had the closest attention.

Oakland, Calif.

The lodge rooms of Oakland Lodge No. 252, I. O. B. B., were crowded to overflowing with an enthusiastic audience of live, active members of the B'nai B'rith to witness the second Kraus Honor Class of 105 candidates.

The Degree Team, headed by Sidney S. Kahn, exemplified the work in a most impressive manner.

The Oakland Lodge can well be proud of being able to boast of a degree team that the Lodge believes is second to none on the Pacific Coast.

Following the initiation, Lucius L. Solomons, First Vice-President of the Constitutional Grand Lodge, delivered an address that the members present cheered to the echo. The applause lasted for fully five minutes.

Following the address a most delightful banquet was served in the adjacent rooms and everyone present voted the evening as one of the most enjoyable that Oakland Lodge has ever held.

Oakland Lodge is starting a series of "get together" luncheons to be held at the local cafes, at which time a speaker of prominence will be invited to be present to address the gathering for a 15-minute talk. Present indications show that these luncheons will be the means of stimulating interest in the work of the Order.

At the opening luncheon next Friday, April 16, Judge George Samuels will address the meeting on the spirit of co-operation.

Stockton, Calif.

Another monthly paper has been added to the list of those edited by the lodges of the order. A little four page sheet bearing the title "Swaps" is being published monthly by Hope Lodge, No. 126, of Stockton, Cal. The paper which bears the caption "Boost with Jazz and Pep," also serves as the means of announcing B'nai B'rith meetings and entertainments to the members of the lodge. The lodge is at the present time fitting out its new club rooms for which a large fund has been subscribed. A whist tournament was recently announced by the lodge to be held on April 15, 1820. The error of the proofreader should not, however, be taken as indicative of the spirit of the lodge which, by the way, is one of the most progressive on the Pacific Coast.

Bridgeport, Conn.

Harmony Lodge, No. 711, I. O. B. B., held a meeting in their headquarters at 189 State street, April 11. Steps were taken to increase the membership, as well as the finances. A smoker will be held in the near future to stimulate interest in the welfare of the Order.

Creation of a charity fund for the benefit of worthy local organizations was undertaken, and Maximillian Stein was elected treasurer. The charity ball committee gave its final report and stated that the proceeds were distributed among charitable organizations in accordance with previous customs. This charity ball was given some time ago by the local order.

Dr. I. L. Bril, of the New York "Jewish Daily News", delivered a very interesting address on "B'nai B'rith as a Factor in Modern Jewish Fraternal Life."

At the next meeting it is expected that Honorable Henry Lasker, President, and Charles H. Shapiro, Past President of the District Grand Lodge, will be the guests of Harmony Lodge at a smoker, and Dr. Louis Smirnow, who has just completed a new work, "The Covenant and Other Poems", will give a reading.

New Haven, Conn.

Before an unusually large attendance, of members at a meeting of Horeb Lodge No. 25, of New Haven, Conn., held Sunday, April 11, 1920, Mr. Alexander Brin, editor of the Boston Jewish Advocate, delivered a strong address, pleading for the Jews to "Judaize". He declared that while the Jews of America in the last two years expended over $50,000,000 in philanthropies, little has been done by them to spread religious and moral education among the Jews.

In discussing the subject, "The Renaissance of the American Jew", the speaker asserted that the future existence and progress of the Jewish people depends on Jewish education, the source and foundation of all future Jewish life. He stated that self-preservation demands adequate facilities for the Jewish training of the young man of the future generation.

"The Jews in America", said Mr. Brin, "now have a two-fold task. They must not only Americanize, but they must also Judaize themselves". America says to the Jew, "If you wish to serve America best, remain a Jew to the best of your capacity". America asks the Jews to live Jewishly, and to live Jewishly is to be truth-seeking and truth-loving, right-serving and justice-pursuing.

Stamford, Conn

On March 31, 1920, William Klapp, Chairman of the Intellectual Advancement Committee, visited Jacob B. Ullman Lodge No. 685, which meets in the Hebrew Institute, Stamford, Conn. Brother Klapp addressed the meeting and dwelt on the necessity for full cooperation by the members in behalf of the loan fund to enable our suffering brethren in Europe to rehabilitate themselves. The Anti-Defamation League and Big Brother work were ably referred to. Reference was also made to the new Publicity Committee of which Dr. Blumenthal, Second Vice-President of the District, is Chairman. The meeting was presided over by Brother Max M. Wilk, President of the Lodge. The brethren expressed their thanks for the address and extended to the General Committee invitations to visit them in the future.

Hartford, Conn.

Ararat Lodge No. 13, I. O. B. B., of Hartford, held its annual spring Dansant at the Hartford Club on Saturday evening, April 17. Only members and friends recommended by them were invited. The affair was informal and dancing continued from 8 p.m. to 1 a.m. One of the best orchestras in the state was secured and the affair was declared to be the nicest ever given in this city by this organization.

San Francisco, Calif.

More than 400 strong, the "Kraus Honor Class" was initiated into the B'nai B'rith of San Francisco in Scottish Rite Hall, Van Ness avenue and Sutter street at the last meeting.

This class initiation, one of the lagest ever held by the B'nai B'rith in San Francisco, culminated an intensive membership drive which has been conducted in this city as a part of a nation wide B'nai B'rith campaign for new members in honor of the seventieth birthday of Brother Adolf Kraus, president of the Order.

An elaborate program was arranged for the occasion, which marked the induction of the "Kraus Honor Class" into the B'nai B'rith. Past Grand President Harry K. Wolff presided, and the principal speaker was Rabbi Jacob Nieto.

What Our Lodges Are Doing

Blytheville, Ark.

Menorah Lodge No. 832 was instituted on Sept. 1, 1918, with a small charter membership of twenty. At the time of its institution the lodge did not realize the important part it was destined to play in bringing together the Jews of southeastern Missouri and northeastern Arkansas.

As a result of hard work the lodge succeeded in interesting co-religionists from surrounding towns in the work of the lodge. The lodge held its meetings in various parts of the territory with the view of interesting Jews in those cities to affiliate with the lodge. At present it has a membership of 53.

Its B'nai B'rith Day Celebration, held on Dec. 31, 1919, was exceptionally well attended and much enjoyed. It was an occasion of three-fold purposes, namely, the observance of B'nai B'rith Day, the Celebration of Chanuka, and the observance of the first anniversary of the institution of the lodge. And yet it served to do still more, as it brought together the co-religionists of that territory into more cordial fellowship.

St. Joseph, Mo.

On Sunday, April 11, 1920, Joseph Lodge No. 73 of St. Joseph Missouri, initiated a class of forty candidates at a well-attended meeting of the lodge held at the Temple.

The degree team was composed of Brother Eugene Silverman, Louis Bernstein, Basil Kauffman and Louis Kranitz.

After the close of the meeting, dinner was served in the vestry rooms of the Temple by the sisterhood and the Hadasa Society. Following the supper, talks were made by the president of the lodge, Brother Kangisser, Nathan Bernstein, Louis Bernstein and others.

Musical as well as vocal numbers were rendered, which were very much appreciated.

Joseph Lodge will celebrate Mothers' Day on Sunday, May 9, at the Temple and during the month of May the lodge will give a dance for its members.

Dallas, Tex.

B'nai B'rith Day was observed by Dallas Lodge No. 197 on Feb. 15, 1920. Rabbi Dr. David Lefkowitz, of Dayton, Ohio, who accepted the Dallas pulpit, was the principal speaker for the occasion. The following was the order of exercises:

Opening Remarks....................
Herman Philipson, Pres. Dallas Lodge
Organ—Allegretto from the Fourth
Symphony ....Dvorak
Mrs. J. H. Cassidy
Vocal Solo—"Till I Awake".......
............Amy Woodward-Finden
Miss Magdalene Lorch
Introduction ....
Arthur L. Kramer
Our Honor Guest
DR. DAVID LEFKOWITZ
"A Program for Our Fraternity"
Violin Solo—Intermezzo..........Bizst
Mrs. Walter J. Fried
Reception in Temple Annex
Refreshments

Fargo, N. D.

For the regular meeting, held April 11, 1920, John Hay Lodge was very fortunate in securing Dr. L. I. Rypins, of St. Paul.

In the afternoon a regular business meeting was held and a class initiated by the Degree Team, in which Dr. Rypins took part.

In the evening at 8 o'clock the annual memorial service, which was well attended by the members and ladies, was held. The addresss which Dr. Rypins delivered was very well received.

Okmulgee, Okla.

On Sunday, March 21, 1920, Okmulgee Lodge No. 859 was instituted with a charter membership of 25. Mr. Louis Cohen, of Ft. Smith, Ark., a member of the General Committee of District No. 7 represented the District Grand Lodge and had charge of the institution ceremonies.

The new membership showed much enthusiasm, and a campaign to increase the membership of the lodge from the surrounding towns was decided upon.

The lodge will hold regular meetings bi-monthly and will arrange for social affairs for the Jewish people of that section of the country.

The campaign for $12,000 for the relief of the war sufferers in Europe has also been inaugurated as the first activity of the new lodge.

Institution of B'nai B'rith Lodge at Pontiac, Mich.

Pontiac Lodge No. 850 of Pontiac, Mich., was instituted on March 7, 1920.

The degree team of Pisgah Lodge of Detroit, consisting of Brother M. M. Alexander, M. Garvett, C. Rosenthal, L. P. Goldsmith, S. D. Rosenzweig and the Pisgah Lodge Glee Club assisted in the initiation ceremonies.

The members and their ladies, numbering 60, boarded a special car chartered for the occasion to be present at the ceremonies. J. J. Gusfield of Chicago, Chairman of the Propaganda Committee, represented the District Grand Lodge on the occasion.

After the initiatory ceremonies were concluded, the election of officers was held and at the close of the regular order of business, a banquet followed at which more than 150 participated. Apppropriate speeches were made by all the visiting brethren and Grand Lodge officers.

S. D. Rosenzweig acted as toastmaster. During the dinner, the Glee Club sang several selections and other vocal numbers were rendered. Later in the evening dancing was indulged in until a late hour.

Bridgeport, Conn.

Harmony Lodge No. 711 of Bridgeport, Conn., held its second formal dance of the season at the Stratfield Hotel on Saturday evening, April 10, 1920, at which 300 persons were present.

The first dance, the Charity Ball, was given on February 5. Representatives from lodges of the Order from a number of nearby cities were present, including several officers of the Grand Lodge. The affair was successful in all respects.

New Haven, Conn.

Horeb Lodge "Pep" is a happy-go-lucky, full-of-punch, little paper which reaches the editorial desk monthly. The paper is responsible to a large extent for the great interest which is constantly being displayed in New Haven in B'nai B'rith activities. The original ideas which have fallen to its credit have been adopted on a wide scale throughout the district.

Nearly 300 new members joined Horeb Lodge during 1919. The lodge now has a membership of 900. The lodge may well be proud of the record which it has established both in membership and in enthusiasm. The President of the lodge, Joseph Koletsky, is serving his second consecutive term.

At its meeting on April 11, the lodge heard a most impressive address by Alex Brin, editor of the Jewish Advocate, who spoke on the "Leo Frank Case."

Jackson, Mich.

David Heuman Lodge No. 807 initiated one of the largest classes in its history at a meeting on March 21. Pisgah Lodge Degree Team officiated at the installation ceremonies. The Glee Club from the same lodge was highly lauded by an appreciative audience. The large Detroit delegation arrived in Jackson in a special chartered car and were the guests at an informal reception held in their honor. Brother Milton M. Alexander, who spoke at the banquet that followed the initiatory ceremonies, pointed out the function of the Order in the Jewish life of the country as the big force in bringing Jews back to the synagogue and to an observance of their religious ideals. Brother Alexander said:

"Steeped in the mire of world-old Ghettos, the Jew retained his Jewish spirit, clean, pure and undefiled. Locked in his earthly dungeon, the Jew retained his Jewish mind—keen, alert, intellectual. Fettered to the burning stake, fanned by the flames of the kindling faggot, the Jew retained his Jewish spirit—devout, determined and optimistic.

"Who will deny that in free America the Jew has lost something of the purity of his heart, something of the intellectuality of his mind, something of the optimism of his spirit.

"The B'nai B'rith is a big dominant force that is destined to redeem the Jew. Founded to reclaim the Jew to humanity, the B'nai B'rith will live to reclaim the Jew to himself.

"More important than orphan asylums and hospitals—more important than educational leagues and social service activities—is the work of the B'nai B'rith in welding together all the forces of Judaism in America. The B'nai B'rith is the spokeman of the Jews of the world. As such it must ever be the spokesman of humanity."

Spokane, Wash.

Abr. Geiger Lodge is conducting an intensive membership campaign for the "Kraus Honor Class." It has placed as its objective 150 new members, a goodly number of whom have already been initiated at a special meeting on March 30.

Portland, Ore.

Portland Lodge No. 65 held a memorial service at its regular meeting on April 6. A stirring memorial address was delivered by Brother Charles Rubins. The religious service was conducted by Rabbi A. Rosencrantz and Rabbi R. Abrahamson. Seventy candidates were initiated at the same meeting. The lodge room was crowded to capacity. The degree team was the recipient of a great deal of commendation for the dignity and impressiveness of its work.

The Lodge passed a resolution submitted by the Committee on Educational Co-operation for the help of indigent students and co-operation with Menorah groups.

San Antonio Tex.

In the February issue of the B'nai B'rith News it was stated that the principal speaker at the meeting of Edar Lodge No. 211 on Jan. 19 was Brother L. N. Lee. Brother Leo advises us that this was an error and that the principal speaker of the evening was Major Sylvan Lang, a member of Edar Lodge who spoke on "Judaism and the B'nai B'rith." Brother Lee took as his theme "Is the B'nai B'rith a Mere Charity Society?"

Cleveland, Ohio

Reports of the B'nai B'rith activities in Cleveland are indicative of the wide scope of work done by the Order in that city. Dramatic reading circles, bowling clubs, chess clubs, a French circle, a speakers' club, oratorical contests, civic forums and various educational classes—all conducted under the auspices of the B'nai B'rith in that city, are constantly providing interesting work for the members of the lodge. In addition, the lodge has been giving a series of dances at the B'nai B'rith Building, which have met with great success.

The lodge held a community Seder on April 2 which was largely attended. In addition to the members, a number of young men rooming in the city and who had no opportunity of attending a Seder were made welcome and participated in the festive spirit which characterized the services conducted by Rabbi Wolsey. All those present joined in singing the traditional melodies. An excellent rendition of Hebrew songs was given during the evening.

Detroit, Mich.

Pisgah Lodge No. 34 held its first community Seder in its lodge rooms on the first day of Passover. The Seder was arranged for those members and their families who preferred to attend a community service instead of holding the ceremonies in their own homes and for their friends without home affiliations in the city who otherwise might have been denied the privilege of participating in the traditional services. The Seder Committee under the chairmanship of Lester J. Leopold spared no efforts in making the beautiful services conform faithfully to all traditional laws and at the same time to make it acceptable both to the orthodox and liberal groups. The ceremonies were conducted by Rabbi Lapin-Cohn.

The lodge held its monthly informal dance on April 4. Some unusual features of entertainment were provided and everybody present conceded the "Spring party" to have been the most enjoyable thus far held.

Pisgah Lodge's membership campaign is progressing steadily. If the same progress is maintained as has been thus far exhibited, the aim of the membership committee to make Pisgah Lodge the largest in the order may well be realized.

A committee, of which Brother Milton M. Alexander is chairman, has been appointed to consider the advisability of establishing the custom of giving an annual testimonial to that citizen of Detroit who during the year has best served humanity. The honor is to be bestowed for the most noteworthy achievement recorded in the field of civic betterment. The testimonial, in all probability, will take the form of a gold medal to be presented with appropriate ceremonies.

Toledo, Ohio

Toledo Lodge has been having some unusually interesting programs.

At its first March meeting, Professor Bushnell of Toledo University, gave a very instructive talk on "The History of Industry". Charts showing different stages in history made the talk more illuminating.

A Boy Scout drill was the feature of the second March meeting. Judge Aaron B. Cohn gave a talk on the work of the Boy Scouts. Members of Toledo Lodge agreed to take a more active interest in the work of the Jewish Scout Troop, which is housed in a log cabin adjoining the Jewish Educational League Building, in which Toledo Lodge holds its meetings.

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B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

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President Kraus' Message

To the Constitution Grand Lodge of the Independent Order of B'nai B'rith in Convention Assembled:

Before proceeding to the main business of my message, which must largely concern the war, its effect upon the Jews, and in part, too, the peace and its influence on the people of our faith, I may be pardoned, perhaps, if I indulge a reminiscence.

In August, 1905, M. de Witte, former premier of Russia, to whom Baron Rosen alludes in his recent memoirs as the one diplomat whose astuteness could have averted the war, was the principal plenipotentiary whom Russia sent to Portsmouth, N. H., to agree on peace terms with Japan. A committee, of which I was one, met M. de Witte by appointment to appeal through him to the Russian government to grant its Jewish subjects human rights.

The diplomat, upon whom the Czar later conferred the title of Count and elevated to his post as Premier in reward of his services, was courteous, even cordial, but gave us very little encouragement. He declared only the Czar could help the Jews and conditions were such that, even so, many years must elapse before full relief could be obtained.

Whereupon, one of our members said: ''If the Czar will not grant his people the liberties they are entitled to, a revolution may establish a republic through which those rights will be attained''.

''Of course'', responded M. de Witte, ''such a thing may happen, but not for a hundred years at least. The Romanoffs will rule for another century''.

Yet less than fifteen years have elapsed and the Czar is dead; his consort and his heir likewise have been killed, while others of the House of Romanoff are fugitives or captives in the hands of the proletarians: contending peoples of Russia rule, notwithstanding opinions differ as to whether for good or evil.

I know of no way better to illustrate the transformation in the world's affairs which has occurred since we last met—the utter unpreparedness of all of us for the cataclysm. Empires have crumbled; millions of lives have been sacrificed; disease and starvation have exacted tribute beyond our power to comprehend. Science has been made the instrument of murder; at no point to the last degree of barbarity has civilized man paused in the attempted attainment of his ends; and from the resultant chaos, which is still incompletely dispersed, new nations have sprung, new rulers risen, new theories of government have been evolved, new liberties decreed, old liberties restored—to what end, no man may say.

If we accept as established, though the theologian's principle, that in the quest of the spiritual goal to which humanity at large aspires, no backward step is ever taken—that all change is progress—then we must reconcile ourselves to the disaster which seemingly has overtaken the world. I believe the proposition is sound: that out of evil good will come.

Consider, if you will, the annals of the war, replete with sacrific of one human life for another—the highest altruism, I believe, the human heart is capable of expressing. Shall we then say the ennobling effect of such deeds is lost, that the bond, in which the proximity of death links men, will be sundered at once their peril is at an end? I think not.

But there is, too, a more general manifestation of the change through which the consciousness of all the race is passing: publicists and men of business and industrial affairs denominate the phenomena ''unrest''. Yet it seems to me that this is in it something finer than they express by a term that has come to imply the mere seeking selfishly of more money and more influence. It seems to me that there is in it the germ of a new and more democratic order of society, in which educational and cultural opportunities will be more nearly equal, and with the maturity of which will come a broader intelligence, and following this a new tolerance in thought and a greater nobility of purpose. For I perceive that as those who dwell in society's lower strata seek the higher and better planes of life, there is a tendency by those who dwell above them to recognize their right to their aspirations; and notwithstanding the millenium does not appear, a trend toward greater economic and social justice is established.

Our organization was dedicated to such an end—to the assistance of those less fortunate than ourselves, to the purposes of charity and to the realization in fact, as well as in principle, that there exists a brotherhood of man.

The Order's Work in the World War

Two major tasks were imposed upon us—I refer especially now to our organization in America—by the world conflict: to care for our own, who three years after Europe embarked on war, were drawn into its maelstrom; to succor others, separated from us by national allegiances but united to us in a common religious faith and racial tradition.

Upon our lodges abroad, a similar duty was imposed, though the exigencies of war curtailed their efforts largely to the countries in which they were established. Those efforts I intend, in due course, to review. But it is not premature, I believe, at this time to record that, notwithstanding the greater rigors they experienced, our members abroad were faithful in the fullest measure to their charitable trust, as well as to their obligations of loyalty and good citizenship in their several States. It is gratifying, furthermore, that the latter should be true, because, no matter how much our personal political convictions may have differed, the patriotism of our European lodges must stand as a memorial to the high respect in which these constituents held their obligations of loyalty. Even in Roumania, which seized upon the conflict as an excuse to redouble its affliction of the Jews, our Order remained loyal. The attributes of character so disclosed merit unstinted praise, and I am glad to be able to express our sincere acknowledgment and appreciation.

The American Soldiers' and Sailors' Welfare League of the Independent Order of B'nai B'rith

You prefer, I am sure, that I relate first what our Order, in the country of its birth, did in behalf of those whom the United States called to its service, for among them were a number of our brethren who paid the highest price of citizenship.

War found America largely unprepared, despite the warning that had been spoken for months from across the sea; and philanthropic organizations were no better fortified for the emergency than was the nation in a military and naval sense. After mobilization had begun, however, several affiliations of Jews joined in creating the Jewish Welfare Board, to the end that soldiers and sailors, especially those of Jewish faith, at camps, cantonments and naval bases might have some measure of paternal care; but until July 29th and 30th, 1917, when our Executive Committee met in Chicago, the activities of the Board had a very limited scope.

It had become apparent, in the committee's opinion, that while the military discipline within the camps would serve to keep the men within proper bounds, guidance of them elsewhere would be necessary, and to furnish such guidance was to perform a patriotic as well as a social duty. It was therefore decided to raise the necessary funds to establish clubs in cities near military reservations, in which soldiers on leave of absence could gather to be properly entertained, surrounded by influences akin to those at home. And so the American Soldiers' and Sailors' Welfare League of the Independent Order of B'nai B'rith was founded.

A Managing Board of influential members of the Order, residents of various cities, was named. Soon thereafter commodious halls were rented and furnished as club rooms in nine cities; local committees acted as hosts and hostesses until paid workers could be put in charge, and within ten days after the opening of each of the club rooms soldiers of adjoining camps began to enjoy every facility that such an establishment could be made to provide.

In some of them lodgings were available, and they were used, too, as a place of meeting for soldiers and their visiting relatives. The Order's representatives in charge further arranged for the invitation of the men in uniform to private homes for meals and entertainment; in a remarkably short time the success of our work, so far as it had gone, was assured. This was not confined to Jewish soldiers; all who wished to come were welcome. Coincidently, the lodges were requested to establish soldier welfare committees, to ascertain the names of men called to the colors, to keep in touch with them, to look into the condition of their families, and if necessary to render them assistance.

In several cities, the wives and daughters of our members formed knitting clubs which sent hundreds of sweaters and socks to our club rooms for distribution. That this distribution was made regardless of race or creed is illustrated by the receipt by the makers of many letters of appreciation from non-Jewish soldiers which resulted from the practice of attaching the maker's name to each knitted article.

Numerous communications from Jewish as well as Gentile soldiers and from visitors at the club rooms were also received by us praising our work, in particular, one from the War Department, signed by Raymoud B. Fosdick, Esq., Chairman of the Commission on Training Activities, who wrote:

> ''Dear Mr. Kraus:
>
> Your activity at Rockford, which has already been brought to our attention, is a very creditable piece of work, and it is to be sincerely hoped that you will continue it and extend it.''

The government, however, had meanwhile recognized the Y. M. C. A., the Knights of Columbus and the Jewish Welfare Board as welfare organizations in the camps. Our workers had established a custom of visiting adjacent cantonments to invite Jewish soldiers to entertainments. It seemed proper that they should; but when, a few weeks after our clubs were started, workers from the Jewish Welfare Board arrived at the same camps, or some of them, disputes arose and we were notified that the government had recognized the three organizations named and would recognize no other. We, therefore, instructed our workers to confine their efforts to our club rooms.

The Masonic Fraternity next subjected the War Department to severe criticism for having recognized the Knights of Columbus, a Catholic body, and withholding recognition of all other fraternities. Other fraternal societies protested also.

In that movement we took no part, for we believed that if ever there was a time when all our people should act in concert it surely must be when our country was at war. We were willing, furthermore, to co-operate with the Welfare Board to that end, and so when the Chairman of the Welfare Board came to Chicago I had a lengthy conference with him, from which resulted an understanding to merge our efforts, subject to the approval of our respective organizations. It was agreed that all money collected by us should be turned over to the Treasurer of the Jewish Welfare Board; that we should name three members of the Administrative Committee of the Welfare Board; that the rules adopted by the Welfare Board should apply to our clubs, but that our clubs should remain under our exclusive control and management. The merger as outlined was not carried out.

I received an invitation from Mr. Baker, Secretary of War, requesting me to meet him in Washington, October 29th, prepared to confer with the heads of other fraternal organizations.

I attended the conference and in his office met the heads of all national fraternal organizations, including the Knights of Columbus. The discussion lasted several hours, with Mr. Baker presiding, save for a few minutes when Mr. Fosdick took his place. Since a large majority of the people of America were there represented, Mr. Baker seemed to be very desirous of granting their representatives anything within reason. His final ruling was that the workers of all fraternal organizations should have the same rights to visit the camps as the workers of the three organizations already recognized; that they should be permitted to put buildings in camps and cantonments, provided room existed, but that initiation of new members in the camps would not be permitted. Mr. Baker advised those present, however, not to erect unnecessary buildings, but rather to look after the welfare of their members in nearby cities. He kindly commended our activities at Rockford.

In that connection, it is proper to state that the lodges by an overwhelming vote adopted a law to assess each member in the United States $1.00 a year to help maintain the work, and that while all the Districts tried to do their duty, the enthusiastic and energetic efforts of Districts No. 2 and 6 deserve special mention.

In January, 1918, Colonel Cutler, Chairman of the Jewish Welfare Board, was in Chicago. We met, and after extended consultation again came to an understanding substantially identical with the first. It was agreed that I should write him a letter embodying the proposed agreement, and therefore, on January 29th, I addressed him in part as follows:

> “We were willing to merge our activities in Soldiers' Welfare Work with those of the Jewish Board for Welfare Work, but were at no time, nor are we now, willing to merge the organizations.
>
> “Regardless of who is to blame for the failure of previous efforts, the fact remains that considerable ill-feeling has been aroused in certain quarters; that it seems to be spreading, and if not checked may result in a conflict which will seriously affect the best interest of American Jewry. An earnest effort should be made to avoid future friction.
>
> “It is somewhat difficult to understand why there should be any conflict between the two organizations working separately. The work of your organization is inside of camps, ours is outside. The work we have undertaken, we are in a position to carry on to the end and to finance it. We ask for no concessions nor do we need any.
>
> “That the work we are doing is helpful is proven by the fact that the War Department has approved it and has asked us to extend it, and that citizens, regardless of creed, in localities where our clubs have been established, approve of it.
>
> “Having, however, fully considered the situation and all you have said, we are ready, in order to avoid friction and possible animosities, to accept the following as an agreement . . .”

Briefly stated, the agreement provided that we would not undertake separate collections, but would join the Jewish Board of Welfare Work in its efforts to obtain funds; that we would turn over to it all money received from assessments and subscriptions—a sum in our opinion sufficient to maintain our clubs, that our clubs should be known and designated as the B'nai B'rith Branch of the Jewish Board for Welfare Work and should be controlled by the B'nai B'rith and not be abandoned during the war, or as long as there were sufficient soldiers in the camps or cantonments nearby to justify their maintenance. The Jewish Board for Welfare Work agreed to defray all the expenses of the clubs and both organizations pledged their best efforts to make the work inside, as well as outside, the camps a success.

The agreement was adopted by the Welfare Board and approved by the General Committees of the American Districts and went into force April 1, 1918. It is proper to report that both organizations carried out that agreement.

The Order's Efforts in Behalf of Our Afflicted Co-Religionists Abroad

In order to inform you of our organization's war work in behalf of Jews in foreign lands, it is necessary to revert to 1914, when, shortly after hostilities in Europe were begun, I wrote to Congressman Sabath, a member of my lodge, to ascertain whether President Wilson would be willing to appeal to the powers at the Peace Conference in an effort to obtain for our co-religionists full liberties everywhere. In response the President informed me, through the Congressman, that he would be glad to do whatever he could. Similar appeals were made to governments abroad by representatives of our Order there.

From the reports of our leading members in Europe it appeared that the British and French governments favored a Jewish policy in conformity with that incorporated in the treaty of Berlin. But we recalled that that treaty had become, in Roumania at least, a nullity—through antagonistic internal legislation and the restrictive judicial interpretations of government functionaries, whose adroitness when exercised to afflict the Jews, had never failed. Wherefore, I could not doubt that unless a tribunal was created with power to enforce like terms in the treaty of Paris—if Roumania, for example, should refuse to enforce it—the Jews would attempt in vain to avail themselves of the covenant's protection.

So, when the peace delegates were preparing for their pilgrimage to Paris, I sent to President Wilson the following letter:

> “Chicago, Nov. 14, 1918.
>
> “Mr. President:
>
> “The Independent Order of B'nai Brith, of which I am the chief executive, is an international Jewish fraternal organization of more than seventy-five years' standing, with branches in almost all countries of Europe, Asia Minor and Egypt.
>
> “While the war was in progress, I received resuests from leading Jews of those countries to appeal, when hostilities should cease and the Peace Conference meet, to you, who have taken such a broad and humane view of the European situation, not only to aid in obtaining for the small nations the right of self-government, but also to secure for all inhabitants of those lands equal rights, regardless of their religious belief, and, should a tribunal of nations be established, power to enforce those rights for that tribunal.
>
> “I have hesitated, Mr. President, to submit such an appeal to you, because I felt sure that you would on your own initiative insist that justice be done to all peoples. My apology for addressing you at this time, when so many important subjects are requiring your attention, is that I owe it as a duty to those for whom I speak. I am confident that it is unnecessary for me to submit facts showing how essential it is for the future safety and happiness of my co-religionists that the allied powers consider their situation.
>
> “You have been so wonderfully well informed of the European situation that I believe there is nothing I can say which will furnish you additional information. However, if you desire, I shall be glad to come to Washington and give such information as I possess.
>
> “I have the honor to be
>
> “Yours most respectfully,
>
> “Adolf Kraus.
>
> “To Hon. Woodrow Wilson,
> President of the United States”.

I mailed a copy of this letter to Brother Wolf, who, upon its receipt, wrote to the President as follows:

> “November 16, 1918.
>
> “My dear Mr. President:
>
> “In this hour when every moment of your time is engrossed with problems of world magnitude, it behooves every one to abstain from bringing ordinary subjects to your attention; but in this instance my information is in direct line with matters with which you will have to deal.
>
> “The Independent Order of B'nai B'rith is an organization having, as you no doubt know, branches in all parts of the world. During the time that we have been engaged in the war, international relations, as far as Germany, Austria and Turkey were concerned, naturally were suspended. Now that peace is within sight, it becomes a matter of the most serious concern, not only of how the physical conditions of our brethren abroad are to be helped, but also as to what civil and religious rights are to be accorded to citizens of Jewish faith in countries which have heretofore restricted those privileges.
>
> “My dear Mr. President, do not forget that, while Russia in her days of arrogance was a constant source of persecution, Rumania and Poland were even worse in afflicting the Jews, and today, notwithstanding your trumpet call, and notwithstanding all that is in prospect for the welfare of the respective peoples, the persecution of the Jew continues.
>
> “It will be a very difficult problem to handle, not only on account of geographical and racial conditions, but on account of religious prejudice that has been handed down from father to son. Thus you may weld together certain nationalities, but the other problem will remain unsolved.
>
> “It is, therefore, my judgment that the President of the Order of B'nai B'rith should have a conference with you on these matters which affect the whole situation and which are of vital importance to the welfare and the future of the people who are allied in this organization.
>
> “Very sincerely yours,
>
> “Simon Wolf”.

The following was the President's reply:

> “My dear Mr. Kraus:
>
> “There was certainly no need to apologize for your interesting letter of the 14th of November, which was, I am sorry to say, delayed in reaching me because it was sent to the wrong department.
>
> “I appreciate very fully the grave matter to which the Independent Order of B'nai B'rith directed you to call my attention, and I beg to assure you that it will be very much in my mind during the conference on the other side of the water.
>
> “Cordially and sincerely yours,
>
> “Woodrow Wilson”.

Brother Wolf wired me that he received the following from the President:

> “I have read your letter of November 16th with the greatest attention and you may be sure that its subject matter has engaged and is engaging my most serious and anxious attention.”

The President accepted Brother Wolf's suggestion for a conference and Brother Wolf thereupon wired me that the afternoon of Thanksgiving Day, 1918, had been set for that purpose. A committee consisting of Brother Wolf, Henry Morgenthau, Secretary A. B. Seelenfreund and myself appeared at the White House, representing the Executive Committee of the Order and presented to the President the gold medal which the Executive Committee had previously voted him.

We were cordially received. I read an address which I had prepared, in response to which the President said:

> “I cannot extemporaneously reply adequately to the very beautiful address you have just read, sir, but I can reply with great feeling, and with the most genuine gratitude to the Order for the distinguished honor they have paid me.
>
> “I am sometimes embarrassed by occasions of this sort, because I know the great tasks that lie ahead of us. The past is secure, but the future is doubtful, and there are so many questions intimately associated with justice that are to be solved at the peace table and by the commissions which no doubt will be arranged for at the peace table, that I feel in one sense as if our work of justice had just begun. I realize that, for one thing, one of the most difficult problems will be to secure the proper guarantees for the just treatment of the Jewish people in the countries where they have not been justly dealt with, and unhappily there are several countries of which that may be said.
>
> “And the embarrassment in that connection is this. It is one thing to give a people its right of self-determination, but it is another to enter into its internal affairs and get satisfactory guarantees of the use it will make of its independence and its power, because that, in a way, involves a kind of supervision which is hateful to the people concerned and difficult to those who undertake it.
>
> “But I do not care to dwell on the difficulties. I would rather dwell upon the purpose that we all have at heart to see that the nearest possible approach is made to a proper solution of questions of this sort, and I think that this will be evident to everybody who is dealing with the affairs of the world at this time; that if we truly intend peace we must truly intend contentment, because there cannot be any peace with disturbed spirits. There cannot be any peace with a constantly recurring sense of injustice. And, therefore, we have this challenge to put to the peoples who will be concerned with the settlement. Do you, or do you not, truly desire permanent peace, and are you ready to pay the price—the only price—which will secure it? It will be awkward for them to answer that question except in the affirmative, and impossible for them to answer it genuinely in the affirmative unless they intend that every race shall have justice. So that I think the probability is that the more plainly we speak—I do not mean the more harshly—but the more plainly and candidly we speak, the more probable it will be that we shall arrive at just settlement. And in the attempt that I shall personally make, I shall be very much encouraged by kindly acts such as your Order, as represented by you, performed today, and I hope that you will convey to your associates my very deep sense of the honor and distinction they have conferred upon me. Thank you, very much indeed.”

We deemed the President's remarks of so great importance that we asked whether we might not have a stenographic report of them. The President assented. A discussion of European Jewish affairs ensued. The day after my return home, I received the report of the President's remarks with the following communication:

> “The White House,
> “Washington, D. C.,
> “November 29, 1918.
>
> “My dear Mr. Kraus:
>
> “At the request of the President, I am enclosing herewith a copy of his remarks to the representatives of the B'nai B'rith on the occasion of their meeting with him yesterday.
>
> Sincerely yours,
>
> “Gilbert F. Close,
> “Confidential Secretary.”

The next week the President departed for Paris. The results of the Peace Conference have been published and require only a brief review. The treaty with Poland ordains equal rights for all without distinction as to race, language or religion; nor may the freedom of the press be abridged, nor the right of public assemblage be forbidden. Notwithstanding the establishment of an official language by the Polish government, adequate facilities must be given all nationals of non-Polish speech for the use of their tongue, either orally or in writing, or before the Courts.

A Jew may not be compelled to perform an act which violates the Sabbath, nor shall he be penalized for refusal to attend Courts or to perform legal business on that day. Likewise, no election, general or local, may be held on Saturday, nor registration for electoral or other purposes be required.

In transmitting to Mr. Paderewski the terms of the Treaty, Mr. Clemenceau wrote in part as follows:

> "Clauses 10 and 12 deal specifically with the Jewish citizens of Poland. The information at the disposal of the principal Allied and Associated Powers as to existing relations between the Jews and the other Polish citizens has led them to the conclusion that, in view of the historical development of the Jewish question and the great animosity aroused by it, special protection is necessary for the Jews in Poland. The clauses have been limited to the minimum which seems necessary under the circumstances of the present day, viz., the maintenance of the Jewish schools and the protection of the Jews in their religious observance of their Sabbath. It is believed that these stipulations will not create any obstacle to the political unity of Poland."

Echo of Polish Pogroms

Not all of our Order's war-time efforts to better the condition of our co-religionists abroad were exclusively ours; when the opportunity presented itself we joined with other Jewish organizations in promoting the common welfare. Of these activities I presently shall speak. But there remains another matter, which I desire first to discuss—the differences which arose between Americans of Jewish and Polish origin concerning the reports of pogroms.

Coincident with press dispatches describing outrages against the Jews in countries whose claims to independence were to be heard at the Paris Peace Table, the following cablegram came to me from our lodge in Salonica:

> "Deeply exasperated and afflicted by the massacre and pillage of which our brethren in Poland and Galicia have been the victims during the recent days, all the members of our Lodge protest most energetically against these odious crimes and request your action on behalf of the Universal Judaism with the governments of the Entente, which have undertaken to secure everywhere the triumph of right and justice, so that they may take adequate measures to prevent any renewal of anti-Jewish troubles, and efficiently protect the lives and the honor of our co-religionists.
>
> "DAVID MATALON,
> "President."

Confirmation had been given to Mr. Matalon's representations by the London Times, whose correspondent, sent to Poland to investigate reported pogroms, had wired his newspaper under date of October 9, 1918, that assaults upon Jews had been made by both Polish military and civil authorities, while later dispatches reporting pogroms of varied gravity in many towns and villages had resulted in inquiries of the British Foreign Office by members of Parliament.

Such stories, pursuing each other with rapidity, served in America to arouse great excitement among Jews generally as well as Gentiles of Polish extraction. Tens of thousands of Jews—immigrants from Poland—most of whom had relatives there, believed those dear to them either had been killed or were in danger of massacre, and in their utter helplessness, cried out for aid by parading the streets and holding mass meetings.

The first of the public assemblages took place in New York City. Judged by the large audience and the high official and social position of the speakers, it was a pronounced success. Resolutions were cabled to the representatives of the Powers in Paris, appealing for the protection of the Polish Jews. Whereupon similar demonstrations followed in other cities.

There appeared no reason for the Jews to doubt the stories of the pogroms published in the daily press. But after the New York meeting, when M. Paderewski, tho Polish Premier, denied their truth, it was natural that among the Poles here he should receive credence. A result was that their leader. Mr. Smulski, cabled to President Wilson that the reports of the pogroms were fabrications.

In Chicago, a committee of about fifty, representing all classes of Jewry, was formed, of which I was selected chairman. It was proposed to arouse in every city public sentiment against the excesses of Polish mobs and soldiers; but I knew the acting Secretary of State had cabled the American Minister at Warsaw to render a report of the violence, and I advocated that nothing be done until that report had been received. For if the minister should confirm the press dispatches we could rely on the sympathy of the American public; whereas, if he should assert that no pogroms had taken place, or that the atrocities were very much exaggerated, it would place us in an awkward position. After a lengthy discussion, the policy I proposed was accepted by the entire committee.

In the meantime, the American Poles were not idle. They held meetings and denounced the Jewish fellow citizens in unmeasured terms. They claimed we invented the press dispatches; were hired with German money to do so, in order to destroy Poland's independence; they declared boycotts, and in some places prepared for physical encounters.

A Polish priest in Fall River, Mass., even published a statement that a Jew of that city had taken prisoner a Christian boy and slit his tongue so as to have Christian blood for Passover, while a Chicago Polish newspaper printed a cartoon, the first portion of which depicted three Jews knocking at the door of a house asking for admission and protection. A female figure, emblematic of Poland, held the portal wide. The next picture showed the Jews within the house; having entered, they had attacked the female figure and were beating it.

I have selected the following editorial from the "Polish Daily Zgoda" of May 17, 1919, as one of the mildest of its kind published:

> "What are the Jews allowing themselves to do? They are beginning to cause alarm. They are purposely raising an alarm to lead the American people to understand that they are unfortunate and always persecuted. It will not take long before America, however, will realize the truth and will open her eyes as to what the Jews, who are permeated with Bolshevism and Anarchism, are driving at.
>
> "On the other hand, the Jews already are taking hold of industry and trades. At this day there are many industries and trades which are solely in the Jewish hands, and yet they are always kicking that they are being so much persecuted and abused. When at last the American people will lose their patience, at that time no alarm will help, and it will then be woe unto them".

Then came the report of our Minister to Poland which, while confirming the killing of a number of Jews in two cities, indicated that exaggeration of the atrocities had occurred. An aftermath of that report—which did not pretend to be based on a complete survey of the evidence—was the mission of investigation, headed by Mr. Henry Morgenthau.

Mr. Smulski, Polish leader, before leaving for Europe, kindly called at my office. We both agreed the quarrel between Jews and Poles in America must stop. He told me that all Polish priests would be requested the following Sunday to preach against further agitation and that the Polish press would be asked to cease its attacks. I promised on my part to use whatever influence we possessed to prevent further mass meetings.

In this connection, the statement made by Hon. Henry Morgenthau, who was appointed by President Wilson Chairman of the Commission to Investigate Conditions in Poland, is interesting. He said:

> "We found that not as many murders had been committed in Poland as the Jews had unfortunately proclaimed, but the sight of many dead bodies and hundreds of others being shipped away in cars was a justification of the feeling that all those who were deported had been killed. But the economic boycott is absolutely as fearful as it had been painted. While among the Turks, I saw how they sent the Armenians out into the deserts with released criminals and had the latter kill them on the way. The Poles have a more refined, if you will, method. They thought they could strangulate the Jews by not dealing with them. Jewish railroad and government employees were discharged. No officers in the army could be Jews. In designating the professors for four universities they were organizing, they had not a single Jew in the list. They impressed Jews into service regardless of age and made them do the hardest kind of work, and the old bearded Jews were afraid to go out alone in the dark, for fear that their beards would be torn or cut from their faces.
>
> "The conditions in Poland are indescribable and cannot be appreciated unless actually seen. In Vilna, a witness testified that he was tied to a horse and had to run five or six kilometers around the city at a pace set by a soldier who was mounted on the animal".

Ukraine Horrors

It was left to the hyenas in human form, most of them in soldier's uniform, to outdo the murderers of other countries. Jews by the tens of thousands, men, women and children, were tortured and murdered without cause, solely to satiate the appetite of the murderers for blood.

Your Executive Committee, which met in Chicago on November 16, 17 and 18, 1919, directed me to appoint a committee to appeal to the Secretary of State for such assistance and protection as in the circumstances our country could give.

On November 20th, I sent to the Secretary of State the following letter:

> "November 20, 1919.
>
> "To the Honorable Robert Lansing, Secretary of State, Washington, D. C.
>
> "Sir: I have the honor to address you in regard to the action taken at a meeting of the Executive Committee of the Independent Order of B'nai B'rith, held in Chicago this week, at which numerous petitions were presented by lodges of the Order and by individuals calling attention to apparently authenticated press reports regarding excesses and pogroms practised against Jews in various parts of the territory of what was formerly the Russian Empire and particularly in that part now known as the Republic of Ukraine and requesting steps to secure sympathetic action of our government with a view to preventing a repetition of these outrages.
>
> "The Executive Committee is well aware of the earnest efforts made by the President of the United States and yourself to ameliorate the condition of all oppressed peoples, and we are especially cognizant of his and your untiring efforts to relieve and protect as far as possible the Jewish people in certain parts of Europe from the suffering which they have been made to endure.
>
> "In view of these recent outrages, however, the Executive Committee feels that it is its duty to lay before the State Department such information as has come to its knowledge, so that this government may have a definite basis for protest and action. To this end, therefore, the Executive Committee has deemed it wise to appoint a committee of three, of which the Honorable Simon Wolf is chairman, to call on you at the earliest possible moment and lay the matter before you in person.
>
> "Permit me, therefore, on behalf of the Order, as well as on behalf of all American citizens of the Jewish faith, to bespeak for this committee and its cause your earnest consideration and sympathetic action. With renewed expressions of respect and esteem, I have the honor to be,
>
> "Most respectfully yours,
> "ADOLF KRAUS,
> "President".

On November 28th, our Committee, consisting of Brothers Simon Wolf, Dr. Abram Simon and Sol. Herzog, President of District No. 5, called on Secretary Lansing and had an interview with him. His answer was that the Government was doing everything it could, but, unfortunately, had no means of enforcing anything, as it has no representation in the Ukraine; that the situation is almost helpless, for there is no responsible government with whom this country can reason; that our Government sympathizes with the distress existing there; that when the time comes to recognize whatever government may exist, there will be a decided movement for the proper protection of all peoples and the righting of wrongs that have been done, so far as that is possible.

On December 10th following, a large committee of representative Jews of the American Jewish Congress called on Secretary Lansing for a like purpose. They submitted the cause of our poor co-religionists in an able manner. The Secretary of State answered them substantially the same way as he answered our committee.

It seems that all that can be done is to wait until a stable government is established in that country. It is safe to presume that when that is done, the Government of this country, as well as those of the leading powers of Europe, will do all that can be done to protect our people.

Review of Our Co-operation with Other Organizations

The war work of the Order, where it touched other associations of Jews, divides itself into two principal fields: our efforts at the Peace Conference, where through our representative we co-operated with other Jewish organizations, and our previous attempts to induce American Jewry to direct its endeavors in behalf of equal rights for all our people into a single channel.

The latter undertaking originated in August, 1918, after the Provisional Executive Committee for General Zionistic Affairs, with which Mr. Louis D. Brandeis, since appointed Justice of the United States Supreme Court, was identified, had associated with several other organizations of Jews in a Jewish Congress Organization Committee for the purpose of being instrumental in obtaining justice for our co-religionists in every land.

In opposition to a Congress, the American Jewish Committee advocated a Conference between the different organizations, and opinion as to the proper course seemed to be nearly evenly divided. Each Committee sent us an invitation to name delegates to its proposed meeting, but the struggle between the factions for a mode of procedure—or supremacy, for that was its virtual significance—if persisted in, could by no chance have had a beneficial effort on our common cause.

On behalf of the Executive Committee, under date of August 10th, I therefore addressed to the Jewish Congress Organization Board and the American Jewish Committee, a letter which was intended to avert, if possible, a breach. I said:

> "Our Executive Committee is of the opinion that a large gathering of one hundred and fifty or more, whether it be styled a conference or a congress, is inadvisable and liable to do more harm than good. Our Committee is further of the opinion that at the proposed meeting only one subject should be considered, and that is: What measures are to be taken to secure for our people in certain countries the same measure of liberty and equality as is enjoyed by other inhabitants,
>
> "We also feel that the most earnest endeavors should be made to prevent the Jews of this land, who desire to aid such cause, from working at cross-purposes. If our persecuted brethren are to obtain relief through our efforts here, such relief must come in a diplomatic way. Diplomacy as a rule does not work through the medium of town meetings".

I concluded my letter with the suggestion that the presidents of Jewish organizations convene, and in private council seek to formulate a program in pursuance of which all interested parties might take concerted action.

In response, Mr. Brandeis said:

> "We are glad to find in your proposal substantial agreement with that portion of my proposition made to Cyrus Adler on July 12th, and subsequently referred to in my letter of July 28th, that concerted action on the part of the Jews of this country can be effected only through an understanding reached upon consultation of representatives of those national organizations which actually bring about a better understanding among all concerned by thus adopting American democratic methods of proceeding in the conduct of Jewish affairs, and I trust you will succeed in securing the assent also of the American Jewish Committee to so reasonable a proposal".

On August 29th Dr. Adler, in behalf of the American Jewish Committee, wrote:

> "I so fully recognize your strong desire to bring about mutual co-operation at this time—the purpose for which the American Jewish Committee was founded—that although our preparations have gone very far and we have sent our invitations to forty organizations, some of which have already designated their delegates and others of which have indicated their expectation of doing so, I am, nevertheless, prepared to agee to your suggestion and to submit your proposal to the members of the American Jewish Committee".

While the purpose of the meeting ostensibly was to give complete expression to the steps necessary to obtain for Jews in countries abroad full political, civil and religious rights, the hope naturally persisted that the session might be instrumental in fusing the congress and conference movements.

All of those invited participated in deliberations, which lasted from 10 o'clock in the morning to 7 o'clock at night, and were entirely frank and friendly. Insofar as fusion was concerned, however, the conference was non-productive; for, albeit the conferees agreed that the time was opportune when the Jews of America should, through concerted action, place before the proper national and international authorities their demand for universal equality, they were unable temporarily to reconcile their views of the appropriate method.

Still it was decided that the discussion should proceed informally; and the meeting, of which I had been chairman, adjourned subject to my call.

At subsequent private consultation, participated in extensively by two subcommittees of five members each, representing the conference and congress ideas, harmony was achieved in that a Congress was unanimously recommended, but with its scope of action limited to some extent. In that congress the B'nai B'rith was asked to participate. I promptly accepted the invitation, conditional upon the requirements that the principals, for whom the conferees acted, should endorse their program. The endorsement was slow, but in the ensuing spring the plan came to fruition in a preliminary conference, at which a Congress Executive Committee of one hundred and forty was designated, with seventy members allotted to the Zionists and seventy to the other organizations.

This Committee assembled for its first meeting in New York City on November 26th, 1916. Mr. Louis Marshall's name and my own were presented for the temporary chairmanship, and by roll call I was chosen. The nominating committee appointed to recommend a permanent chairman then presented my name as the majority choice and Mr. Marshall's as that of the minority. In the interest of harmony I suggested that we both withdraw—to which Mr. Marshall assented—and Mr. Nathan Strauss was elected.

The Congress itself convened on Sunday afternoon, December 15th, 1918, in Philadelphia. Judge Julian W. Mack was elected president and Mr. Strauss honorary president. A delegation of nine members was selected to present to the Peace Conference a bill of rights for the Jews of all the world. It was instructed further to co-operate with other representatives of Jewish organizations at Paris.

I was numbered among those chosen to go abroad, but was unable to accept. A number of our leading members urged me to send a representative of the Order in my stead; but I was of the opinion that America was sufficiently represented by the Jewish Congress' delegation and the Order by Dr. Adolphe Stern of Bucharest, one of the able European diplomats, whom I had previously asked to act in our behalf.

On January 16th, 1919, London Lodge cabled me the following:

> "Is there anything London Lodge can do to assit you at the Peace Conference?"

And to fortify our position I responded:

> "Dr. Adolphe Stern of Bucharest, now at Zurich, will be one of our representatives at Paris. Would like leading member of London Lodge to join him at our expense. Wire us name of representative selected".

To Dr. Stern, who had written me that he was ill but expected to be able to attend, I cabled:

> "Please proceed to Paris as soon as you deem proper. London Lodge offers co-operation. Co-operate with representatives of other organizations in endeavoring to secure equal rights for our co-religionists everywhere. Our government is friendly".

London Lodge advised me thereafter that its envoy would be Mr. Herbert Bentwich. Dr. Stern unfortunately was prevented from making the journey by the illness of his daughter and himself.

Jews representing many countries met in Paris. They were not all of the same opinion as to the best method to pursue, but finally agreed to select officers to act in their behalf, and the latter prepared and presented an appeal to the peace envoys. It was signed by the American Jewish Committee, the B'nai B'rith and the Zionists, by the Congress delegation representing the United States, and by delegates credentialed from Canada, Italy, Palestine, Roumania, Russia, Czecho-Slovakia, Ukraine, Greece, Transylvania and Bukovina.

Mr. Bentwich acquitted himself most creditably in the performance of his heavy task, and the thanks of the Order are due him for the service he rendered, not only to us but to the cause of Judaism at large. The same appreciation is due to the Committee of the American Jewish Congress and representatives of the other organizations who joined in submitting the appeal.

The Roumanian Situation

And while on this side of the Atlantic and in Paris we exerted ourselves in their behalf, how fared our co-religionists in Roumania—when the war had taken their fate into its hands?

It would serve no useful purpose to reiterate the many atrocities committed by government officials of that so-called Christian country against the Jews. If it might be assumed that Roumania had intended to dispute with the minions of the former Czar under his regime the distinction of making the life of the Jew in their respective lands the most miserable, I would be inclined to think that Roumania had won first place.

To me the first ray of sunshine lightened the heavens there when President Wilson appointed my friend, the Hon. Charles J. Vopicka, minister to that country. Having discussed with him the plight of our co-religionists, I knew the Jews would find in him a friend at court; and to that conviction Mr. Vopicka was true, for he rendered faithful and efficient service, not only to his government, but to humanity as well. A communication by District Grand Lodge No. 9, reporting Roumanian excesses, testifies to Mr. Vopicka's worth. The letter concludes:

> "As terrible as are the facts herein set forth, they would have been worse if our luck had not brought here at the head of the diplomatic mission of the United States the Honorable Charles J. Vopicka, who has shown for all the miseries which afflicted the Jewish population of Roumania not only a mind full of understanding but a heart full of sympathy and human love, a compassion which made him act and interfere in behalf of every persecuted one everywhere. He helped always where protection was needed and might be given.
>
> "It will be sufficient to mention one fact which clearly shows what Mr. Vopicka has meant and still means to the Jews of Roumania. In November, 1918, he chanced to hear by mere rumor that a pogrom was planned against the Jews. He interefered at 'propria motu' with General Cuanda, then Minister-President, and so energetically that the government was compelled to take necessary measures. The excesses were prevented and many lives saved.
>
> "Mr. Vopicka in consequence is justly considered by the whole Jewish population as the representative of true democracy and as the only man who has rescued and can rescue them in evil days of oppression and weariness".

Hence the following letter which I received from the Minister is interesting:

> "My Dear Mr. Kraus:
>
> "Soon after I arrived in Bucharest and was received as Minister of the United States to Roumania, I investigated to ascertain why so few Jewish subjects of that country were permitted to become citizens and why so much ill feeling existed against them. I even spoke to King Carol and to the present King Ferdinand concerning it.
>
> "When on August 27, 1916, Roumania entered into war the Jewish question became more acute than ever, for many Jews were charged with being German spies, many were arrested, interned and their property confiscated. I took the part of the Jews, defended them before the Roumanian government, and succeeded in having many of them freed and their property returned to them.
>
> "The most important matter in connection with the Jewish situation developed in 1917, when the seat of the Roumanian government was in Jassy. I arrived there on September 16th. Mr. Moritz Wachtel, President of the *Banca Moldavia*, who was the recognized leader of the Jews in Moldavia, informed me that he could furnish proof that the Jewish soldiers in Roumanian service were selected from their various regiments and placed in the front rank, so that they should be the first to get killed; also that they were inhumanely treated by Roumanian officers and soldiers alike, and that they failed in receiving advancement or any reward for heroic conduct. On the other hand, Prime Minister Bratiano and other high Roumanian officials complained that many Jewish soldiers were deserters and German spies.
>
> "The King told me that he would favor a decree conferring citizenship on all Jews serving in the army, but at the same time he stated that many Jewish soldiers were deserters. I suggested that if they were given equal rights it might not be so. Later I investigated the charges and counter-charges and became satisfied that the Jewish soldiers were treated badly and that the accusation that many of them deserted also was true.
>
> "Early in November, 1918, information reached me that Roumanians were preparing a pogrom, to start on the 12th of that month. Mr. Stern, a young lawyer of Bucharest, and son of your old friend, Dr. Adolphe Stern, sent me a letter in which he appealed to me to use what influence I had to stop the threatened excess. When I was convinced that I had sufficient evidence to justify prompt action, I prepared a letter to the then Prime Minister, General Cuanda, in which I called attention to the expected pogrom and asked that he take steps to stop it at once. To assure quick compliance, I delivered the letter personally, and I told the Minister that my country entered into the war solely for the sake of humanity; that if Roumania should start to kill the Jews it could not expect anything from the Peace Conference, and that most likely I would be obliged to quit my post, as my government would not ignore such an outrage.
>
> "General Cuanda assured me he would do everything in his power to avert a massacre; that he would give orders immediately by telegraph and that where there were no telegraphic communication he would send messengers to prevent it. A few weeks later he told me Germans had made the preparations for the pogrom in order to discredit Roumania before the world and Peace Conference. Pogroms were started on the 12th of November in Braila and Bucharest but were suppressed by military authorities.
>
> "Whenever I had a chance to speak to the King or to the Roumanian Minister concerning the Jews, I urged that citizenship and equal rights be given them, and that that course would be best not only for them but also for Roumania. A decree finally was proclaimed purporting to confer such rights, and I submitted it for an opinion to my counsel, who reported, however, that it contained what some people are pleased to term a 'joker', and that it was of very little if any value.
>
> "I therefore suggested to the Jewish Committee that the members call upon the Prime Minister and ask for a new decree which would be so clear as not to be subject to an unfavorable construction; I also appealed to the government.
>
> "In the early part of May last the new decree was issued, which, according to the opinion of Lawyer Stern and the Jewish Committee, is clear and satisfactory and assures to all Jews born in Roumania citizenship and equal rights with other subjects of that country.
>
> "Before closing this letter I wish to say that our government was very much interested in the Jewish ques-

tion in Roumania and that my work for the Jews in that country was officially approved.

"With very best regards to yourself and Mrs. Kraus, I remain,

Sincerely yours,
"CHARLES J. VOPICKA".

Yet a signal instance of Mr. Vopicka's assistance to our race he failed to record. Intelligence came to me of a new threatened massacre in Roumania on December 8, 1918, in a telegram from our Lodge in Denmark. Whereupon I telegraphed:

"Secretary of State,
"Washington, D. C.

"Received the following cable from our B'nai B'rith Lodge at Copenhagen:

" 'Alarming news has arrived here of impending massacre of Roumanian Jews. Request your government to take steps to protect the Jews against the expected pogroms.'

"Will you kindly cause the Roumanian government's attention to be called to this report?

"ADOLF KRAUS".

I asked Brother Simon Wolf, our representative in Washington, orally to request action by the United States.

Within 48 hours Brother Wolf wired:

"The American Ambassador at Paris has been cabled to bring the President's immediate attention to the Roumanian situation."

The matter was closed on December 14th, when the following communication reached me from the State Department:

"The department begs to inform you that it has brought this information to the attention of the American Legation in Roumania by cable, and has requested an investigation and report".

When Mr. Vopicka visited his home in August, 1919, I inquired as to result of his investigation. He replied:

"Upon receiving the State Department's cablegram I promptly obtained an audience with King Ferdinand, during which the King informed me that Jews of Bessarabia were somewhat alarmed for their safety, but without good cause, and that precautionary measures had been taken to prevent a massacre". Massacre did not take place.

The Anti-Defamation League

The Constitution of the United States ordains the freedom of speech and of the press.

Yet during the war both were restricted by Congress, which the Constitution created and whose servant it is. My purpose is not to call into question the necessity of the Espionage Act, nor to attack the men who passed it. I use the illustration merely to make plain that the guarantees of political organizations are never inviolable; that they may be curtailed at the pleasure of a predominant faction.

We are all concerned for our permanent welfare in the country in which we live; and since that is a fact, we dare not close our eyes to the potentialities of the future. There is no gainsaying the prejudice which is present around us. Some of it is active, some latent. But in either form it is a danger we are bound to heed and combat.

Seven years ago the Anti-Defamation League was founded to destroy those factors which tend to keep animosity toward us alive, to bring about the abatement of defamation of the Jew, and ultimately to put an end to unfair discrimination against all citizens on account of their race or religion. I believe that nothing of greater importance could have been done to protect our status in America—a conclusion in which the results sustain me.

The League's inception found the name of the Jew the subject of calumnies of every character. From the stage ridicule was heaped upon it unrebuked. In motion pictures it was vilified as synonymic of pawnbrokers, thieves and procurers. Newspapers were prone to call attention to the fact, if one of our faith committed a crime, that the offender was a Jew; while various summer resorts announced in widely scattered advertisements that they would not receive us as guests. Among humorous magazines, too, it was recognized as traditional that a malicious quip at the Jews' expense would appeal to their readers' risibilities when all other expedients failed; and some authors of fiction, like some writers of scenarios, found us convenient persons to cast in contemptible roles.

How the situation has changed even a superficial survey will disclose. Hundreds of complaints have been received and acted upon, for a detailed statement of which I refer you to the report of the Administration Committee of the League: I need concern myself with only a few typical instances.

Of the metamorphosis which was brought about in the motion picture industry a notable example is afforded by the conduct of the director, D. W. Griffith. The corporation of which he is the head was producing in 1915 a film to depict the relations of mothers toward the law throughout the ages. One scene revealed a number of Jews stoning and beating Jesus while carrying the cross. It had been an expensive bit of photography, but after a conference between Mr. Griffith's representative and the Administrative Committee of the League the episode and all incidents leading up to it were deleted.

Some hotels and summer resorts advertised "Hebrew patronage not solicited". One desiring to outdo others advertised, "Jews and dogs not allowed on our premises", while another advertised that the climate was not suitable for "Jews and consumptives". Proprietors of some of these hotels questioned as to the reason for taking such a position, frankly stated that they had no objection to Jews but that it paid them to so advertise. There are in this country many persons who have grown rich. Riches often cause the owner to believe that he is superior to the less fortunate, and therefore he desires to belong to an exclusive set. Such set is too frequently composed of a vain, brainless and often vulgar group of men and women, and mostly anti-semitic. No self-respecting Jew could be induced to patronize a hotel catering to such patronage, and there are not enough of them to cause us any inconvenience. The insulting innuendo contained in these advertisements, however, has the tendency to cause prejudice against us among citizens who otherwise would not have it. Therefore, the Anti-Defamation League prepared a law prohibiting such advertisements on the ground that they tended to create class hatred and dissension. We submitted the proposed law to the Legislatures of eight States in which such hotels were located. The law was adopted, and it is now a criminal offense in those States to so advertise. One of those States is the State of Pennsylvania. We sent the secretary of the League, Mr. Lewis, to Harrisburg, where he was in conference with the Governor, Attorney General and prominent members of the Legislature. Owing to his efforts, we succeeded in having the law enacted in Pennsylvania. I was, therefore, somewhat surprised when I found in the Year Book for 1918-1919 on page 381 a statement tending to give another organization credit for the adoption of the law in that State.

The Associated Press, the largest news gathering and distributing agency in the world, lent assistance to the League in an important particular. It discontinued mentioning in its dispatches the religious or racial stamp of criminals—a practice which since has become general among the larger newspapers of the country. "Notes on the word Jew", a card issued by the League to promote correct usage, also hangs in most newspaper offices, or did until its contents became familiar.

It was doubtless to be expected that the war would be seized as a pretext by the anti-semites here as in other countries. Newspapers, magazines and song writers took turns in designating the Jew as a slacker, coward and traitor—some for the purpose of making conscienceless jests, others in all seriousness. Perhaps the most objectionable statement, because it seemed to be sponsored by the Government, was put forth in connection with the drafting of the national army. In "The Medical Advisory Board Manual", as a part of a chapter headed "Causes of Malingering", the folloging sentence was inserted:

> "Foreign born, and especially Jews, are more apt to malinger than the native born".

The Administrative Committeed wired for an appointment with the President. The League's representative there answered by wire that the President had on that very day declaring in writing that the sentence complained of should not have been expressed nor entertained and that it should be stricken out, as it was absolutely contrary to the views of the administration.

To the offices of newspapers and magazines the war brought a flood of mostly fictitious narratives, syndicated as "Germany's Greatest Woman Spy", "The Kaiser's Master Spy", and so on, purporting to give secret information of the Russian situation, but being in reality attacks upon the Jews. The Anti-Defamation League succeeded in having publication of many of these stories stopped.

E. T. Brontson, in "The Mysterious Case of K. of K.", published in the March, 1919, issue of Popular Mechanics, uttered a most vicious slander. The author attempted to lay the blame of Lord Kitchener's death upon the Jews by stating that they obtained state secrets from British Cabinet members and used them to further the interests of Germany. A committee of the League called on the editor, who admitted that there was no proof to substantiate the charges, and after apologizing for his thoughtlessness in permitting them to be published, assured the committee that thereafter Popular Mechanics would be free from such attacks. He offered to apologize publicly, but the committee believed additional publicity would be unwise.

One notoriously anti-semitic magazine, which at the beginning of hostilities printed a series of cartoons depicting Jews as slackers, desisted after learning the views of its numerous advertisers, who expressed themselves by letter at our request. The stage, too, responded to our propaganda. More than one hundred complaints against vaudeville performers have been acted upon since the League was founded; yet these amusement enterprises remain one of the most difficult fields of operation, largely because many Jewish patrons apparently enjoy, and certainly encourage by applause, the vulgarities uttered at their expense. Nevertheless, a marked change in the attitude of managers was made apparent—a change indicated by the following admonition posted by Nixon Nirdlanger in his playhouses:

> "A SUGGESTION AND A NOTICE
>
> "Tens of thousands of Jewish boys in the army and navy of the United States are offering their lives in the defense of the nation. Slurs and gibes upon the courage and sacrifices of the race to which these fighting men belong are obviously impudent and indecent and will not be tolerated upon the stage of this theater; least of all from Jewish performers who have been the customary offenders in this matter. If you feel that you cannot get your act over the footlights without insulting brave boys who are going over the top, please consider your act canceled".

The work of the League as a whole was remarkably satisfactory. But it is far from finished. By seven years of constant activity it has reduced greatly public affronts to the Jews. It has not, however, effected their complete eradication. Nor has it educated non-Jews sufficiently to preclude their recurrence, even if present offenses were to end.

I have reserved until this juncture mention of four transactions of the League which, though trivial in themselves, have in my mind the highest import.

"Our World Reader", published by Ginn & Co. for use in the schools, declared that the Jews crucified Christ. So the League submitted to the publishers a substitute paragraph setting forth the historical reality that the crucifixion took place pursuant to an order of Pontius Pilate, the Roman Procurator; and the substitution was duly made. At the behest of the League, Houghton-Mifflin Company also agreed, by a footnote in all future editions of Hiawatha, to call attention to the error in Longfellow's lines which attributed the crucifixion to the Jews.

"The Children's Book of Knowledge", issued by the Grolier Society, and "Nelson's Loose Leaf Encyclopedia" presented the same problem in another aspect. The former was induced to substitute an illustration from "The Taming of the Shrew" for a picture of Shylock; the latter to withdraw from a plate entitled "Physiognomy" a drawing of a nose described as "Jewish-Avaricious".

I hope that the publishers of readers for children, will in lieu of defamatory articles against Jews, print a part of Macaulay's speech of April 17, 1833, wherein he pleaded with the House of Commons to remove all civil disabilities from the Jews. He said:

> "There is nothing in their national character which unfits them for the highest duties of citizens. In the infancy of civilization when our island was as savage as New Guinea, when letters and arts were still unknown to Athens, when scarcely a thatched hut stood on what was afterwards the site of Rome, this condemned people had their fenced cities and cedar palaces, their splendid temple, their great statesmen and their soldiers, their natural philosophers, their historians and their poets.
>
> "What nation ever contended more manfully against overwhelming odds for its independence and religion? What nation ever in its agonies gave such signal proofs of what may be accomplished by a brave despair? * * *
>
> "Let us do justice to them. Let us open to them the door of the House of Commons. Let us open to them every career in which ability and energy can be displayed. Till we have done this, let us not presume to say that there is no genius among the countrymen of Isaiah, no heroism among the descendants of the Maccabees".

Have the Jews been false to that advocate? Certainly not in England, where the Lordd Chief Justiceship has been given into the custody of a Jew. And not, I venture to say, in any other country, although in some their follow-nationals have done little to merit their loyalty. Yet, although the Jews were loyal in every country to the flag under which they lived, they were not only accused of bringing on the war and of traitorous conduct while it was in progress, but with the signing of the armistice came the accusation that they were responsible for the ensuing unrest.

In September, 1919, thousands of rioters pressed along the streets of Vienna. Hunger was their plaint and their leaders raised the cry, "Profiteers, profiteers, the Jews brought on the war! Away with the Jews"! They moved against their fellow countrymen, our co-religionists—Jews, who had fought with them for their common moral and political convictions, who had given of their blood and money unstintingly, thousands of whom were starving even then in the dearth of food that spared no one; yet the public wrath would have formed against them with terrible results if the government troops had not protected them.

Our secretary, while walking in Unter den Linden during the few days he was in Berlin, was handed a number of circulars which are now in our possession. I shall quote from some of them. Circular No. 10 was issued at Easter time. It contains the following statement:

> “More than two hundred children are missing in Berlin. Sausages have been made out of these unfortunate children and sold to us.
>
> “What has become of our children? They have become victims of ritual murderers. They have been terribly tortured in order to obtain their blood”.
>
> “Bela Lichtenberg was arrested because he sold thirteen pounds of flesh of a murdered girl for mutton”.
>
> “Men and women of Germany, how long will you stand this? Join us! Destroy and kill all who so violate God's command. Away with the criminals”!

Circular No. 14 contains the following:

> “The Talmud and the Rabbis teach the best non-Jew should be killed. He who takes the blood of a non-Jew pleases God. If a non-Jew falls into a pit leave him there. Non-Jews are inferior to dogs and asses”!

Circular No. 1000 inquires:

> “Will you stand idly by while your sisters are being outraged day by day by Jews, so that eventually there will be nobody for you to marry except street-walkers? Curses upon you if you stand idly by and see this done! Woe to you, cowards. We need money to carry on the fight. Join our society. Annual dues only 6 marks”.

In another circular it was stated in big headlines:

> “The Germans would have won the war if the B'nai B'rith of Germany had not conspired with the B'nai B'rith of America to betray our Government”.

It is difficult to believe that in the city of Berlin, which prided itself upon being the city of “Kultur”, persons could be found who would believe such lies, but those who prepared them expected that a mob would gather which would be incited to violence, for as a rule a mob does not reason.

It is time that we realized not only what has happened abroad but also what those happenings may portend. If in a city of two million souls pamphleteers and murder mongers in other guises can go about by daylight crying their wares unmolested and unrebuked, in which European city are our people safe? I do not intend to stress this point as against the German people. I employ it solely to disclose that the mainspring which actuates our enemies has the power to function as dynamically as when its energy first was loosed many centuries ago. What is their grudge—these enemies of ours? Can you name it?

A sin that Jews are guilty of that has not its counterpart in every other people? The thing that sets us apart in hours of stress as the inevitable scapegoat of our own neighbors' distempers? What is it? It is not money, for great wealth does not distinguish the Jews; the majority of them are very poor. Nor is it political preferment or power, because as a whole we have little of either. Nor is it vice, since the criminal records of all countries show the Jew as a class to be law-abiding.

What is it, then, if not the legend which, repeated generation after generation at the cradles of Christendom, first imprints in child minds a picture of the Jews crucifying and putting Him to death in a most horrible manner whom they are taught to adore as their Saviour? What else but the impression which Longfellow received as a child could have possibly induced him in “The Song of Hiawatha” to write:

“Then the Black Robe, chief of the prophet,
Told his message to the people,
Told the purpose of his mission,
Told them of the Virgin Mary,
And her blessed Son, the Saviour,
How in distant land and ages,
He had lived on earth as we do,
How the Jews, the tribe accursed,
Mocked him, scourged Him, crucified Him”.

The New Testament does not teach that the “Jews mocked him, scourged him, or crucified him”, for we read in the book of Matthew, Chapter 27, that Pontius Pilate scourged Jesus, that he, the Roman governor, turned Jesus over to his soldiers to crucify Him, and that they stripped Him, that they put the crown of thorns upon His head, that they mocked Him, etc.

At the time of the Crucifixion Jews were a conquered people. The nation whose humblest citizen was proud to proclaim “Civis Romanus Sum” was the victor. Crucifixion was not a Jewish but a Roman punishment. Caiaphas, the High Priest, did not hold his position by descent nor by the selection of the Jewish people, but by appointment of Rome. Jesus proclaimed himself to be king of the Jews. Caesar, however, was their ruler.

The High Priest, like modern politicians, desired to stand well with the ruler of the nation and dispenser of patronage. He, therefore, advocated the crucifixion and Jesus was brought before Pilate to be judged. The judge asked him, “Art Thou the king of the Jews”? And Jesus answered, “Thou sayest”. That answer was sufficient to adjudge Jesus guilty of treason and to pronounce judgment of death. Caiaphas retained his position as High Priest during Pilate's term as Governor. The next Roman Governor, Vitellius, removed him from office.

Fourteen hundred years later, John Huss, a Catholic Priest, and President of the faculty of Theology at Prague, attempted to reform the clergy. He demanded the despoiling of the churches of useless ornaments, that the poor might be clothed and fed. He also called upon the secular officers to hinder and punish the open vices of ecclesiastics. For this he was condemned as a heretic by Rome and the city of Prague was placed under ban so long as he would remain there. In 1415, at the demand of the High Priest, of the Catholic church, a commission of three bishops was formed in the city of Constance to try him. The charges against him were that he was teaching the doctrine of Wycliffe, that he was encouraging his friends to resist the mandates of the Archbishop and that he insisted that Jesus and not the Pope is the head of the church to whom ultimate appeal must be made. He was found guilty and sentenced to be tied to a stake and burned to death. At the stake, he was summoned to abjure those heresies and his only answer was a prayer using the words of the Psalm of David. So that no trace should be left of him, his ashes were thrown in the river Rhine.

Huss raised Wycliffism to the dignity of a religion and thus the spirit of the English teacher had its influence on the reformed churches of Europe embracing millions of people of different nationalities.

Yet it would be difficult to find among all those followers one person whose mind is so warped as to cause him to hate the Catholic people of today for the action of Catholic priests in Constance in the year 1415.

Although the hatreds and prejudices arising out of and based upon this truth of history have long since burned themselves out and died, hatreds and prejudices a hundred fold more cruel and intense against the Jews continue to live and spread their poisonous effects, when the only basis for their existence is the distorted story, repeated from generation to generation, concerning the crucifixion.

Anti-semitism cannot be cured by threats and force. It can only be cured by an appeal to reason and justice. To succeed will require much patience and hard work.

Are we or our children after us in any danger in this country? I think not, but it is well to remember that public opinion is plastic.

You are all familiar with the prohibitionist: the legal effect of his propaganda is apparent in the anti-liquor amendment to the Constitution. But has it not also an ethical reflection, of especial consequence to us in the corollary that millions of dollars in property values have been destroyed quite without compensation—a sacrifice to the majority's conception of what is for its good?

Could it not be argued that the rights of a minority have been infringed, particularly as for generations the trade had been specifically legalized by taxation?

I do not wish to be understood as expressing an opinion of the prohibition legislation. Nor am I attempting to criticise it. I am calling attention to it only because it does not seem to me a difficult feat of imagination to substitute ourselves, or any minority, for the distillers and their associates.

Let a majority be convinced that a minority possesses special rights inimical to its interests, and those rights will be taken away with at least a show of justification, irrespective of what they may be.

A majority does not need to step outside the law, for the law is the majority's will. What the majority gives it can take away. The crux of the matter is the majority's pleasure.

It is human enough to ignore signs of peril. To erect the bulwarks of protection is often a tedious and arduous task. Yet they must be erected in our case, because who, lacking prophetic vision, can say when their strength will be tested?

The war dwarfed the previous financial perceptions of everyone. Gigantic funds were raised from all quarters. The war is over, but the world has not returned to its ante-bellum status; it never will.

Our organization was created for purposes of philanthropy and fraternity, and we have made a record of which we have every reason to be proud. Our usefulness will remain unimpaired provided we are ready to meet promptly in the open all questions as they arise and have sufficient means to meet necessary expenses connected therewith.

Our financial resources for work that has to be done are woefully insufficient. In my opinion, the work our Anti-Defamation League is doing and will have to do in the future is one among the most important of our activities. The dues our members pay, even if increased what to the members will seem a reasonable amount, will be insufficient to defray necessary expenses for effective work. We have never asked for financial assistance outside of our membership. Other organizations have not hesitated so to do.

Why should we hesitate to appeal for funds to maintain successfully work which is of interest to all? Why not appeal for contributions to men and women who adhere to those principles of justice in the face of which no people may be defamed without cause; who believe that every man stands or falls by his own virtues or iniquities alone, and who view with alarm conduct, individual or organized, which tends to overthrow the law and seat passion and prejudice in its place?

Let the League's scope be international and non-sectarian; that having always uppermost in mind the welfare of our own co-religionists, yet it render aid to any afflicted people who suffer persecution for no fault of their own.

That the best talent be marshalled in the activities of the League.

That it strike at the root of the hatred of the Jews by destroying the current distorted story of the crucifixion, besides beating to earth the canards and slanders which are nurtured from that source.

That the battle in behalf of fair play be carried into schools and colleges, where lecturers, Gentiles as well as Jews, versed in the history of our race and its traditions, shall speak of it with sympathy and authority, so that if the coming generation still lends ear to our traducers it will not be for lack of never having heard them refuted. No attempt, however, must be made at proselyting or turning the lecture into a religious one.

That the League enter a campaign of publicity through the publication of its own journal and through such other mediums of every sort, here and abroad, as it is able to sway.

That we employ the best talent obtainable to write for and to edit our journal, that the same be enlarged; that an attempt be made to compete with the best periodical in the land, so that it may attract to itself a general class of readers without which it will fail to serve the useful purpose to which it should be put. It is not nearly as important, it seems to me, that we should inform our members of what we are doing, of what our hopes and aspirations are, as it is that members of other creeds should be informed.

I recommend that in raising funds for this work we follow the example of our enemies. The anti-Semites of Berlin have asked for an annual contribution of six marks. For what purpose? To tear down, to destroy, to murder our people, or to make them fugitives on the face of the earth. I urge that we appeal for annual contributions to enable us, not to tear down, but to build up; not to murder, but to save human life; not to promote the ultimate in human mistry and despair by arraying neighbor against neighbor and friend against friend, but to beget universal contentment and happiness and to bring nearer that sacred hour when there shall prevail upon earth a real brotherhood of man.

To that end I recommend that we ask our members as well as non-members to take part in this work by at least contributing annually a sum commensurate with the importance of the work herein proposed.

It is for you to decide. And the time, I think, is at hand. There is no germ more virile than the spirit of the mob; none more quick, more ruthless. And once aroused to havoc, its spread may be measured only by the number of receptive organisms on which it falls. The departure from our policy is marked. But to my mind the aim is worthy. I am convinced that we have it in our power to write for the Jews everywhere a new bill of rights. A non-enforcible bill, it is true, but one that will not need to be enforced; a bill founded on a rock of mutual understanding and respect.

Today we may elect what we will do. Tomorrow is an unconjectured possibility. When last we met who would have ventured to predict what was to intervene before our next assemblage? Who ventures now to say what five years hence shall have befallen us? More than a century ago a company of Virginia colonists came together for the purpose of determining a matter which concerned their destiny; which was to concern the destiny of a 100,000,000 people, including yours and mine. There were of that number those who would have turned their backs to the issue. Are there any here? If so, may I revert to our text books for the answer:

> “They tell us, sir, that we are weak, unable to cope with so formidable an adversary. But when shall we be stronger? Will it be next week or the next year? Will it be when we are totally disarmed and when a . . . guard shall be stationed in every house?
>
> “Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot?
>
> “Sir, we are not weak, if we make a proper use of the means which the God of nature had placed in our power. . . . The battle, sir, is

not to the strong alone; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. . . . Gentlemen may cry peace, peace—but there is no peace. The war is actually begun!''

There is no need to read further from Patrick Henry's epic of liberty. We have not as yet reached the extremity where we must voice the immortal challenge of his closing lines.

Let us never reach it! Let us meet our enemies in the center of the field. Let ours be the first blow for righteousness and justice. And let us assure to our children and to our children's children, and to the children of all oppressed humanity, the full heritage of universal tolerance and equality which ought to be theirs.

And while appealing to non-Jews for fair play, let us do likewise to our own people. Let each one of us always bear in mind that by his own acts he must refute his enemies even before they assail him. He must be, not as moral as the average non-Jew, but more moral; for his conduct must establish the conviction universally that to be a Jew is to be embodiment of the best in humanity.

It is no light ambition; your fellowmen will know you for what you are, no matter what you pretend to be. But once the goal has been achieved, therein is complete sanctuary. None may assail you unless he assails the enlightenment of all races, and in that unhappy day, civilization may be expected to perish.

Americanization

The General Committee of District No. 1, at a meeting held on January 17th of this year passed a resolution recommending that the Order inaugurate and vigorously conduct a campaign of education against the false and dangerous economic, industrial and social theories responsible for the prevailing social unrest.

The suggestion which forms the basis of that solution flows from the recognition which is becoming general, that too little attention has heretofore been given to the further status and development of the immigrant after he reaches our shores.

America has been the hope and the haven of the persecuted of all nations. I hope it will always remain so. For a generation before the late war there was a very large and constantly increasing immigration to America from the various countries of Europe. Most of them came here ignorant of the laws, language and customs of the country. It could hardly have been expected of them that, finding themselves in utterly new and strange surroundings, their eyes searching unfamiliar faces, their ears hearing only unmeaning sounds, their hearts assailed with undefined fears at every hesitant, unaccustomed turn, they should not have sought out those of their own race, and huddled together with them in the only companionship of sympathy and understanding which a strange country afforded them.

And so we find them gathered together in the great cities of the land, clinging to the old traditions, with little or no social contact with the typical American elements, learning all to slowly the language of America, and hardly anything at all of its theory or system of government.

The public schools, of course, take care of the children of these immigrants and these children as they grow to maturity quickly take on the ideals and the characteristics of Americans. But the recent rapid spread of radical propaganda demonstrates that there is a very considerable adult alien population which the schools cannot reach. Until very recently no attention or thought has been given to the Americanization of these alien elements of our population. About the only outside interest ever manifested in them was that of some enterprising political gentleman who, more deeply interested in the success of his party and of himself as its efficient and deserving representative just before an important election, horded them together, sometimes by the hundreds, and having duly attended to a few simple preliminaries, marched them before some official who bade them hold up their right hands, then recited the oath of allegiance in words of the meaning of which they had not the slightest conception, but by the magic of which they stood forth full fledged citizens of the United States—with full power to vote, particularly for the candidates of the poiltical gentlemen who had thus caused this great boon to be conferred on them!

Thus left to work out their own salvation, these distinctly foreign elements of our population remained foreign and unnoticed until the social unrest following the war in Europe spread to these elements in America, and awakened us to a sense of the danger lurking in our midst, and to the necessity of some effort, too long delayed, to bring home to the alien residing here an understanding and appreciation of the beneficent character of the government and institutions of the land in which he lives.

Left alone as he has been, he has been an easy victim of the political demagogue and the radical agitator. He is particularly the prey of the fanatical agent of disorder and unrest imported here from the chaotic social unheavals of Europe. Like his fanatical teacher, the agitator, he knows nothing of government but evil. The only government he ever knew was cruel, oppressive, corrupt. To him the badge of authority is the sign of cruelty and oppression. There has been no one to tell him that it is any different in America while the agitator and the anarchistic pamphlets and newspapers printed in his native tongue are ever present, teaching, urging him that all governments are vile, corrupt, oppressive, and that of America is no exception. His life is necessarily one of toil and struggle, while he sees about him on every hand the evidences of wealth, ease and comfort which he is told is attained by the possessors through the taking from him, or the failure to give him his just due. He is told that his unhappy station is due to the corrupt capitalistic government here in America as elsewhere in the world and that all this will be changed if he and his fellow workers will join in the overthrow of all present government and the establishment of a government by the proletariat, under which he will be the equal of any, and entitled to equal participation in all of the material necessities and comforts of life.

This is the vicious doctrine he hears constantly preached, and there has been no one to tell him the other side. So far as he is concerned, the cause of sanity, of a healthy view of life, of development and progress through a proper understanding of his surroundings and opportunities and a clearly fixed purpose of bettering his condition in life, has had no defender.

And so we have our problem, the menace of which has been recognized in the disturbances and unrest which have followed the war, and the consequent action of the Government in the recent deportations of large numbers of these malcontents, who rewarded the liberty and generosity of America by seeking to undermine and destroy its government.

It has been charged that many of those recently ordered deported from this country were Jews. Our Washington representative, Mr. Simon Wolf, seeking to ascertain how much of truth there might be in this charge, wrote to Mr. Palmer, the Attorney General of the United States, asking for the facts. Mr. Palmer answered as follows:

''My Dear Sir:

''I am in receipt of your communication of January 3, 1920, inquiring as to whether among the alien radicals recently arested there were any of Jewish faith. I have to advise you that the reports from the local office of the Bureau of Investigation of the department show that there were a large number of Russian Jews among those arrested. It is impossible to state at the present time whether or not these persons still adhere to the Jewish faith, for previous investigations by the department have shown that many of the persons arested as alien anarchists are atheists in belief and while previously members of the Jewish faith have renounced that faith and are at the present time in no way connected with any religion.

''I note your expression of approval of the attitude being taken by this department and desire to state that it is exceedingly gratifying to me that my stand has been approved in this matter.

''Faithfully yours,
''A. MITCHELL PALMER''.

That there were any of Jewish extraction or ancestry at all among them is unfortunate, and it helps but little that they have become atheists or have adoped some religious faith other than Judaism, for the distinction will not be made by the general public and it will still be charged that they are Jews. However this may be, sufficient appears to indicate that a share of the alien problem is ours, and we shall have to assume it and do the best we can to eliminate the stain which even one ungrateful Jew should make upon the gratitude of our people to a country and government that has afforded the largest measure of liberty and happiness our race has known.

But how is this problem to be met? What is the solution? What direction shall our efforts take? I submit to this convention these questions and bespeak your earnest consideration of them in the hope that a way may be found to rescue the good name of the Jews from among this new enemy of civilization, the bolshevist and all his tribe.

The United States Government is undertaking the work of Americanizing the alien. I recommend that we consider the question how best we can cooperate with the Government in that work, particularly that branch of the work which touches more nearly the Jewish element in our population with the idea that through our kinship with that element, our efforts among them will be more efficient.

But whatever may be done, I am of the opinion that American citizenship is too precious a boon to be forced or thrust upon anyone. Rather it is an honor that ought to be conferred upon him only who understands what it means, appreciates its worth, earnestly desires it, and has proven himself worthy to receive it. That which is easily attained is little appreciated. No alien should be admitted to American citizenship who has not during his probationary period brought himself to an understanding of the benefits and obligations of such citizenship, and by his life and conduct shown his appreciation of it, his desire for it, and his fitness to achieve it.

America has invited the oppressed and persecuted of all nations to come here and enjoy the blessings of liberty and opportunity which are open to all upon equal terms. She asks nothing of the invited guest but obedience to her laws, which bear but lightly and without oppression upon all alike. If one comes who finds things not to his liking let him go back whence he came or to some other land better suited to his fancy; but let him not, while under the rooftrees of a generous host, seek by secret and insidious means to destroy the home thaat gave him shelter.

For the welfare of America, for the welfare of Judaism, we as Jews should see to it that no Jew is admitted to American citizenship who is not worthy of that honor, and that everyone who comes to this country and proves himself unworthy to remain in it, is ferreted out and sent back to the country from whence he came. Let every alien Jew who seeks to remain in America understand that hatred for American institutions and affiliations with those elements which seek their destruction, are inconsistent with further residence in America, not only in the opinion of the United States Government, but also in the opinion of the great body of Jews who are proud of their American citizenship and who will tolerate no assault upon it by anyone whose act might call into question their appreciation of it.

Let this be generally and definitely understood, and the alien problem, so far as the Jewish element in it is concerned, will be solved.

Military Participation by Members of the Order

Statistics recently reported from reliable sources show that during the great war, 250,000 American Jews served in the army and navy of the United States, representing between 4 and 5 per cent of the total military and naval personnel. The Jewish population of this country is about 3 per cent of the total population. Although the average age of our members is well beyond the age limit of those called out under the Selective Service Act, yet 13 per cent of our membership was the contribution which the B'nai B'rith made to the military power of the United States.

In the foreign districts, statistics thus far gathered show an even higher percentage, due, of course, to the fact that our participation in the war was of much shorter duration. For detailed information on this and other subjects involving war activities, I refer to the reports of the lodges and members of the Executive Committee. The only district that made a complete record of the war activities of its members is District No. 8. At the beginning of the world war, there were 8,610 members in that district. Two thousand and forty-four, or nearly 25 percent, of the members served in the army or navy in addition to 3,113 sons, making a total of 5,157. Three hundred and eighty-six gave their lives on the field of battle; 53 were captured and 81, out of a total of 96, who were wounded, died in hospitals. Of 22 reported missing in battle, no records can be secured and their remains will probably never be discovered. Of the 5,157 above enumerated, 16 per cent voluntarily enlisted. The decorations bestowed upon them speak most concincingly for the courage and devotion of the Jewish people, and of our members in particular, to the country to which they owe allegiance. One thousand seven hundred and seventy-five, or more than 30 per cent, were decorated for bravery in action; 2,130 were mentioned in citations and 292 were promoted from the ranks to the grade of officers.

When the whole story of Jewish participation will be written, it will be found that in every land the members of our Order have lived up to that precept of our ritual which commands us to be loyal and true in our devotion to the flag of the land and to the government under whose protection we live. Full reports from other districts have not yet reached us. They will be published in the B'nai B'rith News.

Conclusion

The fifteenth year of my service as President of the Order is now coming to a close. I gratefully acknowledge the earnest, enthusiastic support given by officers and members, which has made it possible to show an increase in membership during my terms of office of over 200 per cent, and an increase in the usefulness of the Order to the cause of humanity which, I believe, has fully justified all our labors to that end.

In reviewing our work for the past five years, I can see where mistakes have been made, my own not only but those of others. If ever the necessity existed for looking forward and carefully considering in advance every step that is proposed to be taken in order to be certain that it is in the right direction, the time is now.

(Continued on page 13)

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CALENDAR

5680-1920

Lag b 'Omer	Thurs., May 6
Rosch-Chodesch Sivan	Tues., May 18
Shavuoth (Confirmation Day)	Sun., May 23
Rosch-Chodesch Tammuz	Wed., June 16
Fast of Tammuz	Sun., July 4
Rosch-Chodesch Ab	Fri., July 16
Fast of Ab	Sun., July 25
Rosch-Chodesch Ellul	Sat., Aug. 14

5681-1920

New Year's Eve	Sun., Sept. 12

The Reconvening of the Jewish Congress

The American Jewish Congress will be reconvened in the city of Philadelphia on the thirtieth day of May. The views of our own organization on the Congress are well known. It is needless to go into the history of the agitation and to point out how the Order strove to make peace where the controversy raged not always on the lines of conviction or in freedom from motives bordering on the interests of certain organizations and their leaders. The Congress did meet. It adjourned to allow its appointed delegation to go to Paris and it was stipulated that the convention should resume its sessions to hear the report of that delegation. That report is now due, and it is but proper that the parent body shall receive it. When that is done, it is clear that the Congress adjourn for good. It should abide by its own constitution. What will happen may be prognosticated. Some, probably the majority, of the delegates present will reconvene immediately after adjournment and meet as a new Congress. We hope that there will be clear heads among the delegates to show that their mandate has expired with the adjournment after receiving the report and that their meeting must now partake of the nature of an assembly of individual Jews discussing Jewish affairs. They may decide to declare the institution permanent. But they lack, again, the right to do that. They must go back once more to their electors. We shall be treated to a renewed agitation which ,to say the least, is altogether unnecessary, and should be nipped in the bud. There are such Jews as are Congress mad. The idea is almost a fixed one in their heads. Whether the Congress was needed in the particular period when it was first convened is a question that, as said before, need not be entered into now. But there is no earthly reason for another one and certainly not for a permanent one. It is all of a piece with the obsession in many minds that the things that worked successfully (and some did not at all) during the war must continue beyond its termination. It were far better for the world, for the American nation, and for us Jews, to resume our pre-war mentality, and that the sooner the better. We have done soldiering. We have done regulating. We have done interfering. There are many problems of reconstruction, of readjustment. We can cope with them in the normal way. It is not necessary to make so much noise. Arise and be doing. Toil, and not talk, will save a distracted world. Overcentralization, effective in days of stress, ill becomes the system of government under which we live. In Jewish affairs, likewise, there is room for all and every organization. Let each do its allotted sphere, without overlapping and without interference. Nothing is to be gained by destroying organizations. No new one is needed. Let the old and approved ones be strengthened, solidified. Let, above all, the energy of American Israel be turned into channels that have been clear cut and are beyond the freshness of new and unwonted working hands. Agitation begets division. Let the animosities be forgotten. They must not be resuscitated. We have no patience with any pet scheme. Names will not accomplish deeds. We have our world affairs and our domestic issues. We have the agencies to grapple with both. Let the Congress go as it came. Let it be a war memory, and no more. If it has done any good, let it rest on its laurels. If the good it has done could have been done without it, and we are certain it could have been done, then to call it back into an artificial life lacks all foundation in reality. And where there is no foundation, the structure is bound to topple over.

The Broad Synagogue

By Dr. Max L. Margolis

In the introduction to his ''Studies in Judaism,'' the late Dr. Schechter coined the terms ''High Synagogue'' and ''Low Synagogue,'' The ''Studies'' were written at Cambridge, England. There it was given to the great master, whose crowning achievement was his career in this country, brought to a close by his untimely death, to blend with his vast Jewish erudition the culture of England's great seat of learning with which only Oxford rivals in importance. The Jewish scholar who resides among Christian students and whose daily associations are with them, cannot fail to reflect on Jewish movements from the new angle of vision which is opened up to him. Comparisons are instituted; analogies are sought; the little world is seen to be a part of the big world. Of course, analogies can never be perfect, especially between heterogeneous bodies like the Church and the Synagogue. But the slogans were there in the air; High Church and Low Church both had their vigorous exponents. So Schechter carried the names into the party divisions of contemporaneous Jewry, fully aware of the limited sense in which they could be applied. In the footsteps of the master, to whose profound influence the writer is indebted for much of his conception of Judaism during the last fifteen years, I venture to introduce as a third term that of the ''Broad Synagogue.''

Let it be understood that I use the term with the same freedom which marks the application by Schechter of the adjectives ''High'' and ''Low'' to the Synagogue. I wish it were in my power to make his meaning clear to every reader, so as to prepare the way for an understanding of my own meaning. The party of the ''High Synagogue'' is, to Schechter, that group of men who are known as the pathfinders in the provinces of the newer Jewish learning. Their work was concerned with post-Biblical Jewish literature and history. That side would have little practical bearing on the problems of the day, except that all fresh information must be welcomed and the orderly treatment of the products of the past must influence our position in the life and circumstances of the day. Schechter saw deeper into the meaning of all those stupendous volumes and treatises. He understood that these men, some of whom, at least, shared the opinions of Christian scholars on the Bible, relegated the Scriptures to a corner and tacitly placed the center of gravity of Judaism in the Spoken Word as opposed to the Written Word. The Spoken Word is, of course, Tradition. Tradition, superimposed upon the Book, constituted the sum and substance of Israel's activity during the last two thousand years. The Bible was not fetish to the Jew. The written letter was often sacrificed. The same spirit that worked through the prophets continued with the masters of the haggadah, or sermon. Origins lie too far away. The thing that is of importance is that definite teachings and customs were invested with a Jewish significance. Those live; and what lives is Judaism. Accordingly, a follower of this school may be an agnostic in philosophy, a critic as to the Bible, but, withal, a staunch conservative living up to every Jewish custom. It is a comfortable point of view. It means outward conformity with utmost freedom of opinion. Opinions are of the heart; conformity is tangible, visible. The majority of the school in the former and latter generations regard the Pentateuch as a subject hardly to be touched; it is accepted, but not examined, at any rate, not critically. That is certainly a convenient point of view. But, unfortunately, we live in an Anglo-Saxon environment where the Bible is much made of. We associate largely with Low Church Christians or Evangelicals. The average lay Jew looks upon the Scriptures as quite apart from all other products of Jewish literature and, rightly or wrongly, assumes that the whole of Judaism is there in the Book and that anything that deviates from the Scriptural religion cannot possibly be binding or Jewish. Schechter is quite free to confess that, though much given to the admiration of the masters of Jewish learning in the nineteenth century, he is quite ill at ease with this fashionable attitude of exalting Tradition at the expense of Scripture. We who knew him may even say that, as his mood varied he now allied himself with the Traditionists, now with the Scripturists.

There must be a middle course. I am not an ecclesiastic and I have not the least inclination to found a party. But I know that the thoughts I utter will find an echo in many thinking Jews. To that extent, a school is in process of formation and its progress cannot be impeded by an opposition based upon expediency. What proverbially happens to the man who attempts to sit upon two stools may be the fate of this central position. That position is not dictated by practical issues, though it has a bearing on them. It is rooted in learning, in Jewish learning, in one that regards the process of Judaism as one, from the begining to this day. Everything that was produced by the Jewish mind comes fitly within its purview. You cannot apply to a work of the Middle Ages scientific method and then refuse to apply it to the Scriptures. But it is not a question that really depends upon us. Bible studies in the nineteenth century have been largely in the hands of Christians. We cannot find fault with Christians if they look upon the Hebrew Scriptures through the glasses of their own body of Scriptures. A great mass of literature has been built up to demonstrate that the study of the very making of the Hebrew Scriptures reveals the justness of the Christian estimate of them as at best a preparation for the higher form of religion. The Law followed the Prophets, so they teach, thus inverting the traditional order; Judaism is the successor to the Law, Christianity to the Prophets. This view would not concern us, were it not for the fact that it is popularized and that Jewish laymen find it impressed on themselves, for the simple reason that there is no other view to counterbalance it.

For, be it said, in all clearness, that merely ignoring the view just described or ruling it out of court by the gesture of the hand will not refute it. Our Jewish young men and women rightly look to us to give them a Jewish verdict. There is, at present, no corporate Jewish opinion on the subject. What passes for the traditional account will not suffice for the ''perplexed of our own times.'' As a Jewish scholar put it, you cannot come to the present-day generation and tell them that David peaened prophetically the Psalm ''By the rivers of Babylon we sat.'' And yet, it is the bounden duty of the Jewish scholar to encourage the study of the Bible, but from a point of view which shall endeavor to bring out the spirit in the traditional account, not the letter. It must be shown that Bible and Tradition are one and the same process. The Broad Synagogue will take its stand upon the living Jewish consciousness which is itself the result of spiritual forces that lie at the basis of the Written as well as the Spoken Word. With the High Synagogue we are conformists, as, indeed, a gentleman always conforms. But the motivation with us will be different. We shall not idle away our time in the pursuit of beginnings. The fruit falls from the tree, the root deeply imbedded and twisted, will not yield it to us. What we came to be is the absorbing study. And true historicism will show that we came to be through a process of conflicting parties and opposing points of view, that, at no time, whether in Biblical or post-Biblical times, were the extremes allowed to dominate Judaism, that in every cross-section of our spiritual existence it is the middle position that won the day. Both the Written and the Spoken Word is a composite. The Judaism that lives and that will live is a composite. We have always had divisions in our midst; that which was ''in the name of Heaven'' survived. History, that is posterity, establishes the claim of a division to abiding force. Even the prophet must submit to the verdict of history. It is in the nature of conflicting opinions that they will exaggerate their positions and almost make caricatures of them. Petrification is just as bad as putrefaction. Where there is no conflict there is stagnation, there is death and no life. But we would ask the contending parties to be tolerant of each other and to put the weal of the whole body of Israel and of Judaism above the interests of either party. And that, we hope, will be achieved by that large body of men and women who will not swear upon the words of any master or ecclesiastic, who will refuse to be indoctrinated, who must be taken in the confidence of the scholar and into his workroom, and there be shown how the extremes vanish at every stage of Judaism and how neither the High nor the Low Synagogue will command our allegience, but only the Broad Synagogue, which is the ancient Synagogue consciously apprehended in the light of a reverent, yet open-minded study of Written and Spoken Word alike.

Warning

A communication from Salt Lake City states that the local community has been imposed upon by one Harry Carson who claims to have been recently discharged from the Federal prison at Fort Leavenworth, and to have been formerly a member of the Order. He appealed to members of Peixotto Lodge for assistance in securing employment. He was aided by the members in this respect, but a few days later, forged several checks, signing the names of members who had aided him, and hurriedly left the city. Carson is 5 feet 6 inches tall, weighs about 150 lbs. and has a supposedly crippled left hand.

Members of the Order in other cities should wire the sheriff of Salt Lake City on receipt of any information as to Carson's whereabouts.

Current Events

By

Gotthard Deutsch

THE outstanding news of the last month is the action of the Supreme Council of the Allied Nations, held in San Remo, which gave to England the mandate over Palestine, declaring it "the National Home for the Jews" (April 24). Zionist papers in this country were jubilant. The "Juedisches Tageblatt" appeared in festival garb, and a mass meeting in London declared the long-cherished dream of the Jewish people realized. Conversely the Board of Governors of the Hebrew Union College protested against the supposed attempt to "declare American Jews citizens of Palestine . . . without their consent" (April 30).

According to the report of the gospel, John the Baptist sent messengers to Jesus, asking him: "Art Thou He that is to come?" The historically minded reviewer will ask himself the same question. Is the name "National Home for the Jews" without changing the status of the Arabs and with Great Britain as the real ruler, indeed the realization of the Jewish state of Herzl? Is the fact that an American Jew may live in Palestine and exercise there the right to vote without losing his American citizenship, being what international law called "sujet mixte," as the Princes of Hanover were peers of England, really a question mark placed after the designation of American Jew, provided that this interpretation of the San Remo oracle is correct?

A Dream When One Waketh

The realities, coming from Palestine, are by no means pleasant. "Tog" (April 18) reports that the Arabs threaten pogroms all over Palestine if the Zionist Commission is not sent out of the land, which General Allenby promptly refused. Bonar Law, in reply to an interpellation in the House of Commons, expressed his full confidence in General Allenby's ability to keep order in Palestine, but stated officially that the disorders lasted three days (April 4-6) and that the losses were two dead and 186 wounded (April 15). Of the latter a few are said to have died since. He also stated that England stands by the Balfour declaration, in this way emphatically denying the report of the London "Times" that the United States Department of State suspected England of a double deal with Prince Feisal and the Zionists. Israel Zangwill, on the other hand, claims that the British authorities had previous notice of trouble brewing and criminally neglected to take precautions. Joseph Cowen, the Zionist leader, even went farther and charged the British officers in Jerusalem with having participated in the pogrom and having acted like "Huns and barbarians." Zangwill's statement seems to be proven by the undeniable fact that European papers reported at the end of March a statement of Mr. Jacobus Kann, the Dutch Zionist leader, who, upon his return from Palestine, told representatives of the Jewish press that the Arabs displayed an ugly temper.

Jerusalem and Jitomir

Wladimir Jabotinsky, the real founder of the Jewish Legion, was sentenced to 15 years' imprisonment. The fact seems perfectly true. About the reason we have not official information. One report has it that Jabotinsky was sentenced for having armed the Jews for self-protection. Another report has it that he aspired to the laurels of d'Annunzio and planned a Jewish army for the conquest of a genuine Jewish state. In a Jewish mass meeting, held at London (April 27), Col. Patterson, the commander of the Zion Mule Corps, paid Jabotinsky a high tribute, and declared that he was the victim of a frame-up. Max Nordau demanded at the same meeting the immediate liberation of the imprisoned hero, and in Jerusalem signatures to a petition were circulated, which the rabbis permitted to sign on Sabbath, an aged rabbi giving an example by signing it in the synagogue. This would be an interesting case for the Great Sanhedrin, which is once more planned in the Holy City. It seems incredible that British civil, or even military, authorities should imitate the late czarist government, which had Jews in Jitomir arrested after the pogrom of 1905 for organizing a self-protective society.

The British mandate includes Mesopotamia, and this probably will bring us closer to the distant brethren in Mosul, near the ruins of old Nineveh, in Bagdad, the seat of the Geonim, and many other historic places. The Jewish population of Mesopotamia is estimated at 88,000 souls, of which Bagdad contains more than half. The present writer cherishes the fond hope that in this marshy country a dry place will be found where old manuscripts of the Talmud may be discovered, confirming his proposed textual changes in certain difficult passages of the Talmud. British capitalists may have other hopes.

Low Latin

Magyars were always fond of medievalism. Their magnates used to wear furs, precious stones and similar paraphernalia on gala occasions, and for a long time they talked so-called Latin in their so-called parliament, and even now they have any number of Latin designations for high offices. To the same class belongs their habit of calling the police "brachial force" (vis brachialis). It is indeed highly appropriate that they maintain this tradition, for the "brachial force" is conducting itself in typical medieval style. The brutality of this strong-arm squad was so objectionable that foreign laborers employed in Budapest protested so emphatically that the government found it necessary to give the leader of this police force, Ostenburg, a leave of absence. Before their departure these re-awakened Christian Magyars, as guardians of public order, went through the streets, conducting themselves as worthy descendants of Attila. Respectable Jews were arrested, taken to police stations, undressed, robbed and beaten; women pleading for their husbands were shamefully treated. The prisons are filled with Jews dying from starvation, and 800 Jews are said to have disappeared in Budapest alone.

Don't Tell in Gath

Real publicity, when it harms anti-Bolsheviki, be they Poles or Magyars, is somewhat inconvenient right now. We saw it in the case of the butchery of Pinsk, which was so apologetically presented by the American commissioners, Jadwin and Johnson. Some Jews had the courage to write to the Supreme Council, submitting a few specimens of the re-awakened "vis brachialis", and Count Apponyi, Hungary's representative at the peace negotiations, an inveterate clerical, though fair-minded, warned his home government against the dangers incurred by such provocation of public opinion, which, in the long run, even anti-Bolshevik politics could not ignore. Premier Simonyi-Samadam, who (March 17) succeeded the bloodhound Friedrich, read the statement in the House of Representatives, and rather frankly declared that the fun of killing a few Jews was not worth the loss of territory. The "re-awakened Magyars" in parliament woke up and blamed it all on the Jew-ridden press, which spread lies about Christian Hungary in foreign countries. No amount of hypocritical talk about the Jewish communists will be able to deny the fact, proven by documents, that the editors of the socialist paper, "Nepszawa," were assassinated on Feb. 17, after an order of the government of Feb. 13 had directed the "vis brachialis" to watch this paper and take "appropriate measures." It is further a fact that Jewish physicians are afraid to answer night calls. It is a fact that a Jewish student, wounded in the war and decorated with a gold medal for bravery and wounded a second time, when on duty in the fight against the communist government, was clubbed out of the university when he attempted to register. It is reported—and, under the conditions we must believe it—that one Samuel Kohn was arrested in Budapest for a supposed irregularity in his papers, and on the next day the police reported that he had committed suicide. The fact was that that police had taken him to the roof of the cathedral and thrown him down on the street. Such "involuntary suicides" have happened repeatedly, though in a less spectacular manner. Rabbi Immanuel Loew, of Szeged, was arrested on the charge of libeling the government because he signed a report enumerating some of these atrocities. Loew is 66 years old, has been rabbi of Szeged since 1878, when he succeeded his father, who was the pioneer of Magyarization among the Jews. Some years ago he declined a call as Chief Rabbi of Vienna out of patriotic motives. It is reported that the government found in Rabbi Hevesi of Budapest a witness for the defense. We shall wait before passing an opinion.

Midjan and Moab

The fine observation of the Midrash, popularized by Rashi (Num. 24:4), that the bitterest enemies come to an agreement when they attack the Jews, comes true again in the case of Poland and Hungary. The anti-Semitic publicist, Desider Szabo, said to a reporter of the Jewish paper, "Mult es Joevoe," that he looks for the legalization of pogroms in the same way as war between two nations is legalized. The identical statement was made by the Polish publicist Andrew Niemojewski. The theory has been put into practice in various Galician cities, as Cracow, Kolomea, Brody and Tarnopol. Details are still missing. Ritual murder charges, the old trick for stirring up the fanaticism of a bigoted population, was tried again by the Poles in the Lithuanian cities, Poniewez and Wolkowishk. It is really inconceivable how people expect to be taken seriously with such theories when the census proves that Poland has 1,770,000 Jews, equal to 14 per cent of the total population, forming in Warsaw alone about 300,000, or one-third of the population, and in various provincial towns 50 to 80 per cent. While Polish patriots are treating the Jews as alien outlaws in the land where their fathers have resided for centuries, they are in foreign countries treated as Poles, and as such expelled or threatened with expulsion in Berlin, Munich, Vienna and Paris, let alone Hungary. In Upper Silesia, where they are feared as favoring the German cause in the impending plebiscite, the French troops aided the Poles in assaults and arbitrary arrests. The surprising delay of the publication of the report of the British Commission to investigate the pogroms in Poland, on which Mr. Kenworthy interpellated the government, seems also inspired by a desire to protect Polish, respectively allied, political interests, regardless of the principles of humanity. The farce of the protection of minorities in the treaty of Versailles becomes daily more evident. Jewish bakers in Praga, a suburb of Warsaw, received a warning that their licenses would be withdrawn if they kept their stores closed on the Sabbath. In Drohobycz a meeting was closed by the police because a member of a Jewish delegation in Paris, Dr. Leon Reich, made an address in Yiddish. An interpellation by the Jewish members of the Sejm why Jewish children did not receive any aid from the relief fund sent from America was answered by the minister with the lame excuse that certain irregularities were caused by incomplete statistics.

Neighbors and Satrapies

Yiddish papers publish appallingly large lists of the victims of the pogroms in the Ukraine, and Rabbi Mirken, who fled from the Ukraine to Szavli, reports that he saw with his own eyes how Denikin's heroes forced Jewish parents to drink the blood of their children butchered before their own eyes. The Jews of Kiev sent out a heartrending appeal for aid, urging that relief come at once, or epidemics and starvation will have made all aid unnecessary. After the strange report, noted in the last issue, that the soviet government appropriated several millions of roubles for the publication of a Yiddish encyclopedia, we are treated to another surprise. We are informed via Switzerland that the same government, in a circular, ordered the suspension of all Jewish communal organizations on the ground that the religious influence over the Jewish proletariat keeps them from joining the bolshevik party.

The Seed of Junkerism

The term "democracy" has proven a most remarkable adaptability. The old conservative party of Germany metamorphosed itself into a "National Democratic Party," which, in its platform, is kind enough to admit Jews to public office, but only in proportion to their number. Its branch in Mecklenburg, the classic home of junkerdom, goes a little farther and excludes Jews from membership. But even those who are not officially affiliated with this peculiar brand of democracy occasionally show their colors. General von Seeckt, the commander of the Berlin forces, had, one day, all Polish Jews—officially they were, of course, designated as foreigners—arrested, kept them in prison for a day, fed them on starvation rations, and charged them board after they were dismissed. He "accidentally" selected the Jewish Sabbath for this raid. It is somewhat reassuring that such brutal acts are condemned by the poet Herbert Eulenburg—a non-Jew—who, in a public declaration, points to his warning in the early period of the war against similar brutalities committed against the Jews of Poland, who were bound to influence American public opinion against Prussianism.

The Choice of the Nation

It seems that the most vehement anti-Semitism is found among the students at the universities, where again agitation is primarily directed against foreign Jewish students. The Prussian minister of education, Haenisch, declared that he believed in a liberal policy with regard to aliens, but he could not deny that there was some ground for irritation when foreigners occupy the best places in laboratories and demonstration halls and, by their industry and frugality, become dangerous competitors of their colleagues in the professions. The "Freie Studentenschaft" of Greifswald excludes Jews from membership. If this term—nobody can be sure of the meaning of such terms

In these days of recoined euphemisms—means what it used to mean, it would prove that the liberal element of the academic youth has turned reactionary, like the Burschenschaft of old, which, after Waterloo, was the bulwark of liberalism against the "Korps," which was the center of reaction, but in the course of the anti-Semitic movement after 1880 became anti-Semitic and Chauvinistic. The "Freie Studentenschaft" then, as we can see in Sudermann's "Sturmgeselle Sokrates" meant the liberal element in opposition to the reactionary "Burschenschaft." Judging from the latest reports, it has followed the course of its predecessor. It is not without significance that the movement is manifested in Greifswald, for this university had in 1884 a Jew, Behrend (1833-1907), as dean. He was one of Germany's leading jurists and served for years as justice of the Supreme Court (Reichsgericht) in Leipsic.

A Commentary on the Sermon on the Mount

The Prussian diet debated on the division of the private property of the Hohenzollern dynasty from the state's property. In the course of this debate, member Oscar Cassel said: "I am a Jew, and while my ancestors suffered for centuries injustice from the kings of Prussia, I am for absolute fairness in dealing with this question." It is worth while recalling on this occasion that Frederick William I said in his will (1722), in which he left this advice to his successor: "The Jews must be oppressed for they betrayed Jesus Christ, but it is always good to have a limited number of them, for they come handy when you need 20,000 to 30,000 thalers 'vor euren plesir'." His son and successor, Frederick the Great, who, in 1870, ordered the expulsion of numerous Jews from the newly acquired Polish territory, for he wanted "mehr Menschen und weniger Juden", ordered, in 1773, that the Jews of Berlin pay 10,000 thalers to a burglarized bank because among the burglars was one Jew. Upon the protest of the Berlin Jewry that they were no party to the crime and they surely could not have prevented it, since the police, charged with the duty to prevent crimes, could not do it, the king merely replied: "Es muss bei dehm gesetze bleyben". We read in the gospel (Matthew 5:3): "Ye have heard that it was said, an eye for an eye, but I say unto you," etc. The commentary, given by the Jew Cassel on one hand, and by the recently established union of Catholic nobles of the Rhineland, which passed a resolution to curb the "rassenfremde" elements, on the other, does not make the Jew afraid of the test of the gospel: by their fruits ye shall know them. Justice requires that in this connection we take notice of a glowing tribute paid by Professor Paul Natorp, of the University of Marburg, to his late colleague, Hermann Cohen, in a memorial address. "If absolute loyalty," says Natorp, "be a German virtue, this Jew was German as were very few. He was a Jew, not merely from 'Pietaet,' but from the conviction that Judaism has its place in the spiritual life of humanity."

Afflicted Anatoth

In a clever pun on Isaiah 10:30, the Midrash (Lam. Petihta 1) makes the prophet say to Israel: "If you fail to heed the terrible lesson of a calamitous war, the prophecy of the man of Anatoth (Jeremiah) will come true in all its horror." An Austrian Jewish poet, Arnold Zweig, has, in a masterly drama. "Jeremias," tried to interpret this lesson to his countrymen. They evidently fail to grasp it. The Christian socialists, both in the diet of Lower Austria and in the city council of Vienna, continue as in Lueger's days to befog the popular mind by continuing their agitation against the Jewish refugees in Vienna as the source of all trouble. A "Catholic Day," held in Vienna, March 25, heard the same old song of the socialists held in the leashes of international Jewry who overthrew the "glorious dynasty, who, on the eve of its collapse, still offered its homage to the eucharist savior." On the very same day one of its champions, Prince Alois Lichtenstein, died. He was the powerful ally of Lueger, and, as if history had intended a prank, his wife, Hannah Klinkosch, was a Jewess whose uncle, Reb Yossef Preisach, of Presburg, was quite proud of his affiliation with a sovereign family.

An obscure report from Czecho-Slovakia informs us that the Jews will not have a representative in the first parliament of the new republic. The information is not quite intelligible, for we were under the impression that the Jews would register as a separate nationality, and thus be entitled to a proportionate representation even if their candidates should not obtain a majority in any electoral district.

A Reminder of the Golden Rule

The "Sankt Josephsblatt," of St. Benedict, Ore. (April 16), reports terrible atrocities committed by the Rumanian authorities in the newly acquired territory of Transsylvania. One of the many acts of brutality committed against Roman Catholic priests shall be recorded as typical. A Jesuit priest was taken from a railroad train, given 25 lashes and asked to cross himself. When he did it according to the Roman ritual, his face was slapped until he complied with the order to make the sign of the cross according to the Greek ritual, and when he had done so, he was slapped a few more times in order that he should not forget it. The fathers of St. Benedict might take a lesson and recommend to re-awakening Hungary and to re-awakened Poland the enactment of the rule: "Whatsoever ye would that men should do unto you, even so do ye also unto them." We Jews, being more modest in our demands, are satisfied with Hillel's formulation not to do unto others what we do not wish others to do to us. The latest reports are somewhat more favorable to the deceased senator Jacob Hecht. It is said that, while timid in asserting the rights of the Jews, he was indefatigable in his intercession on behalf of individual Jews who were the victims of official persecution. It is also reported that Benno Straucher, former member of the Austrian Reichsrat as Jewish nationalist, will be a candidate for the vacant seat of Jacob Hecht, whose election was practically an appointment by the government.

Miscellaneous News

The Jewish Congress, a creation of the Jewish problem, as it had developed before America entered into the war, and when Czarist Russia had the promise to hold not only her territory but to receive Prussian and Austrian Poland in addition to Constantinople, thus obtaining control of another very large Jewish population without being obliged to give any guarantee as to its treatment, is to be revived under an entirely different aspect of the situation. It is called for June 6. The convention will have to prove how it will conquer its place as representative body of all American Jews.

The Sabbath bill, which was to exempt Sabbath-observing Jews from some of the restrictions imposed on Sunday labor, failed to pass the senate of the state of New York. It is sad and somewhat illustrative of the claim of Jewish world dominion that such an act of justice and a consistent application of the secular nature of the state failed to receive recognition in the state of the union which has the largest Jewish population. It is, however, regrettable that Rabbi Drachman and Mr. Isaac Allen, of Brownsville, a district represented in the Assembly by one of the five disbarred socialists, should have stooped to low politics in defending this act of justice. Rabbi Drachman said that such a bill was needed to prevent bolshevism, and Mr. Allen justified it on the ground of its effect on curbing socialism. Leaving aside the undeniable fact that Jewish radicals are, to a great extent, the product of strictly orthodox homes, it is prostituting religion to offer it as a prop to a political machine. It is, under these conditions, gratifying to record the action taken by the Orthodox Rabbinical Convention, assembled in Lakewood, Apr. 20 which sent a cable to San Remo, pleading for peace and for the realization of the Balfour Declaration. This was a considerable step forward compared with other conventions which restricted their activity to petty ritualistic questions.

Another one of the periodically recurring melodramatic attempts to atone for Spain's crime in 1492 is reported. Senor Raphael de Roda, of Madrid, delivered a lecture in which he recommended better relations between Spain and the Jews of Morocco. We have had various such bids since 1881, and the fact remains that the population of Spain is too bigoted and the land too much ruind by centuries of misgovernment to afford any immigrants, let alone Jews, a fair opportunity for a livelihood.

Obituary

American Judaism, and especially the Independent Order of B'nai B'rith, mourns deeply the loss of Samuel Grabfelder (April 17), the devoted worker for the National Home for Jewish Consumptives, one of the proudest achievements of the Order. Brother Grabfelder's pleas for his favorite institution will be sadly missed at the conventions of District No. 2.

From Vienna the death of Adolf von Nassau, at the advanced age of 86, is reported. Herr von Nassau, whom the catastrophe of 1918 deprived of this so much coveted little word "von", was, years ago, one of the editors of the Neue Freie Presse. His wife was the daughter of Hazan Fisher, assistant to the famous Sulzer, who was quite proud of the fact that he probably was the only Hazan in the world who could boast of an ennobled son-in-law. A genuine tribute to Jewish achievement is the appreciation of the late Moritz Benedikt, published by the viciously anti-Semitic Vienna Reichspost, which calls Benedikt a man of rare information and one of the most prominent figures in Austrian politics. Benedikt, whose death was briefly referred to in the last issue of the B. B. "News", died March 18.

He Paid His Dues

The bulletin of an eastern B'nai B'rith lodge contains the following story, which is good enough to reprint:

"Rebbe" Isaac Goldzwicker was an active member of his "school" and the secretary of Akiba Lodge, I. O. B. B. As an ardent Ben B'rith and secretary, it was his duty to look after the lodge dues from members, which worried him a great deal. Particularly delinquent was Jacob Quellwasser, one of the well-to-do men in the community.

One day "Rebbe" Goldzwicker met Jacob Quellwasser's son, Schmul, and addressed him as follows: "I will ask you a question, and if you cannot answer it, ask your father. Why did Abel kill Cain"?

Schmul could not answer, and reported this to his father. The latter soon met the "Rebbe" and said: "Rebbe, bin ich meshugge, oder bist du meshugge. Abel did not kill—"

"Aha, aha," said the "Rebbe", "it's already over 3,000 years since Cain killed Abel and you have not forgotten it, but that you owe for last year's dues to the lodge, you have forgotten".

Salt Lake City, Utah

The Intellectual Advancement Committee of Peixotto Lodge No. 421, has selected a number of well known local speakers who will appear on a lecture program. The first lecture was delivered on May 4 by Harry Rosenbaum who, for fourteen years was connected with R. G. Dun & Co. Mr. Rosenbaum spoke on "The Moral Basis of Credit". That the subject was vitally interesting to his audience was shown by the large number of questions asked of him by the members and the interesting general discussion which followed. The membership drive of Peixotto Lodge is making good progress and has been assisted materially by the interesting programs which the Intellectual Advancement Committee is providing.

Memorial Services for Samuel Grabfelder

Memorial services, in honor of Samuel Grabfelder, former President of the National Jewish Hospital for Consumptives, were held April 30 in Temple Emanuel of Denver.

The temple was crowded with admirers of Samuel Grabfelder, who were eager to pay him honor. The Board of Managers of the National Jewish Hospital for Consumptives, the Medical Advisory Board and staff, the nurses, and other hospital employes, in solemn procession, marched down the middle aisle of the Temple as the memorial services began. The entire congregation arose to recite the Kaddish prayer for Mr. Grabfelder.

Addresses were made by Dr. Robert Levy, Chairman of the Medical Advisory Board, who dwelt upon Mr. Grabfelder's great appreciation of the medical work of the institution. He spoke of Mr. Grabfelder's great generosity to the National Jewish Hospital, which was crowned by his gift of the Grabfelder Medical Building, in which the research work of the hospital is conducted.

Mr. Joseph S. Jaffa spoke of Mr. Grabfelder's perennial youth, and how he was alive to all human interests.

Mrs. S. Pisko, Secretary of the hospital, spoke of the early struggles of the hospital and of Mr. Grabefelder's prophetic vision in seeing, in the years to come, the establishment of a great national institution; and the pledge that his co-workers carry on until such a time when the great white plague shall be conquered.

Dr. Philip Hilkowitz, President of the Jewish Consumptives' Relief Society, brought a message of sympathy from the sister institution, and spoke of the imagination of Samuel Grabfelder in seeing the day when great results would follow the pioneer work of the hospital.

Dr. Wm. S. Friedman, Rabbi of the Temple and Chairman of the Board of Managers of the hospital, spoke of Mr. Grabfelder as a philanthropist, as a lover of all mankind, and urged emulation of his example and influence. Dr. Friedman said that Samuel Grabfelder was a type of the noblest manhood, because he was a loyal Jew. He said that financial success meant moral responsibility to Mr. Grabfelder, and prayed that the transfigured spirit of Samuel Grabfelder might descend upon countless thousands.

The choir of Temple Emanuel rendered appropriate music.

Albany, N. Y.

On April 18 the Degree Team of Springfield Lodge journeyed to Albany and initiated a class of candidates into Gideon Lodge No. 140. Several members of Pittsfield Lodge were also present and assisted in the degree work. The B'nai B'rith Live Wire, a publication issued by Springfield Lodge, states:

"Our boys will be ever mindful of the splendid welcome which the members of Gideon Lodge gave them, and will never forget the good time which they had in Albany. We hope that we will be able to reciprocate the excellent reception which the degree team was accorded and we record a vote of thanks to the brethren of Gideon Lodge for their appreciated and brotherly hospitality."

News from London

By Our Correspondent, DR. M. EPSTEIN

London, April, 1920.

THE Chief Rabbi has suddenly become the center of interest. Quite unexpectedly, he was taken ill some little while back, and had to undergo an operation at very short notice. Manifestly his work was left as it was, hanging in mid-air, and people all of a sudden recognized that the Chief Rabbi existed. Fortunately, he has some excellent assistants, and many a wag is asking why they could not do his work in normal times, and whether it is really necessary to keep up so expensive an office. But these are only wags; the majority of people, however, would not be happy without the consciousness of the existence of the Chief Rabbi. The whole community unites in wishing him a speedy recovery, not only because that in itself is a desirable thing, but also because in the autumn he has been booked to make a tour of the Empire. The United Synagogue authorities have decided in their wisdom to send the Chief Rabbi and Mr. Albert Woolf to various parts of the Empire in order to stir up interest in the War Memorial.

The Honor List

The life and soul of the War Memorial has just been honored by the grant of a knighthood, and Mr. Waley Cohen that was is now Sir Robert Waley Cohen. The honor thus conferred has been universally approved, for not only is Sir Robert one of the leading men in the community, but in the city he is regarded as a man of great promise. In that same honors list were also included the names of two other communal workers, namely, Mr. Albert M. Woolf, the Senior Vice-President of the United Synagogue, the Chief Rabbi's traveling companion around the world, and his own brother, Mr. Mortimer Woolf, who did so much for the Belgian refugees.

Palestine Report Awaited

Another name looming large on the horizon just now is that of Mr. Herbert Samuel. Mr. Samuel is expected home from Palestine shortly, and both the supporters and the opponents of the Zionist movement are eager to hear what his impressions are, and his views as to the future of that country. Needless to add, the recent troubles have created a stir among all sections of the community. Whatever may be the ultimate fate of the country, it is clear that the Arabs, by their conduct, have shown themselves incapable of carrying on a civilized government. No doubt Mr. Samuel will have much to tell us on the subject, and his report will find very many readers.

United Synagogue Report

The annual accounts of the United Synagogue show that the year 1919 has been prosperous. Of the 17 constituent synagogues, six only showed deficits. The gross revenue of the Institution was £71,000 and the expenditure £66,000. One of the most interesting facts in the report is that the number of charity funerals declined in 1919 to 229 from 423 in 1918. This fact is held to indicate a decrease in poverty, and the material improvement of the position of the poor is undoubtedly a welcome sign. Moreover, this is the fiftieth annual report of the United Synagogue, and the executive authorities are preparing a history of the Institution to be published in due course.

The Literary Revival

The literary revival, to which we have called attention on more than one occasion, is showing signs of permanence, and one of the indications of its reality is the revival of the Union of Literary Societies, a body which went to sleep at the outbreak of war. Years ago this Union was particularly helpful in giving an impetus to literary society work in the provinces by supplying lecturers and bringing the metropolis into contact with the outlying parts of the country. It is felt that the good work which the Union accomplished in the past might well be continued, hence the attempt to breathe life into the organization once more. It is a pleasing thing to observe that young people are the prime movers in this particular revival. Young people, too, are coming to the fore in literary output. There is a veritable renaissance, at least so far as publications are concerned. Besides the weeklies and the monthlies already in existence we are now to have a new magazine published by the orthodox wing under the style of *Benzakkai*. The young Zionists, again, are likewise putting forth literary fruit in a monthly to be called *The New Judea*, and lastly, we have to record the appearance of a somewhat curious weekly, *The Jewish Journal of Commerce*, which describes itself as "the new bi-lingual export and import trade paper devoted to the interests of manufacturers, merchants and agents." It is strange to observe this journalistic movement, which runs parallel with the literary outburst, not only in this country, but throughout the whole of Europe. If, as has been remarked, the war has resulted in making our young people more seriously inclined, that, at any rate, is something to be grateful for.

Jewish Libraries

Not only is there this revival of interest in literary output, but there appears also to be an increased demand for books, and the Union of Jewish Women has just opened a library of its own, which was founded some years ago by the late president of the Union, Mrs. Nathaniel Cohen (the mother, by the way, of Sir Robert Waley Cohen). The library is intended primarily for the guidance of parents and teachers in choosing books for children, the cause which the late Mrs. Cohen had very much at heart. A catalogue has been prepared, classified according to subjects and according to the ages for which the books are suitable, and comments are included showing the character and tendency of each book. Unquestionably a library of this kind, comprising, as it does, prayer-books and novels, sermons and poetry, philosophy and biography, is a rare acquisition which deserves special notice. Teachers are also receiving attention from the Union of Religion classes, which have long felt the want of adequately trained teachers. The Union is arranging a summer school at Oxford, which will be conducted by Mr. Herbert Loewe, of Exeter College. The aim of the summer school is to combine a holiday at Oxford with intensive training in Hebrew and religious subjects. If the experiment proves successful there ought ought to be great scope here for further growth. The promoters of the summer school were greatly encouraged by the reports of the success of similar institutions in America.

Palestine Visitors Return

Two visitors from Palestine have just left London. One is Mr. Norman Bentwich, who holds a high judicial position under the present administration, and has enjoyed a well-earned rest; the other is Mr. Ittamar Benavi, whose sparkling eloquence has delighted many audiences, and whose winning personality has gained not a few supporters of the cause which he has at heart—a Jewish Palestine. It is good to welcome visitors of this character from abroad; it tends to lessen the feeling of insularity which comes naturally to those who live in this island of ours.

The Book of Honor

An interesting publication has just been announced, "The British Jewry Book of Honor," edited by the Rev. Michael Adler, who was Senior Chaplain to the Forces during the war. The book contains the names and photographs of over 50,000 Jews from the United Kingdom, Canada, Australia, New Zealand, South Africa, and elsewhere, who fought in the war. Field Marshal Earl Haig writes of this book, "the British Jewry Book of Honor is a striking testimony to a fact which every soldier will gladly recognize, namely, the loyalty with which British Jews of every class came forward to fight." Mr. Winston Churchill, our War Minister, says, "I can truthfully say that this record is a great one, and British Jews can look back with pride on the honorable part they played in winning the Great War." Mr. Herbert Samuel speaks of the book as "a record for ourselves and our descendants of those who fought and suffered, of those who won honorable distinctions by their service, and of those who, through their sacrifice of life itself, are the most honored and distinguished of all."

Official Exoneration

It has been suggested in several quarters, some of them official, that Jews were concerned in the murder of the Czar. This has been categorically denied by Mr. Starinkevich, who was Minister of Justice in the government of Omsk. This gentleman declares that the official report on the inquiry into the murders instituted by the government of Omsk established the fact that, while the number of persons directly or indirectly concerned in the case of the assassination of the imperial family was rather considerable, there was not among them a single person of Jewish descent.

The Conquering Jew

Another anti-Jewish legend is thus dissolved like smoke. Mr. Israel Zangwill recently dispelled the legend of the "Conquering Jew." At the service of the Free Religious Movement for World Religion and World Brotherhood, Mr. Zangwill preached a sermon in which he said that, as the blood accusation had become too grotesque for the more cultured anti-Semites, and as religious persecution is out of date, it was necessary for those who nursed hatred for the Jew to invent some new accusation, and so they had recourse to the legend of the "Conquering Jew." As a matter of fact, Mr. Zangwill said it was not the Jew who had aimed at the conquest of the world, but the world had aimed at the annihilation of the Jew. "The old prophetic power that had manifested itself in the race in Babylonia and Jerusalem is not yet dead. Both France and America, as well as England, have recently produced Jewish poets who are carrying on the tradition, who behold with righteous horror the deeds of the Gentile nations, and who still feel that it is Israel's mission to bring about a Holy League of Nations, a millennium of peace. In that sign Israel will conquer, and that is the true legend of the conquering Jews."

Settlement Activities

The Jewish Settlement in St. George's in the East is now an established fact, and Mr. Henriques, the warden, can cogratulate himself on the success of some of the public lectures which has has provided for the residents in the neighborhood of the Settlement. It is reported also that quite a large gathering celebrated the Seder evening during the recent festivals, and the little synagogue attached to the Settlement was fairly full at the services. What with this settlement and the re-opening of many old Boys' Clubs, as well as the establishment of several new ones, the youth of the East End should find ample scope for spending their leisure in surroundings which are cheerful and attractive. We cannot have too many of these social movements in our midst, and we are glad to see that one of the most energetic members of the London Lodge, Dr. Israel Feldman, is connected with the most successful of these new clubs for young men.

London Lodge, I. O. B. B.

It is pleasing to report that the membership of the London Lodge shows signs of increase, and if we go on at the rate of the last few months it ought to be possible to look forward to the day when more than one lodge will be established in London. Still, this is somewhat distant; and if the solution of another problem likewise lies in the future, at any rate the realization of this may come comparatively soon. We refer to the possibility of the Lodge inhabiting a building of its own. As yet this may be a dream, but many a reality has had to start in the realm of dreams, and we hope this will be one of them. So far, one can chronicle this year a great revival of interest in the work of the Lodge, and we believe that all members are filled with a zeal for the ideals of the Order. But Rome was not built in a day, and our plans may take some time before they reach realization.

Mobile, Ala.

Col. Nathan Horowitz, U. S. Army, has been notified by the Adjutant-General of the Army of his admission to the National Order of the Legion of Honor of France.

Col. Horowitz, now stationed at Fort Strong, Mass., is a member of Beth Zur Lodge, No. 84, of Mobile, joining years ago when he was a lieutenant, and stationed at Fort Morgan, near this city.

Col. Horowitz was one of the first officers to be sent overseas, having 28 months' service there to his credit. After the armistice, he served in the Army of Occupation in Germany, and later was sent as a member of the American Military Mission to Hungary, with headquarters in the city of Budapest.

Jewish Relief Fund

Since the American Jewish Relief Committee inaugurated its non-sectarian appeal for Jewish war sufferers in Eastern Europe in January, 1919, $13,631,004.03 has been raised from Jews and Gentiles alike throughout the country Henry H. Rosenfelt, director of the committee announced. Campaigns pending or now going on will raise the total past the $20,000,000 mark, Mr. Rosenfelt reported.

Included in the recent contributions, toward all of which Gentiles were liberal donors, were the following state campaign totals:

Georgia, $350,000; Louisiana, $130,000; Delaware, $155,000; Ohio, $1,438,000; Pennsylvavnia, $3,198,508; Rhode Island, $230,000; North Dakota, $75,000; Maryland, $760,000; Indiana, $700,000; Illinois, $2,300,000; Colorado, $240,000; Mississippi, $55,821.

Southern California, which is just beginning a campaign for $500,000, has already raised $250,000. A campaign for $1,000,000 begins the latter part of April in Canada.

Palestine National Library

Hitherto the National Library in Palestine has been in the possession of the Jerusalem Lodge of the I. O. B. B., but an arrangement has now been made by which the collection has been transferred to the Zionist Organization while the building continues in the ownership of the Jerusalem Lodge.

Books have been collected in London, Brussels, Berlin, Amsterdam, Rome and also in Russia, and it is urgent that these should be forwarded to Palestine as quickly as possible.

Loan Fund for Foreign Members

The Ben B'rith and His Liberty Bond

NO CLASS of citizens in the United States responded more loyally to the Government's appeal for money to finance the war than did the Jew. They set a high example by purchasing Liberty Bonds to the full extent of their means. The present market price of the bonds is causing many to feel that they did not make a wise investment and influencing others to trade their Government securities for stocks of doubtful value. It is, therefore, very important that, at this time, when so many are throwing their holdings on the market, that we call to mind the facts in regard to Liberty Bonds and Victory Notes.

It should be borne in mind, at the outset, that there is no suggestion in the present price decline that the Government has failed to live up to its bargains with the investors of the nation when it sold the Liberty Bonds and Victory Notes. The Government has paid, and will pay, the stipulated interest on the par value of the securities and will pay dollar for dollar on them when they mature. The security behind these obligations is the honor and faith of the United States and the whole wealth of this great nation. Our present national debt of approximately $25,500,000,000 (against which we hold some $10,000,000,000 of obligations of foreign governments) is the barest fraction of our national resources.

The causes for the present market depreciation of the bonds and notes are not far to seek, and they hold no menace to the permanent value of the securities.

The Bonds and Notes were issued in such stupendous amounts and within such a comparatively short period of time that their absorption by the investors of the country necessarily requires time, with temporary prejudice to their sale value. Like other bonds, Liberty Bonds are subject to market conditions, including the law of supply and demand. When the demand for a commodity is great the price rises; when supply exceeds demand the price falls off. The market quotations on Liberty Bonds have declined chiefly because of the failure of the investing public to have in proportion to the enormous expenditure of capital during and since the war, and particularly for the reason that, of the twenty million Americans who patriotically subscribed during the period of the war, large numbers have been unwilling or unable to retain their bonds after the cessation of hostilities. Many patriotic people bought Liberty Bonds under the impulse of patriotism who have been unwilling since the war was over (although the intrinsic value of the bonds had obviously increased, owing to the successful conclusion of the war) to continue to lend their money to the Government and they forced their holdings upon the market more rapidly than others could save funds to invest, with consequent depreciation in market prices. While some bonds undoubtedly have been released because of the necessities of their owners, it is also very obvious that many have been sold from the prevailing tendency to extravagance and reckless spending for luxuries. Other bonds have been sold in order to provide funds for the purchase of speculative stocks of alluring promise but highly uncertain performance. That selling has been created in considerable volume by the systematic and widespread efforts of get rich-quick promoters and other rascals of like ilk, who have seen a most fertile field among inexperienced investors who became security holders for the first time in their purchase of the war issues of Government bonds.

The present market depreciation notwithstanding, Liberty Bonds and Victory Notes are the best securities in the world to hold and to buy and among the poorest to sell. The sure and unmistakable indication of that fact is the character of the purchasing which goes with the present selling. Bonds of the small denominations are, in large numbers, being taken over from the small investors by those best informed and most experienced in investment matters, the large buyers. Looking at the buying from another angle, a pertinent question is this: Why is it that the bond sharks the country over are spending thousands of dollars for advertising and for office expenses in their campaign to gather to themselves the bonds which are held by people of limited means and experience in investment matters? Obviously, in both instances, the bonds are bought because the buyers realize their present worth and their future possibilities.

The buyers have a true appreciation of the security behind the bonds and of the facts which make for their bright future. The buyers also have in mind the course of other war issues of Government bonds. Take the Civil War bonds, for example. The United States 6's of 1881 were marketed in 1861 at par, and by 1866 they sold for 106⅞ currency. In 1877 they were selling at the equivalent of approximately 110 in gold. The loan of 1862, the first of the so-called "Five-Twenties," were sold at an average price of 100.35 currency, the equivalent, at that time, of about 88 gold. In 1871 they sold at 101.8 gold. The loan of March 3, 1864, the "Ten-Forties," were marketed from 100 to 107 currency. The currency dollar, during this period, averaged in value 49.2 gold. In 1869 they sold at 81.2 gold and in 1878 at 108.1 gold. While it cannot be said that the factors in the cases of these Civil War bonds and the United States issues of the recent world war period are precisely the same, the historical fact is not without its significance. It is certain that the Liberty Bonds and Victory Notes will go to par at maturity, and those best informed in investment matters are firm in their conviction that the Liberty Bonds will go considerably above par long before their maturity.

Our people should hold their Liberty Bonds and buy more as opportunity offers, because it is obviously to their self-interest to do so. These Government obligations afford a good return upon a security which is unmatched for safety and which needs no worry or watching. To unnecessarily part with them now at a sacrifice is the height of folly and, as a business proposition, can be excused only on the ground of ignorance.

Personal welfare in holding and buying the bonds coincides with patriotic duty. The job is not yet finished. We should be willing to lend our money to the Government until the last war bill is paid, for, until it is paid, the war burden is still with us. To throw our bonds on the market not only prejudices the present prices of the bonds which our patriotic partners in the Government's undertaking are still holding, but it also tends to make it harder for the Treasury to solve the financial problems created by the war. For our own interest, as well as that of our Government, we should determine to hold its obligations above barter.

Additional Subscriptions to Relieve Distress of B'nai B'rith Members in Eastern and Central Europe

THE following contributions, in addition to those acknowledged in previous issues of the News, have been received:

DISTRICT NO. 1.

District No. 1 (additional)....$2,000.00

DISTRICT NO. 2.

Mahoning Lodge................$75.00
Youngstown, Ohio

J. Klivans, $25; J. Newman, Henry Shaw, Geo. Issrof, $10; cash, $20.

DISTRICT NO. 3.

Washington Lodge............$ 123.00
Washington, Pa.
Braddock Lodge............ 277.00
Braddock, Pa.
Homestead Lodge............ 50.00
Homestead, Pa.
Abraham Lippman Lodge..... 160.00
Pittsburgh, Pa.
Jephthah Lodge............. 577.00
Paterson, N. J.
New Castle Lodge........... 85.00
New Castle, Pa.
Wheeling Lodge.............. 1,228.00
Wheeling, W. Va.

Ph. Better, H. M. Front, Julius Horkheimer, Louis Horkheimer, J. E. Moss, L. B. Stein, Chas. Wolf, Leo Wolf, Chas. Sonneborn, Max Bachenheimer, $50; B. S. Baer, Jos. H. Baer, H. O. Baer, Max Crone, I. Gordon, S. Gordon, S. Lunstgarten, Jacob Miller, A. M. Rice, Alex Reichbloom, Herman Strauss, Henry Sonneborn, L. S. Good, $25; C. H. Jacobs, Max Schafer, J. Wolf, $20; Dr. Copeland, J. Front, I. Isenberg, R. H. Weinberg, $15; C. Banov, D. Banov, S. Bagran, W. H. Barach, H. H. Better, Max Caplum, I. Goldinger, B. D. Gundling, Harry Hartman, J. Hartman, A. London, L. S. Mischkind, J. Rubin, Saul Sachs, D. S. Ungerleider, A. M. Vatz, O. Wilson, $10; cash, $113.

DISTRICT NO. 4.

Portland Lodge................$22.50
Portland, Oregon.

DISTRICT NO. 7.

Chattanooga Lodge.............$105.00
Chattanooga, Tenn.

DISTRICT NO. 6.

Pisgah Lodge................$2,376.50
Detroit, Michigan.

S. A. Gumm, A. Foreman, Herman Marks, E. A. Atlas, $100; Adolph Meyers, Albert and Jack Golden, Edwin M. Rosenthal, Alvan F. Traxler, Benjamin Jacobstein, $50; Milton M. Alexander, $30; Charles Steinberg, Julius Steinberg, L. Finsterwald, Sam Lachman, Herman Finsterwald, Max H. Finkelstein, Maurice Dreifuss, Sam Meisner, Joseph Nederlander, J. S. Cowan, Jacob Stiglitz, Julius Frank, R. Grosslight, Samuel Lipman, Jacob Caplan, Joseph Modell, Andrew Wineman, Henry Wineman, Sam Summerfield, I. Rosenberg, Abe Srere, Louis Frank, J. H. Goldberg, Sam Selinsky, Joseph Decker, B. Krell, Samuel Heavenrich, Dellis Horowitz, $25; Ben Kramer (additional), Alfred Gach, W. Levyn, $20; M. Harly, Maurice Klein, A. Moss, B. Ketai, $15; L. Streamer, $12.50; H. Steinberg, L. Simon, Nathan Marks, Eli Lightstone, Henry Levitt, Simon L. Segar, C. A. Smith, Miles Finsterwald, Lee M. Ehrlich, Myer J. Davidson, Nathan Robinson, Samuel Frant, A. H. Fineberg, Joe Streamer, Mr. Himmelhoch, Dr. N. E. Kohn, Dr. Emil Amberg, Theo. R. Kelter, Max Kalling, James I. Ellman, Joseph D. Marks, Nathan Lichterman, Joseph Rosenthal, I. Leonard Braun, Jacob K. Berliner, Philip Hirschfeld, Morris Netzog, Jos. H. Lewis, L. Landsberger, Morris Davis, Isidor Peritz, Herman J. Halperin, Samuel B. Kaufman, Samuel Piaven, Albert B. Gittleman, Wilford L. Goldman, Jack Berg, Phil Fineberg, Chas. Rosenthal, Nathan Baron, Saul H. Meister, E. A. Weber, I. Rosenthal, B. Reichstein, Ben Green, Hyman Levy, Barney Morris, Isador Strub, Louis Danto, Louis Cohane, L. A. Weinstein, Dr. H. Goldstick, Robert Finn, H. A. Atlas, David Feldman, Henry Kanterman, Ben Gottlieb, Morris Streamer, Simon Cugell, Samuel Baer, Louis Wolowitz, Silas C. Feinberg, Al. C. Bluestein, L. Steinberg, Wm. Lichtig, J. H. Lopelman, Phil Jacobs, Bernard D. Wyner, J. Frankel, Joseph J. Jacobson, H. Gurovitch, David Tuchman, J. Siegel, G. Hammerson, $10; cash, $124.

London, England

The following extracts from a letter written by Dr. Max Epstein, the London correspondent of the B'nai B'rith News, demonstrates the interest being taken in B'nai B'rith work in the United Kingdom and presages the wide expansion of activities in that country:

"In the first place, you will be glad to learn that our efforts to increase the membership are being crowned with success. Every month we are enrolling ten or twelve new members, and I need hardly add that they are of the right kind. This, in itself, is very heartening, and holds out prospects for the future. Personally, I should like to see at least three lodges in London. The community here could well stand that. But, of course, it is very slow work, though I am not by any means without hope that one day, and that not so very long hence, we may achieve this wished-for result. Another thing we are aiming at, and are already talking about, is the possibility of having a building of our own. We have appointed a sub-committee to go into this question, and this I regard as a first step of great value.

"We have collected for the Loan Fund some £100, and this is at your disposal. We feel that it would not be financially wise to send the amount to America, since there would be a loss on the exchange, but we are keeping it here, and will allocate it on the Continent on your instructions. In this way we should insure a maximum result from the adverse exchanges in Austria and Germany. Please let me know what you would like us to do with this sum, and your instructions shall be carried out.

"With regard to propaganda, we decided to limit our work to three main objects. The first is to increase the membership in London—of this I have already written to you above. The second is to revive the lodge in Manchester, which, I am sorry to say, seems to have gone to sleep. The third is to make a strong effort to establish lodges in Liverpool, Leeds and Birmingham. We hope that before long the resuscitation of the Manchester lodge will be an accomplished fact, and as for establishing the three lodges named, we are already in touch with prominent people in each of these localities, and we shall not rest content until we achieve something.

"I may say that there is a keenness about all our members in London, and, with proper leadership, this should to utilized in the best interests of the Order.

"I had hoped to be able to accept your very kind invitation to be present at the Convention at Cleveland on May 9, but I fear that, in view of my engagements here, there is little chance of my being able to come. Be assured, however, that I shall be with you in spirit, and that in the name of the London Lodge I send the Convention our very cordial and fraternal greetings.

"Our Kraus celebration took the form of an 'at home' at one of the West End hotels in London, and the function was voted on every hand a great success. Its purpose was two-fold: One, to celebrate the excellent work of President Kraus, and the other, to increase the membership of our lodge. I think we succeeded in both."

Food Drafts for Europe

"It is absolutely certain that during the early summer months there will be an acute food shortage in Poland."

This is the warning which Dr. Boris D. Bogen, director of the relief work in Poland of the Joint Distribution Committee of the American funds for Jewish War Sufferers, sounds in his last report to the Committee. From the report it appears that there is actually an insufficient quantity of food in Poland. This may not be apparent to many, because the fact that the poor have no money with which to buy supplies means that there is enough food left over for those who have the wealth to purchase what they want. But the greater the number of people who are able to buy food, the more keenly the shortage of various articles will be felt; and during the first months of summer, before the grain is harvested, the food scarcity will be felt even under the present conditions. Dr. Bogen, therefore, points out the necessity of sending even more food parcels from America, and of sending them as soon as possible, so that the famished Jews may be able to tide over the lean months. The prevailing belief that food is cheaper in Poland than it is here is a complete mistake, also based upon the fact the masses have not the wherewithall to purchase food, so that enough has been left for the more fortunate. Now, however, as the shortage becomes constantly more acute, prices in Poland will be no less than they are in this country.

Food Parcels

To meet the imminent danger, the Joint Distribution Committee is now selling food drafts at $12.50 each, which will enable the Jews of Poland to obtain parcels of nourishing foodstuffs, which can sustain a family for some time. Some of these articles, such as cocoa, condensed milk, and oil, which the Polish Jews were not accustomed to use in quantities, are now being used more and more on account of their nutritive value, and serve instead of other fats, which are hard to get. The flour, rice, and beans which every parcel contains, may suffice a family for several weeks.

The Joint Distribution Committee has recently perfected a plan for sending to Poland both food and the necessary machinery for its distribution. The food is now in Warsaw where it is packed into separate parcels and shipped to the provincial towns and cities. To receive a parcel abroad, one must present a coupon. These coupons are purchased in this country, and then mailed to the perosn in Poland who is to get the food package; a duplicate of the coupon is given to the buyer here, and retained by him to serve as a receipt.

The packages have so far been despatched to the leading cities of Poland, to be ready when the coupons arrive. One thousand of them have been sent to Bialystock and an equal number to Lemberg. Shipments have also been made to Vilna, Rovno, Minsk, and Brest-Litovsk. The motor trucks which the Joint Distribution Committee has in Poland are able to carry these parcels to the remotest towns with the greatest possible speed, and the food coupons now being sent out will within a few weeks bring food to whomever they are sent. It must be definitely understood, however, that delays may occur in delivering parcels in certain sections, either because of the military situation, the badly neglected roads, or some other cause equally impossible to avoid.

Every food parcel contains 24½ pounds of wheat flour; 10 pounds of rye flour; 5 pounds of rice; 5 pounds of dried beans; 5 pounds of cocoa; 4 quarts of vegetable oil; and 10 fourteen ounce cans of sweetened condensed milk. The price of a food parcel is $12.50.

The motor trucks of the Joint Distribution Committee in Poland are used for various purposes in the distribution of relief. Floating the American flag, they visit every community in Poland and deliver money, clothing, tools, and whatever other commodities are destined for that place. They are contending successfully with the handicaps imposed by the unfortunate shortage of trains, horses, and wagons, and the poor communication facilities in Poland generally.

Where the Food Coupons May Be Purchased

There are eleven places in New York where one may procure coupons for food parcels to Poland. They are: Joint Distribution Committee, 20 Exchange Place; 98 Second Avenue; 1321 Boston Road, Bronx; 1878 Pitkin Avenue, Brooklyn; the Hebrew Free Loan, 108 Second Avenue; 69 East 116th Street; Municipal Bank, 171 East Broadway; and 1873 Pitkin Avenue, Brooklyn.

In the country at large, coupons may be obtained in the following localities:

Toronto, Canada, Toronto Conference, Anna Selick, 206 Beverley Street.

Toledo, Ohio, Mrs. Anna Dallett, Federation of Jewish Charities.

Newark, N. J., People's and Central Relief Committee, Wolf B. Zwillman, 196 Springfield Avenue.

Syracuse, N. Y., Federation of Jewish Charities, Mrs. B. Stolz, 339 Onondaga County Savings Bank Building.

Milwaukee, Wis., Mr. Nathan Sand, Milwaukee Joint Relief Committee, 562 Fifth Street.

Baltimore, Md., Hebrew Immigrant Aid Society, 1613 East Baltimore Street.

Boston, Mass., New England Bureau, Julius Eisenman, 16 Cornhill, Room 502.

Chicago, Ill., Chicago Joint Relief Committee, Julius Savitkey, 720 West Twelfth Street.

Cincinnati, Ohio, United Jewish Charities, 731 West Sixth Street.

Chicago, Ill., Chicago People's Relief Committee, M. Shuchter, 903 Roosevelt Road.

Cleveland, Ohio, Jewish National Relief Committee, Woodland Avenue and Fifty-fifth Street.

Kansas City, Mo., Jewish Educational Institute, Maurice J. Sievers, Admiral Boulevard and Harrison Street.

Philadelphia, Pa., People's Relief Committee, northwest corner Pine and Fifth Streets.

San Francisco, Cal., Federation Jewish Charities, 436 O'Farrell Street.

Pittsburgh, Pa., Irene Kaufman Settlement, Sidney A. Teller, 1835 Center Avenue.

New Orleans, La., Jewish Charities and Educational Federation, Julius Goldman, 1205 St. Charles Avenue.

Denver, Col., Mr. Philip J. Rogoland, Central Jewish Council, 311 Central Savings Bank Building.

Passaic, N. J., Mr. Novitski, Passaic People's Relief Committee, 126 Madison Street.

Winnipeg, Canada, Western Canada Jewish Fund, Max Maine, 213 Selkirk Avenue.

Montreal Canada, Alliance Polish and Galician Jews, 555 St. Lawrence Boulevard.

Wilmington, Del., I. Harry Gordon, Hebrew Charity Association.

Portland, Ore., Federation Jewish Societies, Miss Flora Sommer.

Providence, R. I., Joshua Bell, ex-Director, American Jewish Relief Committee, 301 Strand Building.

Michigan City Lodge

On Sunday, April 18, 1920, Leonard H. Freiberg, secretary of District Grand Lodge No. 2; Adolph Biccard, Indianapolis Lodge; Lou M. Frank, Toledo Lodge; members of the General Committee, District Grand Lodge No. 2; and Sam Lipp, of Cincinnati Lodge, instituted Michigan City Lodge, No. 851. The charter list contained twenty-five members, fourteen of whom were members of South Bend Lodge, and the others were initiated in a most impressive manner by the degree team of South Bend Lodge.

The Jewish Peril

In 1903, one of the leading anti-Semites of Russia, Mr. Serge Nilus, wrote a book entitled "Magnum in Parvo, and the Anti-Christ as a Proximate Political Possibility." We have no means of knowing to what extent this book circulated in Russia, but it it reasonably certain that its circulation was entirely local and that it was not regarded as containing anything of value outside of ecclesiastical and anti-Semitic circles. It seems that a copy, however, found its way to the British Museum, and that the defendants in the recent successful libel action brought by Sir Arthur Mond in London vented their spite by translating the last chapter and publishing it as a pamphlet under the title, "The Jewish Peril."

The circulation which these instigators of anti-Semitism in England were able to give to the pamphlet was very small. Through our representative in London, the Anti-Defamation League was advised early in January of this year of the impending publication and immediately took steps through the London Lodge of the Independent Order of B'nai B'rith to prevent any possibility of its distribution in America and to suppress as far as possible its distribution in England. In so acting, the League was carrying out its program adopted in 1913 of adopting preventive measures even though the possibilities of danger were not large. Under date of February 26, we were advised by the Secretary of London Lodge that "we have taken steps within the Anglo-Jewish community to combat attacks of this nature." The steps so taken are clearly evidenced by a perusal of the February and March issues of the two leading Anglo-Jewish publications, the Jewish Chronicle and the Jewish Guardian. An effective answer and expose of the origin and purpose of the pamphlet appeared in the London "Nation" under date of March 27, which was reprinted in the Jewish Chronicle of April 2. This expose was of considerable value in England because of the fact that the Morning Chronicle had previously printed a review of the pamphlet in which the editor gave serious consideration to the ridiculous charges made in the pamphlet, thereby insulting the intelligence of his readers and demonstrating without question his own anti-Jewish policy.

On April 29, the correspondence with reference to this whole matter was closed by a letter addressed to the office of the League by its London representative, Dr. Max Epstein, who in part wrote as follows:

"I owe you many apologies for this long delay in replying to your letter of March 10. I understood that the Secretary of the London Lodge sent you a communication in reply to your first letter on the whole subject, dated Jan. 12. Yet since that letter was written I have been making further researches, and I feel that I cannot do better than enclose for your information a number of cuttings from the Jewish papers. You will see that the subject of the circular receives full attention, and the publication to which you refer is amply dealt with.

"My own impression is that the book has fallen quite flat, and that no serious consequences are likely to ensue from its publication. . . . I am endeavoring to purchase a copy, which I will send to you with all speed. . . .

"I am anxious to do what I can to further your very excellent work."

It appears that in May of this year, four months after the League first took cognizance of the matter, it came to the attention of the American Jewish Committee which sent a letter dated May 10, 1920, to the Jewish newspapers of the United States, enclosing a copy of the article which appeared in March in the London "Nation." The letter of the American Jewish Committee suggests "that this article be published at an early date in the columns of your publication in order to nullify any unfavorable effect which the importation of the book in question may have upon public opinion in this country."

To date, we are certain that the book has not been distributed in America. The only notice that has been given to it has been in the case of one newspaper published in Kansas which reprinted in part the review from the Morning Chronicle of London. The book, according to Dr. Epstein, has fallen flat in England, and he has even experienced difficulty in securing a copy there.

It is hoped that the publicity given to this matter by the American Jewish Committee has been confined to the Jewish publications, otherwise an egregious blunder has been committed in giving unnecessary publicity to a pamphlet in which nobody in this country has as yet exhibited any interest.

We have no desire to find fault, but express regret at the unfortunate tendency exhibited by certain Jewish organizations in this country, even by those of high standing, in interfering in the recognized field of effort of other Jewish organizations.

Our Mistake

In the March issue in the news item captioned "Detroit, Michigan," a mistake was made in the name of the president of Pisgah Lodge. Of course nearly everybody in District No. 6 knows that Leon Goldsmith is the worthy president of that lodge, but for the information of those in other districts it should be stated that our proofreader was evidently feeling in a creative mood and made a "man" out of a "smith".

In the February issue of the B'nai B'rith News, the name of Mr. O. H. Rosenbaum of Pittsburgh was given as O. H. Rosenthal. We regret the error.

News from Oscar Leonard

In a letter from Bucharest, Bro. Oscar Leonard, of St. Louis, who is representing the Joint Distribution Committee in Rumania, mentions the banquet in honor of the President of the Order, which he attended in that city. He writes:

"Yesterday I went to the B'nai B'rith banquet in honor of Mr. Adolf Kraus. There were more than 250 persons present, even though it cost $100 per plate, besides tips, and tips go everywhere here. They tip servants even in private homes in this land, I understand, when you are invited for dinner. Well, there were many speeches and everyone took himself seriously. No, indeed, there was no joking or joshing—entirely different from similar banquets in our beloved America. There was much food and still more drink—this is a wine country, you know. It was pleasant to be with the crowd amidst plenty, for I knew that there would be many sad scenes awaiting me soon enough in connection with the work."

President Kraus' Message

(Continued from page 7)

We stand in the dawn of a new day. Our mistakes of the past furnish instruction for building the achievements of tomorrow, fully as valuable as that which may be drawn from our successes. Let us choose carefully from among both; and then let us build in a fashion worthy of us, as the Master Architect of the Universe would have us build, for peace, security and brotherly love. We can do no less and still be faithful to our God, ourselves and the country to which we owe so much.

ADOLF KRAUS,
President.

"Shylock" and "Christ"

DURING the last few months there have been remarkable representations placed before the public Jews. Each of them has in its way been a revelation, and as such has claimed a large share of popular attention. Epstein's ''Christ'' was an exemplification by a Jew of his conception of the Founder of Christianity. As has been remarked, the work reveals an impression of Christ as superman. It is the figure of a great impelling leader, strong of purpose, earnest, indomitable, of the man who conquered men as all men have conquered their fellows, because he had first subdued himself. For Epstein's ''Christ'' is the representation of a human being whose whole power was attuned to the one purpose of drawing men to his doctrine, and who, in pursuance of that object, made of his own life a sacrifice—of a man who remained strong in his faith, uncowed, divine, because his cause was a sacred one to him, and rising from the grave still supreme, although there had been placed upon him the degradation of the punishment meted out to the lowest and most venal of criminals. As the Man chiselled by the great artist seems to look out across the world, he appears to breathe disdain upon the poor creatures who, possessed of material power, have exercised it to his hurt because they were denied the spiritual comprehension which would enable them to appreciate and understand the value of a ''Christ'' when compared with a Barabbas.

Epstein's Conception

That is one revelation of an altogether unconventional conception by a Jew of a Jew. Epstein's ''Christ'' is, however, something of a revolution as well as a revelation. It placed within the region of the piteous, if not the comic, the average notion of how Jesus of Nazareth really appeared in life. How absurd beside Epstein's masterpiece are the puny, tawdry figures representing ''Christ,'' produced for the most part in the German toy shops, and largely conceived in the besotted ignorance of the Greek Church! I make bold to say that Epstein's ''Christ'' will be recognized some day, as having done more than anything else to disentangle Christianity from the cerements in which superstition and bigotry and sentimentality and pusillanimity have threatened to bury it, any time during its existence as an organized religion. It will have done more to make people understand something of the true greatness of the Nazarene than all who have proclaimed themselves his followers. It will not thus only help immensely to invigorate the whole idea of Christianity. That there are Christians who acknowledge this is not surprising. A writer—presumably an adherent of the dominant faith—remarked the other day:

''It would be difficult to conceive a finer service to his fellows that any great artist could perform than to create for us a vision of Jesus with the record of His acts and His words. And that is exactly what Jacob Epstein has succeeded in doing. . . .

''If wisdom reigned in the tents of our rulers and if they really cared for the spiritual well-being of the people, this wonderful thing would be set up in Trafalgar Square (cleaned, of course, beforehand of its stone and marble absurdities), and the achievement of an inspired Jew would be among the chief glories of a professedly Christion city''.

But it is not difficult to see that in thus endowing Christianity with a true ''Christ''— a true conception of its central figure—Epstein has done a wider service than his contribution to Christian revelation. He has helped enormously to advance the status of religion by ridding a great faith of a silly conventionality. Those who are privileged to see Epstein's sculpture will have the means given to them of realizing by concrete lesson how religion worth the name is a means of strength and power, of self-reliance, making for moral stamina, and not as Christianity has been constantly represented, weakness, dependence, self-abasement making for moral anaemia. That is what Epstein's ''Christ'' proclaims to the world, and that is the message which it is the mission of Judaism to propagate among mankind.

Moscovitch's Representation

The other representation to which I allude is one to which I have on a previous occasion referred. It is also the work of a Jew. It was, too, the representation of a Jew, but a Jew the creature of a poet's imagery. Moscovitch's ''Shylock'' was in its way a great histrionic revelation, as Epstein's ''Christ'' is great in the realm of the plastic art. Like Epstein's ''Christ'' Moscovitch's ''Shylock has been severely canvassed. But I believe it was mainly by those who either pay regard to non-essentials, or by those who accept the conventional and look upon any departure from it as an offense. Here and there, to be sure, Moscovitch introduced little pieces of by-play or slightly overdid this or that point, just as Epstein's sculpture is surely open to criticism upon some minor detail or the other. But, as in the case of the sculpture, the representation of ''Shylock'' by Moscovitch was in the nature of a gospel. Because it offers to the world a great message —a message of infinite value, if the world will see and understand—about a character that has been as much and as persistently misunderstood as was the subject of Epstein's ''Christ''. The representation of ''Christ'' as a benevolent weakling upon whom premature senility had fallen, no more grossly parodied the real Jews than did the representations of ''Shylock'' which actor after actor presented to audience after audience. Sometimes ''Christ'' was represented as the bleeding martyr, suffering the extreme agony of pain and death against which he rebelled, instead of, as we instinctively gather from Epstein's great work, welcoming his torture and even his execution as the crowning exemplification to which the whole of his life led up, naturally and in inevitable sequence. Sometimes he was represented as a man superstitious rather than courageous, the well-turned out customer of a fashionable coiffeur rather than the sturdy, self-centered character who troubled not about such trifles as the exact parting of his hair, or the precise set of his beard. ''Shylock'' has similarly been represented in various guises —as a booby, a clown, as a harsh, venomous, bloodthirsty villain, and anon as quite the benevolent, kindly man who almost apologized for being a Jew and pleadingly begged his haters to recollect that he had like them, ''hands, organs, dimensions,'' that if they pricked him he, like them, would bleed. But none of this was, I believe, the Jew that Shakespeare drew. None of this would have added a laurel to the immortal wreath of the finest spinner of stage character which the world has ever seen. It has been left to Moscovitch, the Jew, to present ''Shylock'' exactly and precisely as Shakespeare conceived his Jew. Thus has the actor incidentally removed from the memory of the Bard of Avon the stigma of having been influenced by hate of the Jew in his portrayal of ''Shylock,'' and moreover has redeemed the character itself from being a mere anti-Jewish representation.

Overdoing Good

What do we gather as Shakespeare's real meaning of ''Shylock'' in the interpretation which Moscovitch has placed upon the character? We see it as part and parcel of a great object lesson which the whole play of the Merchant of Venice seemed designed to render. It is part of a remarkable mosaic which would have been spoilt, or would have been of no effect if ''Shylock'' had been other than Shakespeare conceived as Moscovitch renders him. That lesson—the red thread which runs through the whole of the piece—is that in life what is innocent, commendable, and even good, is frequently turned to evil by being run to excess, and it is this excess which the dramatist pillories. Thus Antonio, though a merhant engaged in speculative enterprises, is relieved by a kindly heart from being of the harsh and grinding nature of the mere getter of wealth, so he is willing to help his friend, Bassanio, over a little financial difficulty in which the latter found himself. That is all very well and all very admirable, but it presents a totally different aspect when we find him helping his friend by resorting to a professional money-lender, and actually patronizing the man whom he oft upon the Rialto had rated because of his usance. The name, indeed, cuts an absolutely absurd, ridiculous, and contemptible figure when, in order to do a friend a good turn, he, a merchant, knowing the risks that must attach to argosies afloat upon the wide seas liable to disasters at the mere turn of the wind, is so certain that his ship will come home that he enters into a bond for due payment with a forfeit, if he fails, of a round of his flesh cut inconveniently near his heart. Here we have virtue transmuted into vice, kindliness into folly, amiability into sheer recklessness. Shakespeare drew Antonio as a warning of the irrationality, if not the wicknedness, of so overdoing kindliness to others as to render it cruelty to oneself and those for whom he holds responsibilities. In much the same way, Shakespeare laughs at the too ardent lover who carries his passion to the extent of elopement and conniving at a vulgar robbery, while, on the other hand, he gibes at the suitors who are willing to take or leave Portia upon the mere chance of choosing the correct casket. The wooing of Portia is the antithesis of the wooing of Jessica. The one is lovemaking so passionate that it abandons reason and involves crime and violence. The other is profession of affection which has no more depth than the mere hazard of a die. The affections of men and women can be roughly divided between the sort that subsists between Jessica and Lorenzo and the kind that was set up as a standard for the obtaining of Portia's hand. Each of them, however, is of a kind in excess, and Shakespeare draws them to warn men and women against following impulse and passion, either to be so shallow or superficial as to be content to be determined by lottery, or so all-engulfing as to blind the power to discriminate between right and wrong, which was the case with Jessica and her lover. If we read between the lines of the remarkable characterization of Gobbo, we can discern a constant gibing at the overdone and the excessive; and so there is in the law of Venice, and in the judgment of the Duke, which know no humanizing equity but only stern legalism, which was so obviously immoral and unjust as the one that Antonio entered into with ''Shylock''. And, with telling irony, Shakespeare upsets the whole of this apparent unyielding stone-wall of hard, cruel legalism by a mere silly quibble raised by a young woman who, for the nonce, disguises herself as one learned in the law; Here, again, is the same lesson, the monition against excess. Surely law and the strict letter of the law are good. Upon them, as the Rabbis have put it, the world itself is founded. But even that sort of thing can overleap itself, so that law becomes injustice, and the rightful desire for order, when pushed to the extreme which ignores surrounding circumstances and shuts out all thought of prevailing conditions, becomes no better than the merest chaos.

What ''Shylock'' Means

Now, then, let us turn to the character of ''Shylock'' as Shakespeare conceived him and as Moscovitch faithfully represents him. What do we find? We find the Jew with his supreme idea—the essentially Jewish idea—of Justice. We find the Jew cleverly perceiving the chink in the armour of his adversary. We see the Jew—in obedience to the Jew's domestic affection—loving his daughter, devotedly, fondly. We see the Jew thrifty and saving. We see the Jew claiming his rights upon his bond, refusing to go outside the ambit of the written document. We see the Jew willing to take no small risk of losing his money so that he shall place his old competitor—the man who had ''blacklegged'' the money-lending business—under obligation to him and so in his power. Well, in moderation, all these are either virtues or, if not commendable characteristics, are at least venial. It is when they are driven to excess that they become damnable or disastrous. If ''Shylock'' had not so unyieldingly relied upon Justice, as absolutely to parody justice; if he had not remorsely taken advantage of the position in which Antonio had placed himself, his putting his competitor at a disadvantage would have passed muster as merely business. Who will say that the doting devotion which Shylock showed for Jessica was not love turned to folly, the care of a parent transformed into the hurt of the child? If again, Shylock had not made a god of his money, his safe binding, if it had not resulted in safe finding, would not have made of him an object of ridicule, and his loss might have drawn upon him some sympathy. If Shylock had not insisted upon the absolute ipsissima verba of his bond, his reliance upon the document as evidence of his claim would have been altogether admirable. In all of these things what Shakespeare meant to draw, at least, so I venture to suggest, was the parodying of what otherwise would have been amiable qualities that had become unamiable, detestable by being run to excess.

''The Great Misunderstood''

Whether or not this view of the Merchant of Venice is a new one, or whether it is one that has been previously put forward and discarded, I know not. It is one, however, that occurred to me as I saw Moscovitch's representation of Shakespeare's great play, and the charm of Moscovitch's interpretation that struck me is that he sees what Shakespeare really conceived and acts accordingly. His ''Shylock'' is the man who otherwise would have been not at all an unamiable sort of character transformed into a very demon, a devil incarnate because he has allowed his predilections and his passions, which in moderation would have been innocent, to run to excess. He has not modified them by reason. It was not that Shakespeare desired to present as a character a Jew harsh, venomous, bloodthirsty, rapacious, because—as has been said—that was the notion of a Jew, which Shakespeare had the oportunity alone of gaining. How the Warwickshire playwright obtained his knowledge of character it is next door to impossible to determine; because there is no measure that the average man or woman can apply to such genius. But it would be remarkable that all his stage representations with which he endowed drama for all time being so true to life, ''Shylock'' should be such a hideous parody of a Jew as hitherto he has been represented to be. To play ''Shylock'' as if he were a clown, or to play him as if he were a noble Jew struggling with adversity, or eloquently pleading for fair consideration for his race, is to misrepresent what Shakespeare intended. The poet, as I say, wished to show how the virtues, even the conspicuous virtues, of the Jew become vices when you run to extreme without restraint, without the saving grace of

(Continued on page 15)

Some Backhanded Compliments

THE British Secretary of War, the Rt. Hon. Winston S. Churchill, published the following article in the "Sunday Herald" of a recent date:

"Some people like Jews and some do not; but no thoughtful man can doubt the fact that they are beyond all question the most formidable and most remarkable race which has ever appeared in the world.

"Disraeli, the Jew Prime Minister of England, and the leader of the Conservative Party, who was always true to his race and proud of his origin, said on a well-known occasion: 'The Lord deals with the nations as the nations deal with the Jews.' Certainly when we look at the miserable state of Russia, where of all countries of the world the Jews were the most cruelly treated, and contrast it with the fortunes of our country, which seems to have been so providentially preserved amid the awful perils of these times, we must admit that nothing has since happened in the history of the world has falsified the truth of Disraeli's confident assertion.

Good and Bad Jews

"The conflict between good and evil which proceeds unceasingly in the breast of man nowhere reaches such an intensity as in the Jewish race. The dual nature of mankind is nowhere more strongly or more terribly examplified. We owe to the Jews in the Christian revelation a system of ethics which even if it were entirely separated from the supernatural, would be incomparably the most precious possession of mankind, worth in fact the fruits of all other wisdom and learning put together. On that system and by that faith there has been built out of the wreck of the Roman Empire the whole of our existing civilization.

And it may well be that this same astounding race may at the present time be in the actual process of producing another system of morals and philosophy, as malevolent as Christianity was benevolent, which, if not arrested, would shatter irretrievably all that Christianity has rendered possible. It would almost seem as if the gospel of Christ and the gospel of anti-Christ were destined among the same people; and that this mystic and mysterious race has been chosen for the supreme manifestations both of the divine and the diabolical.

"National" Jews

There can be no greater mistake than to attribute to each individual a recognizable share in the qualities which made up the national character. There are all sorts of men—good, bad, and, for the most part, indifferent—in every country, and in every race. Nothing is more wrong than to deny to an individual, on account of his race or origin, his right to be judged on his personal merits and conduct. In a people of peculiar genius like the Jews, contrasts are more vivid, the extremes are more widely separated, the resulting consequences are more decisive.

At the present fateful period there are three main lines of political conception among the Jews, two of which are helpful and hopeful in a very high degree to humanity, and the third absolutely destructive.

First there are the Jews, who, dwelling in every country throughout the world, identify themselves with that country, enter into its national life, and, while adhering faithfully to their own religion, regard themselves as citizens in the fullest sense of the State which has received them. Such a Jew living in England would say, "I am an Englishman practicing the Jewish faith". This is a worthy conception, and useful in the highest degree. We in Great Britain well know that during the great struggle the influence of what may be called the "National Jews" in many lands was cast preponderatingly on the side of the Allies; and in our own army Jewish soldiers have played a most distinguished part, some rising to the command of armies, others winning the Victoria Cross for valor.

The National Russian Jews, in spite of disabilities, have managed to play an honorable and useful part in the national life even of Russia. As bankers and industrialists they have strenuously promoted the development of Russia's economic resources, and they were foremost in the creation of those remarkable organizations, the Russian Co-Operative Societies. In politics their support has been given, for the most part, to liberal and progressive movements, and they have been among the staunchest upholders of frienship with France and Great Britain.

International Jews

In violent opposition to all this sphere of Jewish effort rise the schemes of the International Jews. The adherents of this sinister confederacy are mostly men reared up among the unhappy populations of countries where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembourg (Germany) and Emma Goldman (United States); this world-wide conspiracy for the overthrow of civilization and for the reconstruction of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer—Mrs. Webster—has so ably shown, a definitely recognizable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the nineteenth century; and now, at last, this band of extraordinary personalities from the underworld of the great cities of Europe and America has gripped the Russian people by the hair on their own heads and has become practically the undisputed master of that enormous empire.

Terrorist Jews

There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international, and for the most part, atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus Tchitcherin, a pure Russian, is eclipsed by his nominal subordinate, Litvinoff, and the influence of Russians like Bukharin or Lunacharski cannot be compared with the power of Trotsky or of Zinovieff, the Dictator of the Red Citadel (Petrograd), or of Krassin or Radek—all Jews. In the soviet institutions the predominance of Jews is even more astonishing. And the prominent, if not indeed, the principal, part in the system of terrorism applied by the Extraordinary Commission for Combating Counter Revolution has been taken by Jews, and in some notable cases by Jewesses. The same evil prominence was obtained by Jews in the brief period of terror during which Bela Kun ruled in Hungary. The same phenomonen has been presented in Germany (especially in Bavaria), so far as this madness has been allowed to prey upon the temporary prostration of the German people. Although in all these countries there are many non-Jews every whit as bad as the worst of the Jewish revolutionaries, the part played by the latter in proportion to their numbers in the population is astonishing.

"Protector of the Jews"

Needless to say, the most intense passions of revenge have been excited in the breasts of the Russian people. Wherever General Denikin's authority could reach, protection was always accorded to the Jewish population, and strenuous efforts were made by his officers to prevent reprisals and to punish those guilty of them. So much was this the case that the Petlurist propaganda against General Denikin denounced him as the Protector of the Jews. The Misses Healey, nieces of Mr. Tim Healey, in relating their own personal experience in Kieff, have declared that, to their knowledge, on more than one occasion officers who committed offenses against Jews were reduced to the ranks and sent out of the city, or to the front. But the hordes of brigands by whom the whole vast expanse of the Russian Empire is becoming infested, do not hesitate to gratify their lust for blood and for revenge at the expense of the innocent Jewish population whenever an opportunity occurs. The brigand Makhno, the hordes of Petlura and of Gregorieff, who signalized every success by the most brutal massacres, everywhere found among the half-stupefied, half-infuriated population an eager response to anti-Semitism in its worst and foulest forms.

The fact that, in many cases, Jewish interests and Jewish places of worship are excepted by the Bolsheviks from their universal hostility has tended more and more to associate the Jewish race in Russia with the villainies which are now being perpetrated. This is an injustice on millions of helpless people, most of whom are themselves sufferers from the revolutionary regime. It becomes, therefore, especially important to foster and develop any strongly marked Jewish movement which leads directly away from these fatal associations. And it is here that Zionism has such a deep significance for the whole world at the present time.

A Home for the Jews

Zionism offers the third sphere to the political conceptions of the Jewish race. In violent contrast to international communism, it presents to the Jew a national idea of a commanding character. It has fallen to the British Government, as a result of the conquest of Palestine, to have the opportunity and the responsibility of securing for the Jewish race all over the world a home and a center of national life. The statesmanship and historic sense of Mr. Balfour were prompt to seize this opportunity. Declarations have been made which have irrevocably decided the policy of Great Britain. The fiery energies of Dr. Weitsmen, the leader, for practical purposes, of the Zionist project, backed by many of the most prominent British Jews, and supported by the full authority of Lord Allenby, are all directed to achieving the success of this inspiring movement.

Of course, Palestine is far too small to accommodate more than a fraction of the Jewish race, nor do the majority of national Jews wish to go there. But if, as may well happen, there should be created in our own lifetime, by the banks of the Jordan, a Jewish State under the protection of the British Crown, which might comprise three or four millions of Jews, an event would have occurred in the history of the world which would, from every point of view, be beneficial, and would be especially in harmony with the truest interests of the British Empire.

Zionism has already become a factor in the political convulsions of Russia, as a powerful competing influence in Bolshevik circles, with the international communistic system. Nothing could be more significant than the fury with which Trotsky has attacked the Zionists generally, and Dr. Weitsman in particular. The cruel penetration of his mind leaves him in no doubt that his schemes of a world-wide communistic state under Jewish domination are directly thwarted and hindered by this new ideal, which directs the energies and the hopes of Jews in every land towards a simpler, a truer and a far more attainable goal. The struggle which is now beginning between the Zionist and Bolshevik Jews is little less than a struggle for the soul of the Jewish people.

Duty of Loyal Jews

It is particularly important in these circumstances that the national Jews in every country who are loyal to the land of their adoption, should come forward on every occasion, as many of them in England have already done, and take a prominent part in every measure for combating the Bolshevik conspiracy. In this way they will be able to vindicate the honor of the Jewish name and make it clear to all the world that the Bolshevik movement is not a Jewish movement, but is repudiated vehemently by the great mass of the Jewish race.

But a negative resistance to Bolshevism in any field is not enough. Positive and practicable alternatives are needed in the moral, as well as in the social, sphere, and in building up with the utmost rapidity a Jewish national center in Palestine which may become, not only a refuge to the oppressed from the unhappy lands of central Europe, but which will also be a symbol of Jewish unity and the temple of Jewish glory, a task is presented on which many blessings rest.

"Shylock" and "Christ"

(Continued from page 14)

reason. And it is because this is the revelation of "Shylock," which Moscovitch has given, thus showing that "Shylock," instead of an insult, as has been hitherto supposed, is in truth a compliment to the Jewish race, that I place his representation of Shakespeare's Jew side by side in its epoch-making importance with the representation which Epstein drew of another Jew who, like Shylock— characteristic of his race—has been the great misunderstood of the ages.—*From the Jewish Chronicle (London).*

New Haven, Conn.

"Combine the Y. M. H. A.'s and other Jewish institutions with the Synagogue and thereby not only preserve the Jewish atmosphere and family relations, but also avoid wasting further effort and money in surplus institutions which ought not to occupy quarters by themselves," said Rabbi Herbert S. Goldstein, of New York, who is termed the "Jewish Billy Sunday," in a stirring address before a record attendance at Horeb Lodge at Hiram Hall last night.

His title, "Pep and Synagogue," led him to state that a combination of both would make a successful Jewish university idea.

"That the institutional synagogue spells religious revival and that a synagogue of manifold institutions is along the line of solution of communal activities," was a statement made by him.

"In that way you will impart positive religion in the minds of the youth, which would prove a rejuvenation of American Jewish life. It will religionize the whole of social life. It will go further than that, it will tend to keep intact the Jewish ceremonials," the rabbi concluded.

Horeb Lodge unanimously voted to participate in the demonstration next Sunday to be held in honor of the restoration of the Jewish homeland, Palestine. John Thall was appointed marshal and as delegate to the meeting to be held at the Zionist headquarters tomorrow night, together with H. Goldman.

Donations to the Jewish Consumptive Relief Society at Denver and the Hebrew Sheltering and Immigrant Aid Society of New York were increased to $50.00 and $35.00 respectively. Ten dollars was donated towards the new King Solomon Hospital.

What Our Lodges Are Doing

Detroit, Mich.

Five hundred members of the "Community Class" were initiated into Pisgah Lodge, No. 34, Independent Order of B'nai B'rith, Sunday evening, May 9, at the Shaarey Zedek Synagogue with the most elaborate ceremonies staged by any Jewish fraternal organization in the city's history.

Of all Pisgah's social enterprises, perhaps none was carried out with a greater faithfulness to detail, a more marked consideration for the comfort and entertainment of its guests, than was the last initiation, banquet, entertainment and dance, arranged under the direction of Nathan E. Rosenberg and a large staff of enthusiastic workers.

The "Community Class," rendering the local lodge the second largest in the country, was sworn into the Order by the excellently-trained degree team consisting of Milton M. Alexander, Rabbi Samuel S. Mayerberg, Charles Rosenthal, Harold Rosenthal, Leon Goldsmith and Morris Garvett. One of the most interesting features of the ceremonies, and enhancing inestimably the beauty and effectiveness of the ritual, was the splendid singing of the Pisgah Glee Club, under the direction of I. Leonard Braun.

While the initiation was in progress, a varied entertainment, under the direction of Nathan J. Gould, was presented in the vestry rooms for the ladies who accompanied members and prospective members. An unusual treat was the splendid six-reel photoplay, "Judith of Bethulia," shown by Max Rubin, who was also in charge of the lighting effects used throughout the evening.

Due to the excellent arrangement that characterized the activities throughout the day, the entertainment for ladies and the more solemn and impressive ceremonies for the members concluded simultaneously at 6 o'clock. An informal reception followed, lasting until the opening of the banquet halls at 7 o'clock. Because of the opportunity given members and candidates to make reservations early, the two banquet halls filled rapidly and with little confusion. As many additional guests as possible were accommodated, but many were turned away because of lack of room.

The banquet opened with an invocation by Rabbi Harry Z. Gordon. The prayer for the continued growth of the Lodge in service and usefulness was silently joined in by the vest assembly. An orchestra played at intervals throughout the banquet. The Glee Club again took prominent part in the entertainment, winning the plaudits of the gathering with their rendition of clever parodies of popular songs.

Samuel J. Rhodes, past president of Pisgah Lodge, filled the position of toastmaster with consummate ease and grace. Mr. Rhodes kept his audience amused and entertained to the last moment of a rather long program. His more serious introductions of the individual speakers were marked for their eloquence and propriety.

Dr. Rudolph I. Coffee, of the Collingwood Avenue Temple of Toledo, the principal speaker of the evening, was given a rousing welcome by B'nai B'rith members. Ever an enthusiastic worker for the Order, having served as Social Service Director and being largely instrumental in initiating the "Big Brother" and other valuable social service movements sponsored by the Order, Dr. Coffee's spirited address proved of unusual interest and timeliness.

He declared that Pisgah Lodge might well serve as the beacon by which hundreds of other lodges might be illuminated, yet lose nothing of its brilliance. The Order, he said, was destined to be the spiritual mother of the Jew, the one common bond which united every camp and faction and obliterated every difference.

Leon Goldsmith, president of Pisgah Lodge, in his address of welcome, paraphrased a dream in which he walks up the stairs of a wonderful building. Above him are the words "B'nai B'rith Community Building." In the hallway is a Menorah. A wonderful, modern building with banquet halls and reception rooms, with gymnasiums and shower baths—just such a building as has been the dream and inspiration of the local lodge.

President Goldsmith sounded the keynote of the initiation into the Order of the "Community Class," so termed as it paves the way to the building of a Jewish Community Building, for the housing of B'nai B'rith and kindred activities. It is proposed to sell each member of Pisgah Lodge a $100 Building Bond, and with the membership close to 2,000 as it is, the raising of an adequate sum to erect such a building, will be an easy task.

Rabbi Franklin, while congratulating the members of Pisgah Lodge on their splendid achievement, sounded a warning note. A three-fold danger, he said, menaced the future prosperity of the organization.

"Do you realize that we are menaced by the temptation just to grow big, forgetting that bigness and greatness and usefulness are not necessarily the same," said Dr. Franklin. The dream of having the largest lodge in the world, he declared, should not lead the members of Pisgah Lodge into making the mistake of seeking only the men of highest caliber and character. Popularity, too, he said, would inevitably lead to disaster, unless every effort were made to deserve the praise bestowed upon the organization.

"The third menace is that of self-delusion," said Dr. Franklin. We are a magnificent gathering tonight, but this is no test of our strength or of our usefulness. All gather here to enjoy these festivities, but will we come together unitedly and serve and do our individual share of the work in the building of the great community house of which we have dreamed?"

The Community House, said Dr. Franklin, must be endowed with the true spirit of the Jewish home—a source of inspiration and new idealism to the young men and women for whom it was intended.

Speaking of the projected Community House, Rabbi Samuel S. Mayerberg said:

"We must have community building to house the great and growing activities of a wonderful Jewish community, and if each one does his share, ere two years have passed, we shall have a building of which we shall be proud.

"We can do it only by selling the idea to every Jew in the City of Detroit. We must make them see that it is just as imperative to have a building for social needs, as well as for spiritual needs."

The final festivities of the "Comminity Class" initiation came in the dancing, which folowed the banquet, and lasted until midnight with unabated enthusiasm. There was dancing in both the gymnasium and the vestry rooms.

Minneapolis, Minn.

Minneapolis Lodge No. 271 is actively engaged in preparing its plans for the B'nai B'rith Boys' Camp. Tho chairman of the committee, Brother C. David Matt, writes as follows with reference to the need for a boys' camp in that community:

"There is much to say about The Boys' Camp—and little need to say it. The value of summer recreation is attested by the growing habit of taking vacations. How long is it since only the plutocrat indulged in a vacation? But nowadays, who that can afford it does not take one?

"Similarly, it is now an accepted fact that the boy must have outdoor activities as a legitimate outlet for his pent-up energy. Exercise and sports are better than mischievous pranks; game, club and camp are better than the uncontrolled gang-spirit.

"Even the most religious admit that the Jewish lad need not be a weakling, and that the commandment 'tom-im tee-h'yeh', 'Thou shalt be perfect', while referring to moral perfection, need not exclude the physical.

"We expect our boys to do their best and to give us their best. Then even the best should not be too good for them.

"Hence a camp where the Jewish lad can go for a few weeks to rest, play and grow strong, away from the city's swelter, will be a God-send. If we in our youth enjoyed summer outings shall we not afford to the lads who need it a similar opportunity? And if we were not thus favored, realizing what we had missed, we should be anxious to make the present lads more fortunate.

"That the camp will be Jewish, that we will be caring for our boys in our own way, among our own, should make the 'B'nai B'rith Boys' Camp' all the more desirable and welcome".

Spokane, Wash.

A most impressive and inspiring spectacle was the class of sixty-eight candidates, as they were initiated as members of Abraham Geiger Lodge on April 15.

This large class was a result of a membership drive put on in honor of the grand president of the Order, Honorable Adolf Kraus.

They were led by the Ark of the Covenant, carried by four soldiers in uniform, followed by the honor guard in uniform.

Appropriate melodies and marches were played during the entire ceremony.

The degree team was in charge of Bro. N. J. Silberstein, and to him much credit is due for the successful and impressive work done.

The ladies' auxiliary were guests of the lodge for the evening.

There was a record-breaking attendance, and altogether it was a pleasant affair. The membership of the lodge is now about two hundred and twenty members in good standing.

Seattle, Wash.

Before a large gathering of enthusiastic members that assembled to pay tribute to the name of Adolf Kraus, Rainier Lodge No. 627, initiated with impressive ceremony 22 candidates of its Kraus Honor Class on April 21, at the Educational Center.

The ceremony of initiation was conducted by the Rainier Degree Team consisting of Past President Myer Cohen, District Deputy I. C. Lewis, Past President S. B. Asia, Vice-president S. G. Spring, Assistant Monitor Martin Pick, B. Harwitz, Sam Clein and Harry Becker. President Sam Schwabacker presidod at the meeting.

Dr. Samuel Koch read an essay on Americanization written by Rabbi Eli Myer. Mr. Nathan Eckstein delivered an address on a timely topic, stating that good Judaism is good Americanism. He declared that the ideals of America completely harmonize with those of Israel, which serves as their very source and foundation. Judaism has given to the world a fine appreciation of the value of freedom and this is one of the fundamental principles of Americanism.

The meeting was concluded with refreshments. The recent drive for new members in honor of Adolf Kraus resulted in the addition of 38 members to the rolls of Rainier Lodge and has promoted great interest in the activities of the local B'nai B'rith.

Bay City, Mich.

More than 600 people, representing large delegations from Detroit, Flint, Lansing and Saginaw, attended the "Adolf Kraus" class initiation of the Bay City B'nai B'rith Lodge on Sunday, April 25.

Specially chartered cars brought the visitors to the city. Festivities began at 3 o'clock at the Winona Hotel, where the visitors were officially welcomed.

A class of 31 candidates were sworn into the Lodge during the afternoon by the Detroit Degree team, headed by Milton M. Alexander. A reception for the visitors was followed by an elaborate banquet at the Colonial Club at 6 o'clock.

Addresses were given by Leon Zolotkoff, of Chicago, and Rabbi A. M. Hershman, Milton M. Alexander and Rabbi Samuel S. Meyerberg of Detroit. Edward Lichtig of Bay City served as toastmaster.

Mr. Zolotkof, who is at present engaged in organizing a local Zionist district in Detroit, spoke on the need of a national homeland for Jews. "We must make America safe for the Jews," he said, "for the world is not safe as long as any nation is not safe." Rabbi Kershman also took the subject of Zionism for his address, discussing its present aspect.

Rabbi Mayerberg was given an ovation by the diners when he arose. He spoke upon the "Destiny of the Jew," and uttered a strong plea for tolerance.

Mr. Alexander dwelt upon the influence which the B'nai B'rith wielded upon the Jew in removing factionalism and creating better understanding among them. He paid tribute to the founders of the Order and extolled their wisdom and far-sightedness. After enumerating the achievements of the Order Mr. Alexander read a poem written for the occasion by Mrs. S. K. Slobin.

Sam Mandell and Wilfred Goldman, of Pisgah Lodge Glee Club, were soloists during the banquet. Mr. and Mrs. L. D. Harris, of Bay City, contributed to the musical program.

Brother Edward Lichtig of Bay City who forwarded the above report states:

"I might add, now that it is all over with, that nothing has occurred in Bay City, in the Jewish circles, in the past fifty years, that has brought the Jews together in harmony like this meeting, and we hope to benefit by the enthusiasm created.

"We are on the point of organizing a social club, a degree team, and glee club, for the benefit of our members."

Toledo Lodge

The largest crowd in the history of Toledo Lodge turned out for the meeting of April 27, Coffee night.

Over 350 members were present to welcome Dr. Rudolf I. Coffee as a member of Toledo Lodge and of District No. 2.

The coming of Dr. Coffee to Toledo marks an era in Toledo Lodge, as his work as the head of the Social Service Department of the Order is too well known to need any further comment here.

Rabbi Coffee spoke eloquently on the Order, its aims and objects, and addressing his remarks particularly to a class of fifteen, which had just been impressively initiated by Toledo Lodge's degree team.

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Current Events

By

Gotthard Deutsch

King Balak and Professor Bileam

Human mind, if we look for spiritual instead of material achievements, is not so very inventive after all. Some three or four thousand years ago—the actual figures are not very important—the Israelites, after enduring centuries of tyranny under the Czar of Egypt, managed to escape to a place where they could pick the manna, provided by Divine Providence, without being obliged to give most of it to a vicious idiot whose only claim to the fruit of their toil was that he was the heir of the body of some Amenemhat, professing the religion of Osiris. They had been used to hard labor and frugal living. Consequently they "made good" under the opportunities furnished by the undeveloped land of Kadesh. The older settlers, themselves immigrants of a few centuries ago, became chary. His majesty Balak, although he had laid enough aside for his old age and provided for his family without even requiring a life insurance, feared—not in his own interest but merely for the sake of the ideals preached by the religion of Chemosh—that these starved Israelites would clean out the land of Kadesh, even as the ox licketh the grass of the field, and so he sent for the great political economist Bileam, that he swear at the people and so ruin their prospects of ever rising above the state of slaves, exploited, oppressed, and denounced as idlers by Pharaohs who as far as they were concerned had never done a decent stroke of work during their whole lives. With some little change of verbiage this is exactly what Werner Sombart has done in his "Jews and Modern Capitalism", and what an anonymous disciple of his expounded in "The Ford International Weekly, The Dearborn Independent", beginning May 29.

Ammon, Moab, Basan, Etc.

Privilege and narrowness go hand in hand. They become international because they are fighting for the same reactionary principle of preserving injustice. About six years ago a clerk in the Prussian mail service, discharged for some act of dishonesty, took to writing yellow novels. This "gentleman" whose real name was Herman Goedsche, but who preferred to write under the pseudonym of Sir John Retcliffe, presented a council of international Jewry which meets every year on the grounds of the ancient cemetery of Prague at midnight sharp and discusses the problem how the whole world shall be made tributary to the Jews. This typical yellow novel plot has been rehashed over and over again, and one of the latest to scour and press it was a Russian by the name of Sergius Nilus—if this is not a pseudonym—working on the imagination of that vicious idiot, Nicholas II, with the scare of an international Jewish plot for the control of the universe. This stupid fake is taken seriously by Count Reventlow in the antisemitic "Deutsche Tageszeitung" and by the Northcliffe papers with the London "Times" demanding an investigation (May 8). It is a disheartening sign of the reactionary tendencies in British public opinion which is being emphasized by Lord Stanhope's motion in the House of Lords (May 19) to tax all employers of foreign labor and to add further restrictions on the chances of naturalization. Similar is the sentiment in France, where the police raided the foreign quarter of Paris and in Belgium where such measures against inoffensive foreigners, mostly, as in Paris, Polish and Russian Jews, are taken. While in this way police measures are taken against Polish Jews, seeking a refuge abroad, their sufferings at home are ignored by international politics for the sake of expedience. Various interpellations in the House of Commons by Shaw (May 7) and Kenworthy (May 11) why the report on the Polish atrocities by Sir Stuart Samuel has not yet been published, were met with evasive replies by Under Secretary Harmsworth. Equally evasive were the replies by the secretary of war, Winston Churchill, on the outrageous sentence of 15 years' imprisonment for Lieutenant Wladimir Jabotinsky and of three years each for nineteen of his followers whose "sedition" consisted in arming themselves against the Arabs who had organized a bloody pogrom with nearly 200 casualties, when the authorities failed to act. (April 25 to May 3.)

Cheating Death

An old Jewish custom gave to a person in dangerous sickness a different name so that the angel of death appearing with a warrant should be confused. The Jewish Congress which convened in Philadelphia May 29-30, voted itself out of existence on the ground of an agreement with the constituent societies, and reconvened immediately as a new and permanent congress. To a future historian this fact will present an insoluble puzzle, exemplifying the difficulty of interpreting facts, no matter how well established. The situation seems to indicate a shifting of leadership from the older representative class of American Jews to the more recent element, or, to use the handy and popular designation, from the German to the Russian Jew. The same phenomenon is evident in the growth of the Zionist movement manifested in the convention with the subsequent parade, held in New York, May 9-11. A negative fact attracts our attention first. The convention received greetings from Lloyd George and from the British Ambassador in Washington, even Governor Coolidge of Massachusetts sent a message, but the White House and the Department of State remained silent in remarkable contrast to the New Year's greetings by President Wilson on Sept. 4, 1918. London Times (May 14) published a letter of the ex-minister, Mr. Barnes, criticizing in words to strong to be quoted verbatim, the American Zionists for their wild statement, mentioning in particular Rabbi Stephen S. Wise, who thanked the British Government for liberating Palestine from Mohammedan yoke. Meantime, it was announced, though to the knowledge of the present writer not officially, that Herbert Samuel was appointed high commissioner of Palestine, and that General Allenby, Colonels Storrs and Bols had resigned.

Progress and Prospects of Zionism

The first international Zionist Congress to be held after the war was originally called to meet in Karlsbad. It has now been changed to London. We shall in our next review have an opportunity to give exact information on the condition of affairs. So far the British Government, in spite of demands made in the House of Commons, has refused to divulge the exact text of the mandate, a somewhat discouraging interpretation of the promise that secret diplomacy shall be a thing of the past. Contrary to the report, chronicled in our last review of the soviet governments sympathetic attitude to Zionism, an Associated dispatch of May 18 informed us that 75 delegates to a convention of Russian Zionists, held in Moscow, were arrested. A later dispatch informed us that the British foreign office prevailed upon Gregory Krassin, unofficial representative of Russia in London, to intercede on behalf of these men. The British military administration in Palestine, however, acts still—and probably for good reasons—on the principle of court-martial proceedings. Zionist meetings are not allowed, and while the sentences of Jabotinsky and his followers were considerably reduced, the sale of Jabotinsky's picture was prohibited. The Arabs in Syria show decided hostility to European administration, especially to the French, and the colonies in Galilee were repeatedly attacked. Even the inveterate hostility to the Turks seems relaxing, for it is reported that the Arabs reintroduced the prayer for the Sultan, Feisal, the "King of Hedjas", blames the Jews for the pogrom of Jerusalem, and the Turkish grand vizier attacks the nationalists who established an independent government in Angora with the rather typically occidental weapon that their leader, Mustapha Kemil, is a Jew, a somewhat incredible story, hardly any better founded than the similar charges against von Helfferich and Erzberger in Germany. The civilization of the Arabs showed another progress toward occidentalization by the establishment of an Arab bank in Palestine. The gravest menace which does not appear on the surface is the rivalry between Great Britain and France, noticeably in the attitude of Cardinal Debois, who protested against the "disgrace" that the tomb of the "Savior" be defended by Jewish "sectaires". His views are indorsed by the Jesuit "Etudes", which speak of "pretensions injustifies" tending to evict the Syrians from a soil which is theirs. Rabbi Marcus of Constantinople, who visited this country as delegate to the Constitutional Grand Lodge, I. O. B. B., brought the startling statement that the "Dunmah" (the followers of the Messianic pretender Shabbetai Zebi, whose ancestors, together with their leader, embraced Islam in 1666) show sympathy for the Zionist movement. Meantime there is considerable strife within the Zionist camp which in one case resulted in the murder of the Zionist Korngold in Cracow by a fanatic socialist.

An Eye Witness

Without giving undue weight to this document the present writer feels that an abstract from the letter of an old-fashioned Halukah-Jew in Jerusalem, written to an American relative, deserves publication because it was written without any desire of publicity, and probably represents the sentiment of the old-fashioned orthodox population of Jerusalem which even now is in the majority. The man writes: "I dare not write much on local conditions. The censorship is very strict, martial law prevails. The population lives in a state of terror. The court martials pronounce very severe sentences. The Zionists assume a provoking attitude to the government, and caused great bloodshed of which only the orthodox population was the victim. Today (April 21) conditions are somewhat more assuring. The loss of property is indescribable. May the Lord soon have mercy on us and send us the true redeemer".

The Jewish Heaven

The mot of a papal delegate in the 16th century, who called Poland 'coelum Judaeorum", has repeatedly been quoted in these columns. In the absence of the official report of the British commission whose retardation is significant, we are restricted to the newspaper reports which are rather commonplace. Jewish beards are pulled once in Lemberg, once in Nowogorudok, soldiers display their bravery occasionally in the ghettos of Praga or Bialystok, and while unable to win decisive victories against the Bolsheviki in Ukraine, they demonstrate their valor by butchering those who survived the heroic deeds of Petlura's and Denikin's armies. Their civil officers show that they fully mastered the lesson that henceforth international treaties shall not be scraps of paper, and the guaranteed rights of religious national and linguistic minorities are just occasionally forgotten. In Drohobycz, the center of the naphtha industry, which owes its importance exclusively to Jewish enterprise and to Jewish labor, Hebrew and Yiddish speeches at a Zionist demonstration were prohibited, and in Polotzk the home of Mary Antin, Yiddish letters are not delivered.

When Popolski is sick a saint he would be. In Teschen, a German city, where a plebiscite shall decide whether it shall belong to Czecho-Slovakia or to Poland, the Jews are promised recognition of the Jewish nationality, if they will vote for Poland. For the present the Jewish nationality is insofar recognized as Professor Barnes, who held the chair of pharmaceutics in the University of Warsaw, was discharged. A similar motive inspired a new attempt of our old friend Dmowski to establish a bank which will practice "Swoj doswegu". For the present this emancipation from Jewish control of the finances has not resulted in an improvement of Poland's low credit, and the minister of finance blames the failure of a new bond issue on the Jews, although the assimilated Jew, among them the (Austrian) noble, Nathan von Lowenstein, son of a Lemberg preacher and son-in-law of Schmelke (formerly Edler von) Horowitz, tried their best to persuade a meeting of Jews to practice the left and right cheek theory. Polish finances are squandered in wars on all fronts, while according to the report of Dr. Harry Plotz, the discoverer of the typhus bacillus, typhus and tuberculosis have raised the mortality in Poland to the appalling figure of 25 per cent.

Another of the Seven Heavens

A letter of Hungarian Jews, published in the New York ''Vorwaerts'' (May 17) says: ''Our lives and our property are outlawed. The sword reigns from without and death within. Hundreds of Hungarian and thousands of Galician Jews are disappearing every day without leaving a trace. Many people are literally burned alive. Children are killed by crushing their heads on the pavement, women are raped in the presence of their husbands and parents. The jails are filled with Jews. Conditions surpass those of the Ukraine in horror. Brethren in America, save us from hell. Use your influence on your government. Do it quickly, or it will be too late''. The individual facts reported in the papers fully bear out the accuracy of this heart-rending description, but only one case shall be quoted because it is found in ''Pester Lloyd'', the organ of the Magyarized Jewish bourgeoisie and was published under the eyes of Horthy's government: Heinrich Schapira, traveling salesman for a Vienna house, went to Transylvania. He disappeared, and the only trace left of him was a newspaper mailed in Komorn, on the margin of which were scribbled with lead pencil the words: ''Was arrested, save me''. Investigations proved that Schapira had been arrested in Komorn, but was no more in the jail. The report significantly adds: It is feared that he may no more be among the living. One more act of Attila heroism must be quoted: A Galician Jew was tried for profiteering in the court or Sopron and discharged. Soldiers who did not like this result grabbed him on the street and branded a ''Magen David'' and the word ''Schleichhandler'' (underhanddealer) on his forehead. For such acts the government is not directly responsible, but it indirectly encourages them by constant reiteration of the Christian character of the nation, by taking up the wildest rumor of misdeeds of Jewish organizations seriously, as that synagogs are used as shops for making counterfeit money, and above all, by its inability or unwillingness or both to protect the plainest civil rights of the Jewish population. The most typical case of this kind is the occupation of the University of Budapest by armed bands who will not allow a Jew to register. The authorities were even willing to meet these highwaymen half way by the promise that only veterans of the war and similar categories be admitted, but the ''flower of the nation'' refuses any compromise. An amusing incident is that the dean of the university is the ''Christian'' Aladar Ballagi, the son of Moritz Bloch, one of the pioneer workers for the Magyarization of the Hungarian Jew, translator of the Pentateuch into Hungarian and author of Hungarian text-books, who afterwards ''shmadded'' both himself and his name.

Family Fate

A Talmudic sage says: the fate of the fathers is a symbol to their sons. Leopold Loewe (1811-1875), a native of Moravia, and therefore a Czecho-Slovak by nationality, became as rabbi in Hungary a zealous advocate of Magyarization. An enthusiastic supporter of Kossuth, he was imprisoned after the latter's fall, and the dictator Haynau, who, according to well approved methods, still in use, hoped to discredit the revolution by denouncing it as Jewish, was determined to hang him. Through hard efforts and lavish expenditure of money Loew was finally liberated. He remained a zealous Magyar and inherited his principles to his son and successor, Immanuel. The latter was evidently made the victim of a plot to rescue the present government from its hopeless situation. The country, near the verge of ruin, due to the vicious botch made of the map of Europe, is governed by a coterie of reactionaries who got into power through the inability of the preceding soviet government to maintain order. They are no more able to give to the people a workable government than their predecessors. Their sentimental phraseology of Christian nation and Christian morals give to the people neither food nor employment and to the money no value. A scapegoat is urgently needed, and a Jew always is handy. Unfortunately the breeder of such schemes is also usually a Jew. Some Meshummad, going by the pseudonym of Alexander Hollosi, correspondent of a Dutch paper, selects Immanuel Loew as the victim for the clerical plot. He calls on him with a Dutch journalist, and interviews him on the situation of the Jews, masquerading as one who wishes to inform public opinion on the actual situation of the Jews in Hungary. Rabbi Loew is careful, says that from his own personal experience he knows only of one case of the murder of a Jew arrested, but on the next day a Magyar paper, ''Nemzeti Ujsag'', publishes a whole story of the denunciation of Hungary by Rabbi Loew, given to the representatives of a foreign paper, and calculated to injure Hungary's reputation in foreign countries. Now, it is clearly proven why the Hungarian money is depreciated. The Jews have done it, because they wish to take revenge for the dethronement of Bela Kun, who has been selected as Messiah by the council of Elders, assembled on the ninth of Ab at midnight sharp in the old cemetery of Prague, or inasmuch as most of it was condemned years ago, perhaps in a huge Zeppelin hovering over it. Well, Loew was arrested for treason to Hungary, as was his father before him for treason to Austria. He was finally liberated, but declared unfit to hold office. The ministry of Simonyi-Samadam was unable to weather the storm by its yellow novel politics. At this writing (June 11) we learn of its resignation. It was powerless to cope with the Bolsheviki of the right, and to establish law and semblance of order.

The Difficulties of Higher Criticism

The elections to the first Reichstag of the German Republic have been held (June 6). The apprehensions of a pogrom were fortunately not realized. The advice of Isaiah (26, 20), referred by some smart Biblical critic to the time of Alexander the Great, ''Go, my people, into thy chambers and hide a little while until the storm shall have passed'', might just as well have been pronounced a week before June 6, and it might have been repeated June 7. The storm has not passed. The results of the election, so far as we can survey them, prove that the radicals of both wings, of the socialists as well as of the reactionary, have gained considerably, while the moderates of all parties sustained severe losses. For the present the moderate socialists, together with the old middle class liberals and Catholics, command a majority. The open antisemites, the German Nationalists, have more than doubled their strength, and the German People's Party, the practical antisemites, have almost trebled it. These reactionaries, in order to overthrow the present government, may join hands with the extremists, and will surely do so, if they believe to be able to gain their end. It is less likely that the other side will be willing, but politics make strange bed-fellows. One thing is apparent. The majority socialists polled 5,500,000 votes, the independent socialists 4,800,000. There can be no more than 200,000 Jewish votes in Germany. Judging by party leaders, some of them must have gone to the liberal bourgeois parties, but if all should have gone to the socialists, they could have been only a fraction of the total vote cast for these candidates, which is complete refutation of the usual charge that the Jews as a mass are responsible for political radicalism.

Facts Without Figures

The platform of the Deutsch-Nationale Volkspartei announced before the election that it will fight the ''un-German spirit, Jewish or otherwise, and the control of public affairs (Vorherrschaft) by the Jews''. The Deutsche Volkspartei does not state this plank expressly in its program. An organ of the former party, the ''Deutsch-Voelkisches Jahrbuch'', prescribes all societies which admit Jews to membership, even the ''Boden-reformer'' (single taxers). This publication is heartily endorsed in the ''Literarisches Zentralblatt'', a high-class literary review (No. 13-14) as a sign of the reawakening of the German spirit which will reassure a constitution adapted to the needs of the German people. An anonymous author who publishes a book entitled: ''Rudolph the Last, Diary of a German Prince'', and who is supposed a duke of Saxe-Weimar, laments the fact that the old bond of union between the German people and its princes could have been broken by a Jew of Galician descent, the scion of a people who always considered discretion the better part of valor. On the other hand, Prince Joachim Albrecht, who was tried for an assault on French officers, when asked whether he had said, ''kill the Jews'', emphatically denied the allegation, declaring it would have been illogical. His defence was indeed conducted by two Jewish attorneys. The fact remains that the ''Edeln'', as the kaiser in his medieval cant used to call the privileged caste, are on the antisemetic side. Practically this had no tangible effect as yet. The Bavarian government yielded to the clamor against the ''East-Jews'', and ordered their expulsion on short notice without being able to carry the order out. Premier von Kahr defended the measure rather honestly as a concession to growing antisemitism. On the other hand the antisemitic organ ''Voelkischer Beobachter'' was suspended because on the anniversary of the overthrow of the Munich communist government it openly advised pogroms. The fact is, conditions in the German Republic are far from satisfactory, but neither are they as critical as a sensational press makes them appear.

Austria Irredenta

Ever since the Vienna Congress of 1815 redrafted the political map of Europe, and more especially since 1848, when the national self-determination became the political program for liberalism, the Italian parts of Austria called themselves Italia Irredenta. We have now an Austria or Germania Irredenta, and Italy has helped to make it. The present ''Republic Austria'' can neither live nor die.

Kenneth Roberts demonstrated it in a brilliant essay, entitled ''Husks'' (Saturday Evening Post, May 1), and the scholarly economist, John Maynard Keynes, an expert serving with the British Peace Commission, did the same in his profound book, ''The Economic Consequences of the Peace''. A famished population is a dangerous maniac. A mass meeting, held in Vienna April 26, cheered Kapp and Horthy and yelled for the overthrow of the Jewish yoke. The first practical application of this call was an attack by the ''Aryan'' students of the university on the ''Mensa Academica'', a charity kitchen for indigent Jewish students, where Semitic tables and Jewish plates were gloriously annihilated by the lineal descendants of Herman the Cheruscian. The matter was discussed in the National Assembly where the Jewish member Stricker demonstrated the economic domination of the Jewish masses by the official figures from the Jewish cemetery, which show that 80 per cent of the funerals are furnished free of charge, or to make it absolutely clear: 80 percent of the Jews of Vienna are so poor that they can not pay the cost of the simplest funeral when a death occurs in their family.

Mehorsho in Czech

When the Talmud was still part of the equivalent of a high school education among the Jews, the interpretation of a difficult passage in the glosses of Samuel Edels (called Mehorsho) a Polish rabbi of 17th century, was the equivalent of what today is highest honors in Latin composition. This famous dialectician is the hero of many anecdotes. When a boy, so the story runs, his teacher prepared his public discourse, always interrupting himself with the question: suppose Shmeel should say ''asoy''? Shmeel was meantime hiding behind the big tile oven and listened quietly, until finally when the old man thought he had erected an impregnable barricade he poked his head out, and said: but suppose Shmeel should say asoy? whereupon the teacher had to admit that he knew no answer. The situation in Czecho-Slovakia presents a puzzle a la Mehorsho. Well-meaning Jews, among them those representing the Jews at the Peace Conference in Paris, demanded minority rights for the Jews. They claimed it is impossible for Jews in polyglot countries like Czecho-Slovakia to vote with one national section without risking that their co-religionists in another section, or even they at a subsequent election, would be made to suffer. In Czecho-Slovakia the constitution of March 4, 1920, gave to the Jews recognition as a nation. They therefore could, in the election held in April, register as Jews by nationality, just like Germans and Czechs. The idea was that formerly they were dependent on the good will of one party or another to nominate a Jew, while now they would have a legal right to such a representative. The electoral law of Czecho-Slovakia is very complicated. It can only be explained here in its fundamental principles bearing on the Jewish situation. The voter does not vote for an individual delegate, but for a party, so that if a district were entitled to five delegates, the ballot is counted after election. If 100,000 voters have cast their ballot, and 60,000 had voted the Czech and 40,000 the German ticket, three Czechs and two German delegates having received respectively the highest vote of their party, are elected. The Jews had in the whole republic cast 79,600 votes, but in no district did their candidate receive 20,000 votes. They will therefore be without representation, while in former times each party tried to obtain Jewish support by placing a Jew on its ticket. Mehorsho had presented a ''Kashya'' which no one had previously thought of. The greatest trouble is that even the division between Germans and Czechs is not the sole difficulty. The Czechs and Slovaks are in the opinion of Clemenceau, Lloyd George and their associates only one nation. A Slovak bureau in Budapest appeals to Slovaks all over the world to throw off the yoke of the Czechs, and not a small item in this struggle is the religious problem, because the leading section of the Czechs with Masaryk at the head is liberal, while the Slovaks, mostly peasants, are clerical. ''Shmeel'' may have some more problems behind the oven.

The High Priest's Plea

Old-fashioned Jews prayed on Yom Kippur against time from their bulky Mahzor, and yet some parts had to be omitted. The high priest, so the Talmud informs us, when reading the Torah on that day, introduced the service with the remark: There is more written in this book than I can read to you. The events in Russia, Ukraine and Rumania have to be passed by. From the first country they are uncertain, from the two others as tragic as they have been for the last four years. A few items of interest shall follow, disconnected like the old-fashioned spice box (verschuottete Bessomim Buechs) reminiscent of the parting of the Sabbath.

The Armenian Mandate

From all appearances the few carpet

weavers and American trained missionaries will, as heretofore, form our only direct connection with the people of Armenia who repeatedly have been presented as the only analogy of the Jews. Like the Jews, they are connected by religious as well as national bond. They are also said to be racially related to the Jews, not merely on the ground of the Ten Tribes fad, but on supposed physiological characteristics, and on linguistic and archeological grounds through the Hethites, the common ancestors of Jews and Armenians, as the excavations of Amarna are said to have proven. Professor Aptowitzer of Vienna found striking analogies between Armenian and Talmudic law. Like the Jews the Armenians had no country of their own, and while most of them are living in contiguous localities, many are also scattered in Galicia, Bukowina and Transylvania. It is strange that between them and the Jews there was not much love. They are called in Jewish literature Amalekites, and in the parlance of the Turkish Jews Achbar (an uncomplimentary reference to Is. 66, 17) which is the Armenian word for master.

Honor Roll

The articles in the Ford paper, previously referred to, repeat among others the charge that Jews lack constructive genius. It therefore may be registered that Professor Albert Einstein lectured at the University of Leyden, and was invited to a permanent chair to which he responded with the promise that he would come every year for a three weeks' course. It will be remembered that he also lectured with great success in London, where the newspapers for some reason converted him into a Swiss, although he was born in Ulm, Wuertemberg, and is professor at the Kaiser Wilhelm Institute in Dahlem and the University of Berlin. The papers report the appointment of George Cohen, an orthodox Jew, as head of a department in the foreign office of Denmark.

The first Italian cabinet which counted two Jews as members, Luzzatti as secretary of the treasury and Mortara as minister of justice, was of short duration. It began its career March 13 and resigned May 11. Its successor, which had no Jews in its midst, lasted only four weeks. Conditions in Italy are evidently very critical, but the situation does not seem to affect the Jews. Italian Judaism lost a most remarkable man in the death of Leone Ravenna (March 21) at the age of 82. A prominent member of the bar in his native Ferrara, member of the city and the provincial councils, both the bar and the press paid the highest tribute to his honesty and his learning. Leone Ravenna was also a zealous Jew, for over forty years president of the congregation and vice-president of the union of Italian congregations, for more than sixty years a regular contributor to the Jewish press, a rabbinical scholar and devout Jew who considered it his highest privilege to read Musaf and Neilah service on Yom Kippur and acted occationally as honorary rabbi. Leone Ravenna was born at the time when the home of Savonarola was still under papal rule and therefore could not practice law until Ferrara was incorporated into the united kingdom of Italy. He was one of the last survivors who witnessed the destruction of the ghetto gates in 1848. These gates were removed during the short time of the French rule in 1796, but re-erected at the expense of the Jews under Leo XII (1823-1829). Pius IX allowed the removal of the gates but the pillars with the inscription "ghetto" remained until 1848. Ferrara was one of the most prominent seats of rabbinic learning in Italy. It was the home of the pioneer of Talmudic criticism, Azaraiah dei Rossi (1511-1567) and of the author of the stupendous encyclopedia of Talmudic law, Isaac Lampronti (1679-1756).

The Rabbinical World

Hayyim Nahum, the first Turkish Haham Bashi of modern training, has now definitely resigned, or was retired—these things are hard to know from a distance—and in his place Hayyim Bedjerano, since 1909 chief rabbi of Adrianople, was appointed. Rabbi Adolf Hannover of Cologne was elected rabbi of Wuerzburg after the dynasty of Bamburger had occupied the post for nearly 80 years, and although it has quite a number of eligible men in the profession who according to orthodox tradition ought to have preference. Rabbi Bruno Lange of Essen resigned to devote himself to literature and politics and bought an estate in Upper Bavaria. Did the prosperity of the Krupp works turn the rabbi from sword to plowshare?

Obituary

Dr. Wolf Zederbaum, son of the Hebrew publicist, Alexander Zederbaum, prominently connected with the sanitarium of the J. C. R. S. in Denver, Col., died in Los Angeles (May 1). Clarence I. de Sola, the Zionist leader of Canada, son of the late Rabbi Abraham de Sola of Montreal, died in Boston (May 11). Salo Schottlaender, a prominent publisher and one of Germany's leading philanthropists, died in Breslau. Nathan Zuntz, professor of physiology in the agricultural academy of Berlin, Moritz Cantor, an authority on the history of mathematics, and retired professor of Heidelberg University, died at the age of 90. Moritz Benedikt, not to be confounded with the recently deceased editor of the Neue Freie Presse by the same name, professor of psychiatry at the University of Vienna, died at the age of 85 (April 14). He created a sensation some fifty years ago, when he publicly attacked Israel Hildescheimer, then rabbi of Eisenstadt, who insisted that his wife, a convert from Christianity, should undergo the obsolete ceremony of immersion in the presence of three men. It is worth recording that Benedikt's daughter, Clotilde, is an enthusiastic Jewess and writer on Jewish subjects. Should we not mention, according to Talmudic principles (Ta'anit, 21a) the death of the first Jewish cab driver of Jerusalem, Hayyim Jacob, whose highest pride it was that he drove Theodore Herzl?

Closing in the old-fashioned way with something pleasant, it is surely a thing to be proud of to record that at a meeting in New York (May 8) the princely sum of $416,000 was collected for war sufferers in which Nathan Straus, the prince of givers, contributed $100,000. "Israel is not widowed".

June 12, 1920.

Jews Under Soviet Regime

DR. REUBEN BLANK, who recently arrived in London as Delegate of the Jewish People's Union of Russia, and who was formerly editor of a Petrograd paper, writes as follows in a letter to the London "Times":

"Of the eighteen People's Commissaries, only one, so far as I know, is a Jew, that is Trotzky. Lenin, often represented as a Jew, is not. Neither is Tchitcherin. Apart from this fact, the Jews, with few exceptions, have never favored Bolshevism.

"It is true, the Soviet Government has swept away many racial distinctions, but the Jews have suffered worse under their regime than most of the other sections of the Russian populations because of their connection with industry and commerce.

"All this has been destroyed and they are consequently ruined. By far the most prosperous people in Russia today are the peasants. But the Jews were never allowed to hold land.

"Not all the 7,000,000 Jews in Russia could go to Palestine, even if they wanted to. In many respects they are the steadiest and hardest working people in Russia. There is no doubt that a vast majority of them are looking forward eagerly to being delivered from the Bolshevist regime and allowed to work out their future in peace.

"The new war in Eastern Europe is a hard trial to the solidity of the barrier against Bolshevism formed by the border lands of the former Russian Empire. The strengthening of that barrier, which M. Clemenceau aptly termed the "Cordon Sanitaire" of the West, presents therefore an imperative duty for all who realize the terrible meaning of Bolshevism to European civilization, whatever their attitude may be towards the new war itself. Any tendency to weaken this barrier must be avoided by all means.

"Such a weakening will, however, be brought about by anti-Semitic agitation that is ever increasing in those regions, causing a wide split between the Jews and the other population.

"In all the regions of the sanitary cordon the Jews form a considerable part of the population—about 10 to 15 per cent. These Jews are moreover mostly concentrated in the towns, and this means the most vital parts of the political organism, forming 30 to 60 per cent of the towns' people. The whole-hearted participation of the Jews in the work of saving these regions from Bolshevism therefore becomes essential to success. True, the anti-Semites maintain that it is the Jews themselves who are chiefly responsible for Bolshevism. They point to Russia proper, the victim to Bolshevism, according to them, through the Jews.

"These assertions, however, irrefutably fail from the fact that Russia proper hardly contains 1 per cent of Jews—viz., under a million out of over 100 millions (only in Petrograd and Moscow about 2 to 3 per cent), whereas the regions of the Cordon Sanitaire—Lithuania, Poland, Ukrainia and Bessarabia—contain six million Jews. Should the indictment of the anti-Semites be true, these regions that composed under the Tsars the Pale of Jewish settlement, would have become the hot-bed of Bolshevism. Instead of that the Jewish Pale has in fact become Europe's Cordon Sanitaire against Bolshevism.

"The Jews have nothing to gain and all to lose by Bolshevism; they constitute a substantial element which the anti-Semitic campaign threatens to dissolve. I therefore crave permission to address to the public opinion of Great Britain, through the medium of the Times, universally recognized as its most important leading organ, the urgent request to use its vast influence in order to restrain that fatal campaign which amounts practically to nothing else than playing with fire at an hour of supreme peril".

Synagog Pension Fund

The application and justification of the Synagog Pension Fund is set forth in a neat little brochure of twenty pages prepared in accordance with the report and resolutions adopted by the XXVI Council of the Union of American Hebrew Congregations held in Boston May, 1919, and now being distributed by that organiaztion. The present publication contains the details of the plans that a committee of the Executive Board worked out. It is tentative and subject to changes but the main purposes of this Synagog Pension Fund are explained in full and the method of its operation carefully detailed.

The Pension Fund has long been recognized as a necessity. No Jewish Congregation should permit its old and venerable teacher to be cast as rubbish to the pile when God has made complete his years of service. Industrial organizations recognize the moral claims of its employes on the employer and are providing pensions for its workers. Surely a religious organization can not afford to be less ethical than business or industry.

The reasonableness for a fund to pension the teachers of religion has been recognized by all denominations as well as the congregations of the Jewish faith. A start has been made towards the creation of a Retiring Fund of $1,348,700, which will be devoted to pensioning of aged rabbis and their dependents.

All rabbis of congregations and professors of theological seminaries will be entitled to a pension. The Synagog Pension Fund will not discriminate between orthodox and reform. Each congregation, by contributing every year a definite percentage of the rabbi's salary, will be enabled to provide for the old age of its rabbi.

By this system a pension is provided at cost. The supplementary fund that is being solicited is designed to provide a pension for those rabbis who are about to retire and are entitled to a pension. There are also cases where congregations cannot assess their percentage. The Union proposes to raise its Synagog Pension Fund by general subscription to meet the deficit wherever it exists.

According to this brochure the system is very simple. In the table of congregational assessments it is shown that in case a rabbi starts his employment in a pulpit at the age of twenty-seven, his congregation will contribute eight per cent of that salary each year towards his pension fund, for his retirement at the age of 68. As the age of the rabbi increases the percentage increases. In case congregations are unable to meet this increasing percentage this deficit must be met by other sources and for that reason the Pension Fund is being solicited.

Special cases, the reason for the Union to participate in this measure since our government can not appropriate taxes from the public treasury for religious purposes, the history of the fund, the financial statement of the present fund and all other matters involved in this very necessary movement are given in this pamphlet. It is written in a clear, simple style, and will enable every reader to grasp the working plans of the Pension Fund and the basis of the appeal which is now issued to rise before the aged and honor the face of a venerable teacher in Israel whose unselfish labor has deprived him of sustenance in old age.

The House of Lords Discusses Palestine

At the session in the House of Lords on June 30 considerable time was devoted to a debate on Palestine and its future development. Lord Leamington sharply criticized the government's Zionist policy and declared the appointment of a Jew to the post of High Commissioner to be a serious blunder.

Lord Curzon, Minister of Foreign Affairs, replied to the government's critics and assured them that there was no cause for anxiety in so far as the Zionist problem is concerned. It is possible, Lord Curzon said, that some hot-headed members of the Zionist Commission had been careless in their conduct but in the choice of Sir Herbert Samuel, Britain had secured a wise, most experienced and impartial administrator.

No large immigration from Russia or other parts of Eastern Europe was likely to take place in the immediate future, Lord Curzon continued. Only the best Jewish elements from all countries will unite in a common effort to rebuild Zion. There was no likelihood whatever of a Jewish minority governing a non-Jewish majority, and all elements on the part of the Arabs no less than that of the Jews would be given an opportunity to aid in the development of the future Palestine.

The London County Council has resolved to open Hebrew Classes in all its Public Schools in London. This is the first instance of English public schools taking up the study of Hebrew.

We are informed from Warsaw that large posters agitating for pogroms are placarded all over the city. The posters call for the organization of a volunteer force to exterminate the Jews in Poland.

Constitution Grand Lodge Convention

THE Eleventh Quinquennial Convention of the Constitution Grand Lodge of the Order assembled at Cleveland, May 9th and adjourned May 13th. Five days of intensive labor on the part of the delegates assembled from the American and European Districts brought forth several radical changes in the organization of the Order and a wide expansion of its field of endeavor.

The Convention opened at 10 o'clock Sunday morning with an invocation by Rabbi Dr. Markus of Constantinople, representing District Grand Lodge No. 11.

In his address of welcome to the delegates, Major W. S. FitzGerald of Cleveland said:

"I want to say at this time to those who are our guests that while we are proud of Cleveland because of its manifold industries and its commercial industry, proud of our success, we are more proud of the spirit of our citizens and the civic spirit of our citizenry. It is getting to be recognized that cities must have a civic conscience, the sick and the poor must be cared for. Those are the feelings that animate the B'nai B'rith. For over seventy-five years your Order has fought the cause of the oppressed throughout the world. Wherever the cry of the oppressed sounded, the B'nai B'rith has answered. I congratulate the Order on its magnificent achievement in the cause of humanity".

President Eugene E. Wolf of Cleveland Lodge, in welcoming the delegates to Cleveland, pointed out that the opening of the Convention took place on Mothers' Day and declared that Cleveland was proud to be hostess at such a gathering. He emphasized the fact that the Order at the present time has before it not only American questions but a world problem.

The following is a brief synopsis of the amendments to the laws of the Order, adopted during the Convention:

Section 2, Article 1, Part 3 was amended so that delegates to the Constitution Grand Lodge be elected at the ratio of one delegate for every five hundred members and one for a majority fraction of five hundred.

Section 1, Article 2, Part 3 was amended by adding at the end of the first paragraph of the section the following:

"The Presidents of the American Districts shall by virtue of their office and while holding the same, be members of the Executive Committee".

Article 2, Part 3 was further amended by adding the following new sections to the article after Section 1:

"Section 1—a. There shall be and is hereby created a Central Administrative Board which shall consist of not less than five nor more than seven members of the Executive Committee, according as such committee may determine, and appointed by the President within thirty days after his election and annually thereafter; such members to be selected by him as nearly as practicable from different localities nearest the seat of the Order.

Section 1—b. The Central Advisory Board shall act in an advisory capacity to the President and shall be vested with such administrative or other functions as the Executive Committee may from time to time determine.

Section 1—c. The said board shall meet not less than three times during the year, and at such dates and places as it shall determine, but upon application of a majority of its members or upon call of the President may meet at any time. Full minutes of the proceedings of the board shall be kept.

Section 1—d. The traveling expenses of the members attending such meetings shall be defrayed out of the fund of the Constitution Grand Lodge appropriated for that purpose".

Section 9, Article 2, Part 3 was amended to read as follows:

"Section 9. It shall meet at least once a year, at the call of the President, or at the request of a majority of the committee, and the expense of the members attending such meetings shall be defrayed out of the fund of the Constitution Grand Lodge, except as otherwise provided in Part 2, Article 6, Section 3".

Article 6 was added to Part 1 of the Constitution as follows:

"Section 1. There may be established from time to time by District Grand Lodges, auxiliary lodges composed of women with such rights, duties and powers and under such rules and regulations as the Executive Committee may prescribe".

Section 3, Article 4, Part 2 of the Constitution was amended to the effect that the Constitution Grand Lodge dues be payable in quarterly payments on January 1st, April 1st, July 1st and October 1st, in advance.

Many matters of great importance to Jewry came before the Convention. The following is a brief resume of the results of the gathering:

The Executive Committee was authorized to create a B'nai B'rith Bureau of Enlightenment which shall conduct the work of collecting and disseminating data touching upon notable, charitable, philanthropic, scientific, artistic and past and current worthy deeds, actions and accomplishments of Jews.

Recommendation of the President for co-operation of the Order in efforts to combat, by campaign of education, the false and dangerous economical, industrial and social theories responsible for the prevailing social unrest, was adopted.

Americanization work was indorsed and it was ordered that a director of such work be appointed.

Resolved, That a Standing Committee on Social Service be appointed to consist of a chairman selected by the President of the Order and the chairman of the Social Service Committees of each District, to have supervision of such work.

The proposition to establish a Lyceum Bureau with a list of selected speakers in each district to be designated to visit lodges and deliver lectures on various Jewish topics, was referred to the Executive Committee with a favorable recommendation.

The establishment of a Bureau of Publicity to supply the general press throughout the country with items of news for the information of the general public was authorized.

The creation of an Intellectual-Advancement Committee, to consist of the chairmen of the Intellectual-Advancement Committees of the Districts and a general chairman designated by the Executive Committee, was approved and referred to the Executive Committee.

The Convention approved the dissemination of Jewish classics in cooperation with the Jewish Publication Society of America and authorized the Executive Committee of the Order to take such action as it will deem proper.

The Anti-Defamation League was authorized to enter a campaign of publicity; to secure the best talent obtainable to aid in the work of the League; that a correct interpretation of the story of the Crucifixion be widely distributed; that in institutions of learning lectures be given on the history of the Jews.

The activities of the Leo N. Levi Memorial Hospital at Hot Springs, the National Jewish Hospital for Consumptives at Denver, and the Educational League at Cleveland were commended, and the lodges of the Order and their members were urged to continue their support of those institutions.

The care and support of Jewish war and pogrom orphans abroad was referred to the Executive Committee of the Order with instructions to secure the co-operation of kindred organizations in this work and to try to establish a joint organization for that purpose.

The creation of a District Grand Lodge in the Republic of Austria was authorized as soon as two more lodges are established in that Republic.

The Constitution Grand Lodge unanimously adopted the following resolution:

"That the present ritual be retained and that all words whereby the candidate is pledged to secrecy, as well as all reference in the ritual to secrecy, be stricken out; that the candidate be admitted to membership by ballot as heretofore, and that signs and passwords be retained for the purpose of identification". The Convention further directed the appointment of a committee to make the necessary changes in the ritual of the Order in accordance with the above resolution, and to make such further changes in the ritual as shall tend to make the initiatory work elaborate and impressive.

The issuance of uniform membership cards to the members was authorized.

The Convention expressed its lack of sympathy with the tendency wholly to inhibit immigrants, whether good or bad, from entering this country, and resolved to co-operate actively with the Government of the United States in all its efforts towards preparation and education of immigrants for the duties of American citizenship.

Ordered that the following be inserted in the ritual:

"Do you promise faithfully to discharge the duties devolving upon you as a law-abiding citizen or resident of your country"?

Rituals submitted for B'nai B'rith Mothers' Day, Victory Day and Flag Day were approved.

The per capita tax for the American Districts was fixed at $2.00 per annum, beginning and effective as of June 30, 1920, payable in quarterly installments in advance.

The laws governing the Emergency Relief Fund remain unchanged.

The following were elected as officers and members of the Executive Committee for 1920-1925:

Adolf Kraus, Chicago, President.

Lucius L. Solomons, San Francisco, 2nd Vice-President.

Archibald A. Marx, New Orleans, 2nd Vice-President.

Jacob Singer, Philadelphia, Treasurer.

Simon Wolf, Washington.

Charles Hartman, New York.

Sidney G. Kusworm, Dayton, Ohio.

Dr. E. N. Kalisch, Richmond.

Philip Stein, Chicago.

Dr. B. Timendorfer, Berlin.

Dr. Adolphe Stern, Bucharest.

Dr. M. Hammerschlag, Prague.

J. Niego, Constantinople.

A. B. Seelenfreund, Chicago, Secretary.

Some of the reports of the committees to the Convention, which are of special interest, are reprinted.

Committee on State of the Order

Your Committee on the state of the Order begs leave to report as follows:

There has been submitted to this committee certain portions of the most admirable Message of our President, and a number of resolutions, touching many subjects pertaining to the Order and its work.

The Committee approves that part of the message referring to the American Soldiers' and Sailors' Welfare League of the B'nai B'rith, and desires to especially commend the President for the diplomatic course of action in this trying situation.

We approve of the President's attitude in relation to our afflicted co-religionists abroad and are impressed with the statesmanlike manner in which the Executive of our Order has presented to our government the ideals and aspirations that actuated him in his altruistic efforts on behalf of our Order, thus exemplifying to the highest degree in a most practical manner the necessity of our existence.

The splendid co-operation of our Chief Executive of our Nation and his ready response to our appeal, together with his genuine interest in all things which tended to the uplift of humanity surely signalized him as the one individual who during that year did most to deserve the meritorious recognition of our Order, and we commend President Kraus and the Executive committee for having so wisely shown by the bestowal of the gold medal to President Wilson, the sound judgment which, if perpetuated in the future, is bound to bring renewed laurels to our cause.

The diplomacy of President Kraus in dealing with an acute situation prevalent at the time of the Polish pogroms indicated in no uncertain manner the astuteness of those who were responsible for selecting him for our leadership. We particularly commend his effectual manner of settling in a most dignified way a matter which might have been of serious consequence to all the people of our faith.

The efforts of President Kraus and his associates are again indicated by the alertness which was demonstrated in connection with the Ukrainian outrages.

The democracy of our Order, the broad-mindedness of its officers were typified in a most practical way by the willingness and eagerness with which they accepted the advice and assistance of other organizations. Dignified at all times and imbued only with the highest motives, the officials of our Order undertook to handle the problem affecting the future of our people, mindful at all times that success might redound to the cause which they represented and subjugating the individuality of our officers for the welfare of the common good of all concerned.

The detailed report of the state and membership of the Order in the several American and foreign districts contained in the Message of the President, shows not only a steady, substantial gain in members, but also shows the greatest numerical increase in the history of the Order. The ratio and volume of increase indicate conclusively that we are entering upon a new era and that a period of remarkable activity, progress and accomplishment, lies immediately in our path. The report of President Kraus, delivered at Washington, showed a total membership on Jan. 1, 1910, of 40,083, the report submitted to us for consideration shows 55,371 members on Jan. 1, 1920, and on April 1, 1920, a combined membership of 62,377. The initiation last Sunday of a large class by Pisgah Lodge No. 34 of Detroit, at the present time probably the most virile and progressive lodge of the American Districts, brings this total up to 63,000, a formidable array of intelligent and zealous workers in the interests of our co-religionists the world over. A very substantial part of the recent increase in membership is a direct personal tribute to the service of Adolf Kraus as executive of the Order, and appreciation upon the occasion of his seventieth birthday, of his conscientious and faithful administration of the affairs of our fraternity. We desire to record here the presentation of over 8,000 new members to President Kraus upon this anniversary and trust that this increase may long remain a living monument to his efforts and to our high regard.

Every one of the seven American

Districts, except No. 5, reports a net gain in the last five years. No. 2 and No. 6 with net gains of 5,038 and 5,177, respectively, lead all the Districts. Conditions in the several Districts vary as to area, accessibility, population, concentration in cities and towns, and material wealth, and it is only natural results should differ, but it has been demonstrated again and again that our ambitions for strength and influence quantity and quality can be realized by the application of intelligent effort and systematic and persistent service. There have been in recent years several brilliant examples of the resurrection of dormant lodges by the proper use of this single formula, and we are proud of the part that they have contributed to the history of the Independent Order of B'nai B'rith in the quinquennial period last year.

Since the last Convention, eighty-eight new lodges have been instituted, Districts No. 2 and 7 leading in this direction. A survey of conditions in the Eastern and Central states leads us to believe that there is a wonderful opportunity for the organization of many smaller cities and towns where the Jewish population is adequate. We believe this to be one of the most inviting and fertile fields for immediate B'nai B'rith endeavor, and we recommend that the Executive Committee cause an investigation or survey to be made, preferably through the District Grand Lodge, of every city or town of sufficient size, where no lodge exists, with a view to propaganda and prompt organization.

We are gratified to note the activity and condition of our lodges in Europe and the Orient, and those under the jurisdiction of the Executive Committee, notwithstanding the ravages and demoralization resulting from the war.

The detailed report of humanitarian services rendered by these foreign lodges in furnishing hospitals, feeding and relieving refugees and victims of the great conflict, in establishing homes for widows and orphans, is a splendid tribute to their benevolence and a practical demonstration of brotherly love. The emergencies of the situation have been met in such a manner as the ideals and the principles of the Order required and the circumstances permitted and we have nothing but praise for our European brothers.

District No. 10, now comprising Czecho-Slovakia, with headquarters at Prague, formerly containing all of Austria and Hungary, seems to have done especially good work, and conditions there apparently afford an opportunity for great growth and expansion, and we heartily concur in the recommendation of our President that a District Grand Lodge be created in the Republic of Austria as soon as two more lodges are established there.

Believing that the distress and disturbance resulting from the war must continue for many years and that during this period the demand for assistance, relief and sustenance will be unparalleled in our history, that it is our mission as the greatest international agency of Israel to administer to these wants, that the prospects and prosperity of the Order in America amply enable us to undertake this beneficient labor, we suggest and recommend that the Executive Committee give their special attention to the good and welfare of all the European lodges. With equality of rights, civil, religious and economic, the possibility of a European development is extraordinary.

Committee on Propaganda

Your committee begs leave to report that they have carefully considered the various recommendations and resolutions submitted to them, and beg leave to concur the Recommendation No. 10, that uniform membership cards be issued to all members, but believe that the proper planning of the same should be left to the incoming Executive Committee. The matter of adequate propaganda touches the very vitals of our Order. Money and energy may be quickly dissipated if efforts are directed in the wrong channels. At the very outset we are presented with a peculiar condition. The Jewry of America numbers in the neighborhood of 3,000,000 souls, and the membership of this, the only real democratic, international, Jewish fraternity, with a machinery that is unsurpassed for efficient work, has on its roster a membership of merely 30,000. The field of endeavor, therefore, seems to be wide and worthy. In what particular has the Order failed to grasp the wonderful opportunities presented by present conditions? Surely no record of achievement presents in more expressive and concise form a more comprehensive view of the needs and ambitions of the Jews the world over than does the report of the manifold activities engaged in and sponsored by our fraternity.

The wholesale dissemination of this mass of historical information in itself, not only justifies our struggle, but should be a most potent means of securing accession to our ranks. No one could have listened to the magnificent resume given by our distinguished President without feeling a deeper allegiance. The members of the Sovereign Grand Lodge, however, we take it, need no further incentive to work and action.

The democracy of our Order rests, however, primarily upon the individual lodges and it is there we must look for our strength or our weakness. The Constitution Grand Lodge may be faithfully trusted to function quickly and efficiently in the consideration of the larger problems confronting the Jew as a whole, but behind any appeal of any convention or body of men must be the demonstration of conscious power delegated to them by the members and the lodges of this Order. In the last analysis, guidance may properly come from above, but the real stimulating enthusiasm must come from below. Heretofore, it seems to your committee, we have worked from the top down. The time has come to work from the bottom up. Every effort should be made to strengthen our lodges and to make them what they ought to be—beehives of activity in the social and moral uplift of our people.

For that reason your committee views with extreme pleasure the tendency to consolidate the weaker lodges with the stronger in localities where more than one lodge exists, but hesitates to suggest the centralization of membership into one lodge elsewhere, feeling that in friendly rivalry there may be strength. This matter may safely be left to the wisdom of the District Grand Lodges.

Although recognizing the value of an increased membership, your committee unhesitatingly believes that the enlisting of the services of paid field secretaries by this body would be the adoption of a policy tending to commercialize the true spirit of fellowship and sacrifice that should prevail. The members of this convention should be the real active missionaries. With the knowledge of our past and a prophetic view of our future abilities, none are better qualified and none should be more willing to assume the burden of a real leadership. Their voices raised in hamlet and town in no uncertain tone will accomplish more certain results than any paid field secretary. The officers of the District Grand Lodges have garnered the honors and can, if they will, be the true apostles of a deeper and wider fellowship among Jewry which the thrill of a new travail has given to all of us.

An opportune moment is here. Will we grasp it? The lodges should be stimulated to action in every way possible. They should become in every locality the means of socializing and unifying the Jew. They should become the centers to actualize every moral and spiritual impulse, to improve the conditions of our people in particular and the community in general. They should co-operate with every worthy movement, seeking to enlist the active sympathy and aid of the Rabbi and everyone who stands for higher and better things. Give the lodges some definite constructive policy, give the Jew particularly in the smaller localities knowledge and information, and you will most efficiently blaze the way.

Committee on Anti-Defamation League

Your Committee on Anti-Defamation League herewith presents the following report:

Seven years have passed since the League was founded and a little over six years since its formal organization. Results have shown that what was at first looked upon with some doubt as to the advisability of instituting this department, is no longer an experiment but presents a record of magnificant accomplishment. Under the able guidance of its Chairman and the Administrative Committee, the work was begun with infinite tact and in such a diplomatic manner that offense was given to no one and the maximum of benefit obtained. As is well pointed out by our President in his Message, the need of continued vigilance is now more than ever clearly demonstrated and to that end provision should be made by this Convention for the authority and the funds with which the work of the League shall be carried on and extended.

The League has become one of the most important undertakings of the Order and its efforts carefully watched and the results eagerly looked for, not only by members of the Order, but by the Jewish community and others in every part of the country. The opportunity for constructive work is here and the extent to which it may go can hardly be foreseen. Its work results not only in tending to eradicate the evils of ignorance of and prejudice against the Jew, but necessarily as a corollary in uplifting conditions to the benefit of American life and American citizenship. Education is always a benefit to those who come under its influence and the work of the League is nothing more or less than a form of education. The deleting of objectionable matter in moving picture films, the elimination from schools of books tending to arouse religious prejudice, the co-operation of the daily press in preventing the publication of insulting or derogatory news items and advertisements, etc., are all a part of the campaign of education, possibly negative in character, while the dissemination of correct interpretation of matters of history heretofore inaccurately translated, constitutes affirmative action having potentiality for tremendous good. Publicity is the best means of carrying forward this campaign.

We therefore recommend:

1. That the League enter a campaign of publicity along the lines suggested in the message of the President and that the B'nai B'rith News in each issue, under conspicuous headings, contain a full statement of the work of the League and that general distribution, in such manner as the Administrative Committee deems wise, be made of pamphlets or other printed matter, calling attention to the principles and accomplishments of the League.

2. That the best talent obtainable be secured to aid and assist in the work of the League.

3. That a correct interpretation of the story of the Crucifixion be printed and very widely distributed.

4. That in the schools, colleges, college fraternities, courses for teachers, etc., lectures be given by competent persons under the direction of the League on the history and traditions of the Jews.

5. That funds to carry out the above and the objects of the League be raised from members and from non-members and by united efforts to increase the membership of our Order.

The gratitude of the Convention is hereby expressed to Bro. Philip Stein, Chairman of the Administrative Committee; Bros. Adolph D. Weiner, Hugo Pam, Jos. D. David, Benjamin Samuels, Sigmund Livingston, Chairman of the Executive Committee, for their active and able efforts, and to Bro. Leon L. Lewis, the efficient Secretary of the League, and to Bro. L. Edward Lashman, who acted as Secretary for a part of the time while Bro. Lewis was in service, and to Mrs. L. Edward Lashman, who acted as Secretary while her husband and Brother Lewis were both in service.

Committee on President's Message

Your committee has already submitted a preliminary report, referring to the appropriate committee. The various recommendations contained in the President's Message, and now presents its report on the message as a whole.

At the outset, the committee is of the opinion that the Order is to be congratulated upon the presentation of such ably prepared and splendid official document, replete with data of historic events in the highest importance to Judaism, in which the Order participated and took a leading part, and with consideration and luminous discussion, accompanied with wise advice and recommendations, upon various questions affecting the relations of our people with their fellowmen. And in order that knowledge of these matters may be diffused as widely as possible, the committee recommends that the Executive Committee be directed to have such parts of the Message as it may select printed and circulated, in such manner as it may direct, among non-members as well as members, of the Order.

In perusing the Message, we are impressed with the immensity of the labors entailed upon the head of our Order, in conducting the affairs during these years of stress and strife, and with the skill, wisdom and success with which they were handled. In these strenuous times the Order was confronted with situations and questions of the gravest concern to Judaism here and abroad. A mistaken attitude or move might have brought grievous harm to our people and irreparable injury to the Order. Every situation was met and acted upon with such wisdom tact and sense of right, that our efforts in behalf of our people, whether acting alone or in conjunction with other organizations were successful, and the power and prestige of the Order, in this country and other lands which its activities have been extended, are greater than at any previous time of its history. The tax and drain upon our leader's health and strength must have been enormous. It is cause for thankfulness that he did not succumb.

A brief reference to a few of the most important activities of the Order, particularly relating to or growing out of the World War, may be useful. Taking measures to secure the honest and enthusiastic co-operation of every district and every lodge throughout the country in supporting and furthering our government's various measures in carrying on the war; the organization of the Soldiers' and Sailors' Welfare League with its club rooms and local welfare committees, and co-operation with the Jewish Welfare Board; raising funds for the work by special annual assessments upon the members; efforts in behalf of our co-religionists abroad; conferences and correspondence with the President and other high officials of our government; representations to and at the Peace Conference, conjointly with other bodies, resulting in the guarantee of equal religious, political, and all civil rights for our coreligionists in the lands where such rights had previously been denied to them; representatives to our government as to the outrages in Poland and Ukraine, and, through the intervention of governmental representations, preventing threatened pogroms; by tactful conference and advice putting an end to Polish agitation against our people in this country; successful meditation between conflicting bodies resulting in the convincing of American Jewish Congress, and concerted action at the Peace Conference in Paris; extending and supervising the work of the Anti-Defamation League, and, through proper propaganda, increasing the membership of the Order by over 22,000.

And while the above special work was being carried on, all the regular activities of the Order were conducted without abatement.

The committee notes with hearty approval the President's recommendation for co-operation by the Order in efforts to combat, by a campaign of education, the false and dangerous economic, industrial and social theories responsible for the prevailing social unrest, and takes the opportunity of expressing its earnest hope that this suggestion will be adopted and vigorously and thoroughly carried out, the necessary funds to be raised by voluntary contributions.

The facts set forth in the Message afford concrete evidence of the great and increasing power of the Order. Its activities reach every civilized country. Its influence may be exerted instantly by cable wherever a wrong is done or threatened against our people. The Order should be firmly established wherever our people may locate in the Orient or elsewhere, to guide and lead them, and, when necessary, to represent them upon matters affecting their relations with others.

The committee heartily seconds the President's warm commendation of the services of Bro. Simon Wolf, knowing it will receive the cordial endorsement of the Grand Lodge.

The committee recommends the adoption of the following resolution:

This Constitution Grand Lodge expresses its high appreciation of the able, successful and self-sacrificing services to the Order, to Judaism and humanity, rendered by the President, Adolf Kraus, wishes him many years of health, and trusts that the Order may long enjoy his valued advice and guidance.

Committee on Americanization

Your Committee has carefully considered all matters submitted to it. Its members are agreed that in harmony with the spirit of the time and the recommendations of President Kraus, our Order should endorse Americanization work. The difficulty that has confronted your committee was the problem of practical suggestions for carrying on the work. The only concrete plan referred to it was submitted through the General Committee of District No. 6.

In this connection it may be well to say that the scope and purpose of Americanization work is not yet so well defined as to be generally understood and universally accepted. Your Committee is agreed, however, that to us, it must mean the dissemination of that knowledge, the promotion of those virtues, and the inculcation of those ideals which shall make all Americans, whether of alien or native origin, better citizens. Any advocacy of force and violence under a government where progress is made possible by legal or parliamentary means is indefensible. Such doctrines, whether spread by Jew or non-Jew, by alien or native-born, merit unqualified condemnation. At least one method of combating such doctrines is by Americanization work.

However, Americanization is not confined to the combating of those who would overthrow the government by violence or unlawful means, nor to the teaching of the English language, nor to the spreading of knowledge of American customs. In its best sense, it is a movement to bring out the best that each group can contribute to the general welfare; to hope to permeate all groups with a common idealism and with a faith in a common destiny, without oppressing or suppressing any one of the many religious or racial groups that make up our people.

The rank and file of American Jewry present no problem in Americanization apart or different from the general population. This is abundantly approved by the 200,000 Jewish boys in uniform, who gave a full and overflowing measure of patriotism during the war. Those who were members of our Order are named in the President's report. These boys are a lasting testimonial to the civic virtues and courage, the loyalty, the sacrifices and the patriotism that have marked the Jewish people in all lands and in all times wherever and whenever they have been accorded even a modicum of freedom and justice. Your Committee believes that it would be in keeping with the traditions of the Order, and in line of Americanization, if the Order would cause to be prepared or erect some fitting memorial that would symbolize the contributions of American Jews to the cause of America in the late war, and further than that, symbolize the contributions of Jews to America from the time of its discovery—its growth, its progress, its institutions and its freedom. Your Committee is not prepared to recommend what form such memorial shall take.

Your Committee takes cognizance of the fact that there are, in America, some Jews who have not learned the English language; a number of them, like emigrants of other faiths, have not been naturalized and have no understanding of American institutions, Americanization. It believes that here is a fruitful field for useful patriotic effort in disseminating a knowledge of the English language, of American concepts of liberty, and an appreciation of American institutions, particularly in the safeguards provided for personal liberty, and the opportunity for progress through orderly and constitutional agencies. Your Committee is not unmindful of the unrest to which attention has been called. It believes that here is another field for Americanization work, applicable to every element in our population, which will do much to disarm those who preach hatred and revolutionary changes.

A general plan for work is herewith submitted. The plan is intended to be only tentative. Necessarily, the details will differ in each community and must be left to local initiative and judgment. The problems are bound to differ, depending upon the size of the city, the extent of its Jewish population, its nearness to the seaboard, and many other elements.

Your Committee considered the advisability of the undertaking of this work by the Order as a whole, by several districts, and by the individual lodges. The majority of the Committee believed that for the present, at least, Americanization work should be carried on through individual lodges rather than by the Order, or by the Districts. However, in order that the work may be given direction and supervision, your Committee believed that the President of the Order should appoint either a national director, or a national committee on Americanization, as his judgment may dictate. Of course, any plans for Americanization work must be confined to the United States.

It is difficult, if not impossible, to draw any hard and fast lines in the view which this Committee has taken of the purpose and scope of Americanization work, between what is Americanization, which is social service, and what is anti-defamation. To some extent, they naturally overlap. Consequently, if the Order shall engage upon any activities, or extend its activities along any of these lines, the necessity for the closest co-operation among those charged with the supervision of these activities, must be kept in mind.

Your Committee recommends:

(1) That this Convention endorse Americanization work.

(2) That it direct the President of the Order, as soon as practicable, to appoint a Director of Americanization, or a Committee composed of representatives of the Districts within the United States, in whom shall be vested authority to direct and supervise Americanization work. Your Committee is of the opinion and recommends that in this connection, no salaries but necessary expenses incurred, pursuant to proper authorization, be paid.

(3) It recommends that the lodges be requested to engage actively in Americanization work.

(4) Your Committee recommends that whenever the Executive Committee of the Order believes it advisable for the Order, as such, to engage in Americanization work, it shall be authorized to take whatever steps it deems expedient in that direction. Likewise, whenever any District Grand Lodge within the United States desires to engage in Americanization work as a Grand Lodge, it shall have authority to do so.

(5) It recommends that the accompanying plan of work,* or some other suitable plan be submitted to the several lodges in the United States as soon as practicable, by the Director of Committee on Americanization, for their guidance.

(6) It recommends that a suitable memorial be prepared or erected under the direction of the Executive Committee of this Order along the lines above suggested.

A Plan of Americanization Work

I. Appoint a Standing Committee on Americanization.

II. Cause a survey to be made of the conditions of the Jewish population with reference to their Americanization problems in the communities served by the lodge or council.

III. Confer with other Jewish organizations in the community doing Americanization work. Promote co-ordination and co-operation in these activities.

IV. Work with the General Committee on Americanization in your community. If possible, get representation on such Committee. See that in the general Americanization work the Jews get fair play. Try to combat prejudice, if any, by correcting erroneous opinions which often gives rise to it. Work along the lines approved in your community. The Communal Americanization Committee may finance your activities.

V. See that the work along the following lines is done: Jewish men and women who do not know English should be given an opportunity to learn it, the men by evening classes, the women by day classes; American history, traditions and ideals and the principles of the American Government should be presented to immigrants both in English and in their mother tongue by classes, lectures, pamphlets or any other educational means; Jewish citizens should be trained for better citizenship; Jewish aliens should be encouraged to become citizens; the non-Jew, citizen or alien, should be taught, on every occasion, the truth about the Jew; and this country of ours should be made an increasingly better place to live in for all without distinction as to class, creed, race or color.

VI. As means to the end: help to improve housing conditions; combat child labor; establish recreation camps, employment bureaus, study circles, boys' and girls' self-government clubs; encourage the Big Brother Movement; co-operate with the Anti-Defamation League; do not sympathize with criminals because they are Jews; help to enforce law; promote communal good-will.

VII. Keep this department informed of what you have done, are doing, or plan in doing. Feel free to ask for help. Don't think this pogrom is too big for your lodge or council. You are not expected to do it all. Do that which suits your community, your committee, your interested members.

Committee on Intellectual Advancement

Your Committee on Intellectual Advancement begs leave to submit the following recommendations:

1. That the publication of the B'nai B'rith News in its present form be discontinued and instead thereof a periodical in magazine form be issued monthly by the Order, setting forth:

(a) B'nai B'rith activities in districts and in lodges; excerpts of correspondence between the Executive Head of the Order and the Heads of the Departments of our own Government; excerpts of correspondence between the head of the Executive of the Order and representatives of our own or foreign governments in other countries bearing upon the condition of the Jewish people in these various lands, together with such other information and articles as may be necessary to stimulate interest in the condition of onr brethren the world over.

(b) Reports as to the activities of Anti-Defamation League and other bureaus so that the membership in general may be continuously informed and may regulate their conduct and patronage with regard to pictures and plays accordingly, and other matters coming within the purview of such bureaus.

(c) That they publish each month a syllabus of studies in Jewish history with directions as to chapters or passages in certain specified works which can be read for information required on the subject.

(d) Each district shall appoint a committee, preferably the Intellectual Advancement Committee, who shall furnish the editors and publishers of such magazine with news items and accounts of activities in the various districts by the lodges or members thereof.

2. There shall be established a Lyceum Bureau with a list of selected speakers in each district, who will be designated periodically to visit lodges and hold lectures on various Jewish topics of the day, on Jewish history and on the condition of our brethren in various parts of this and other lands, and on the work accomplished by the various bureaus.

3. A Bureau of Publicity, whose duty it shall be to supply the general press throughout the country with proper items of news under proper headings so that the general public may be informed from time to time on such matters as the Executive Committee may deem necessary and proper.

4. That an Intellectual Advanceent Committee, consisting of the chairman of the Intellectual Advancement Committee of each district and a general chairman designated by the Executive Committee, shall be appointed to meet once a year, and under the supervision of the Executive Committee, outline a program for the ensuing year for the lodges in America.

5. Brother Dr. Markus of Constantinople appeared before this Committee and stated that there were 15,000 children of the school age in Constantinople, a very large percentage of which number was without any school accommodation. He stated previous to the war, the Hilfs-Verein maintained a school at a cost of $10,000 per year, but that now—assistance having been withdrawn, it becomes necessary for the B'nai B'rith Lodge in Constantinople to provide education for the children formerly in that school. He estimates that $20,000 per annum is needed to carry on the work of education, and

(Continued on page 13)

News from London

By Our Correspondent,
DR. M. EPSTEIN

London, May 18, 1920.

THE last month here has been dominated by the Palestine mandate. The news of the incorporation of the mandate in the Turkish treaty was all the more welcome, coming as it did, after a fortnight of great gloom, when what appeared to be reliable information was being circulated that Great Britain was thinking of giving up all her ventures in the Near East. Almost unexpected, therefore, was the arrival of the historic telegram from San Remo which brought the good news. It acted like an electric shock. The Zionist center gave one the impression of rejuvenation. Everybody seemed to walk on air, and the masses and the classes joined, on this occasion, in genuine expressions of gratitude and delight. Truly the occasion was great. It was one of those red-letter days, as rare as they are welcome, of which Jewish history records a number. Even those Jews who have been termed super-British (the implied scorn requires no explanation) also expressed their gratitude, possibly not so much that Palestine was to be placed under a mandatory as that the mandatary was to be Britain. For the majority of Jews, the cause of rejoicing was two-fold. It was good that Palestine should be placed under a mandatory. It was better that the mandatary should be Britain. The "liberal" Jews expressed their approval of the Palestine Restoration Fund, for which, indeed, great efforts are being made throughout the community.

The incorporation of the mandate in the Turkish treaty has undoubtedly brought the Zionists into their own again. Zionism is at present enjoying the success which success itself generates, and strenuous efforts are being made to include in the executive of the movement some of the prominent leaders of Anglo-Jewry. Truth to tell, there will be ample room for the activities of these men, trained as they are in the business methods current in western Europe and America. It must be confessed that one of the weaknesses of this great national movement is that, while it must inevitably now be centered in London, which means in the Western World (and this term includes America), those who are guiding its destinies are not quite at home in the outlook which is accepted by the Western World. We would not be understood to be speaking critically; we have every sympathy and comprehension for what may be termed the East European outlook. This has its justifications. It has a great deal of strength. But, practically, it is out of place in the Western World; and, speaking only from the practical point of view, it is necessary for the smooth working of the business of the movement that its hopes and ideals and demands should be expressed in terms of the market-place understood in western Europe. That is why most observers agree that it would be an excellent thing for the movement if prominent leaders of Anglo-Jewry were to lend their weight in the boat. As a matter of fact, it ought not to be impossible to arrive at some satisfactory working arrangement, and it is undoubtedly the duty of all Jews to do their utmost to make the Palestine venture a success. For good or for evil, the world will regard, and rightly regard, the Jews in Palestine as the special object of the care and devotion of Jews the world over. It is up to the whole of Jewry, therefore, to determine to make Palestine a flourishing country. That, no doubt, will be the appeal that the Preparation Fund will make in the future. We are confident that that appeal will be adequately answered.

Philanthropic Activities

On more than one occasion we have pointed out that Jews are good givers. No matter what the appeal, if only a good cause is behind it, Jews respond adequately. At the present moment we have in this community, besides the Palestine Preparation Fund, the Great War Memorial Scheme, an appeal for the Jewish Hospital, the perennial appeal for the various existing charities, which have done so much good in the past and which will be called upon to do still more in the future, appeals for building new synagogues and for renovating old ones, and appeals for Vienna, the Ukraine, and Poland. One sometimes marvels at the intrepidity of the people who launch these various appeals, knowing, as they must, that there are already many in the field. No doubt, some appeal to some people, others to others. Professed Zionists and semi-Zionists will, no doubt, give liberally to the Palestine Preparation Fund. That, at least, can claim that it is engaging in positive work, and money contributed for the purpose may be regarded as "fixed capital." On the other hand, the appeal of the War Memorial cannot be neglected, for, if the Palestine Preparation Fund deals with one aspect of the Jewish problem, the War Memorial deals with another. Both will be necessary, both will call for a great deal of thought and energy and wise counsel.

The Return from San Remo

We ought not to leave unmentioned the unique, unprecedented scenes that marked the return to London, on May 5, of Dr. Weizmann and Mr. Sokolow, from San Remo. An enormous crowd gathered at the station where the train was due to arrive, and there Dayan Chaikin and Dayan Feldman formally welcomed the leaders on behalf of the whole community, and offered them a Scroll of the Law. The stolid English policemen, who kept excellent order in the crowd, must have wondered greatly at the ceremony, which, undoubtedly, was impressive. Dr. Weizmann reported Mr. Lloyd George's statement to him at San Remo, which was in these terms: "Now you have a start; it is up to you to make good." So far, nothing has been done to put the terms of the mandate into actual words, but one thing, apparently, does seem certain, and that is the appointment as Civil Commissioner, or Governor, or whatever his title may be, of the Right Honorable Herbert Samuel. No official announcement has yet been made to this effect, but it is one of those open secrets which has even found its way into one of the daily papers. Moreover, the Zionist organization has sent a messenger of its own, in the person of Mr. Israel Cohen, to Australasia, India, and the Far East. He is there to explain the significance of the peace conference's decision concerning Palestine and to collect money from all sorts and conditions of men.

The Mizrachi.

One other aspect of the Zionist movement in this country deserves special notice. We refer to the growing strength of the Mizrachi, which is putting forth determined efforts to form the backbone of the movement, if it can. So long as this spirit of compromise characterizes the relationship between the various sections of Jews who hope to settle in Palestine, there is nothing to fear from the strength of the various groups within the general body. Every group is bound to contribute something to the wellbeing of the whole, and, therefore, must form a source of strength.

Home Affairs

If all this represents the doings of the Community in what we term "foreign affairs", a good deal of activity must also be recorded in what may be described as "home affairs". Here the outstanding fact of the last month has been the Communal Elections in the constituent Synagogues of the United Synagogue. Every other year each Synagogue elects its representatives to the central body. Then the elections are exciting. But this year was the off year, when only the local governing bodies are chosen. In the main, therefore, the elections went off very quietly, with the exception only of one or two Synagogues where attempts were made to introduce charges. One place of worship in the West End, one of the so-called fashionable congregations, presented the picture of a difference of opinion among the members on such small matters as the introduction of more English into the services, the adoption of the triumphal cycle for the reading of the law, and an increased amount of congregational singing. These may seem little things to the great world on the other side of the Atlantic. In these islands of ours, however, they represent great questions of policy and, ever constructive, we look askance at them. It would have been wonderful if these suggestions had been adopted; needless to say, they were not. But they are significant of the dissatisfaction beneath the surface which is manifesting itself here and there against the dead-hand of the United Synagogue. Possibly we may see changes in the near future. At present there is little sign anywhere that the changes will be carried through.

The Jewish Peril Again

It is possibly sixty or eighty years since the Jews in this country were publicly accused of this or that. Three generations ago it was the Blood Libel, an absurd indictment. Today we are accused in this country by a small group of fanatics of being the cause at once of Bolshevism, Liberalism, Democracy, Capitalism, Socialism, and any number of other "isms". In particular a book has just been published under the style of "The Jewish Peril". There is no name on the title-page, and the book purports to be a translation of the lunatic ravings of a Russian spiritual revivalist. The whole thing is very mystericus; perhaps that is why it is so dangerous. It makes wild accusations, never once specifying exact dates or places or names; the accusations are left vague. Moreover, it is impossible to test the exactitude of the English translation. Hence, the view borne out by scholars acquainted with Russian that there has been introduced into the English version a word here and there, sufficient to make the difference between a harmless statement and a poisonous insinuation. Many reputable authorities, including Dr. Hagbert Wright, of the London Library, have pronounced the whole thing a huge fraud, full of lies, imaginary dreams, groundless accusations, and a farago of nonsense. It is suggested that the Russian original was written some fifteen or twenty years ago to convince the Czar of the excellence of autocracy; and that the English Edition has been put forward by the assistance of some of the Russian reactionaries who are at present in exile in London, who wish to kill two birds with one stone. On the other they want to have a whack at the Jews. These gentry little realize that what was a sport for them in darkest Russia will hardly be effective in a country which stands in the forefront of the democracies of the world, which is famous for its liberal institutions, and where free speech and free opinions are rooted in the constitution of the land. The stupidity of these people is beyond bounds. They actually attempt to make a point against the Jews that the Jews were responsible for the Darwinian theory. One wishes they were. It would certainly have been a fine feather in their cap. But how any sensible people may expect to be captured by stuff and nonsense of this kind passes comprehension. Yet there it is, and seeing that the unthinking in every community outnumber those who think, it is bound to do a certain amount of damage in the anti-Jewish direction. To attempt to answer this conglomeration of lies and stupidity would be folly. What is necessary is to discover those who are engineering this wicked campaign against their fellow citizens. Presumably these evil minded people profess the Christian religion, and one cannot help wondering how they can square the teachings of Christian charity, than which there can be nothing nobler in any ethical system in the world, with a course of conduct which is inspired by hate. Is the Kingdom of Heaven made up of such as these?

Davis Memorial Lecture

The Chief Rabbi is gradually improving in health, and it is expected that he will be able to enter on his journey to the Colonies and Dominions in the autumn. His presence was missed at the third Arthur Davis Memorial Lecture, which was delivered by Dr. Israel Abrahams on "Religion and Poetry". The Chairman was Sir Arthur Quiller-Couch, who, as might be expected, gave expression to some excellent things. We cannot forbear to quote his brief reply to the vote of thanks that was recorded to him. That reply was delivered quietly, deliberately, slowly, and when the speaker sat down one felt as if one had had an electric shock. It was one of the most effective things we have ever heard in our experience. Here it is: "However we might distinguish between religion and poetry, the preponderant mass of both was a fine pedestal for human charity and should be a heavy stone in time to lay on the grave of persecution. There was an intolerable deal of persecution abroad in the world just now, and an intolerable deal of it was, through the eminence of the Jewish nation, directed against the Jews. Of however little importance a man might be, if he sincerely detested persecution and had detested it all his life, if he be allowed to add his voice to the chorus of protest against it and if he be allowed to testify to his hatred of it, the occasion was a great privilege".

London B'nai B'rith

The London Lodge is making headway this year in two directions. It is first of all clearing up arrears of work and neglect, both the result of the war years when things had to be allowed to drift; and secondly, it is preparing to lay the foundation of activities in the future. There is much to be done in both directions. Among other things the lodge is thinking of a home of its own which might at the same time become a center of communal activities. But in the present state of building in London this dream seems to be a little far off. Yet it is good to be alive to its need and to be on the look-out for possibilities to realize it. The membership is steadily growing, and, what is perhaps more encouraging, the interest in the lodge is growing too. Possibly when our next letter is printed we may have some interesting things to report.

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CALENDAR

5680-1920

Lag b 'Omer............Thurs., May 6
Rosch-Chodesch Sivan....Tues., May 18
Shavuoth (Confirmation Day)
Sun., May 23
Rosch-Chodesch Tammuz.Wed., June 16
Fast of Tammuz..........Sun., July 4
Rosch-Chodesch Ab.......Fri., July 16
Fast of Ab................Sun., July 25
Rosch-Chodesch Ellul.....Sat., Aug. 14

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New Year's Eve.........Sun., Sept. 12

The Cleveland Convention

It was a notable meeting which the Constitution Grand Lodge held in Cleveland. It was notable from the point of view of the number of delegates, testifying to the growth of the Order. The delegates from abroad brought to mind the ramifications of the Order and the great work accomplished in those lands where our organization has taken root. Still, it may be said in this connection that the proposition to change the name of the Order was not carried. We are linked to our brethren in faith wherever they may dwell; especially are we concerned in the fate of those who unlike ourselves forego the blessings of a government which does not discriminate between creed and creed; but we never have superimposed ourselves upon the internal affairs of the various Jewries each of which must naturally share in the problems and aspirations of the nation of which it forms a part. The address of the Order's head, now entering upon a new term of office in obedience to the mandate of the Convention, led the way. First in importance stands out the abolition of secrecy. It was pretty well known, even by outsiders, barring the naturally malevolent who for reasons of their own chose to misrepresent the truth, that in practice the Order has ceased to be a secret organization. Still it is well that the last vestige of it has been brushed aside. When the Order was founded, the element of secrecy was understood to be just a means to enhance the interest of the initiate. It was play and no more, exactly as in other fraternal organizations. But we Jews, who are unfortunately made the object of all sorts of slander, cannot afford to countenance any pretext of misrepresenting us and our aims. Our works, our institutions, our activity, speak for themselves. Nevertheless there must not be the least misunderstanding, the least ground for cavil. And our capacity for accomplishing the very objects of the Order is increased a hundredfold by the removal of all secrecy and of all obligation thereto. Naturally we are entitled to our privacy. But so long as none is bound by oath to refrain from divulging what passes at a lodge meeting, the lodge meetings can no longer be called secret. Then there was that important step for enlarging the scope of the activities of the Anti-Defamation League and for affording greater publicity to an account of its doings. At no time did the Jew stand in greater need in nipping in the bud the dastardly attempts to slander his fair name. It is not an academic question, but an eminently practical one. In these times of discontent and upheaval the Jew is everywhere exposed to being made the scapegoat. The Jew is fought by fair and foul means. Nothing is too despicable to fasten upon us the odium of our neighbors. The Jew wishes to live in peace with the world. He wants to be judged squarely and fairly. But all manners of libels are attached to the Jew. Some are merely annoying, others are exasperating. We must endeavor, of course, to grasp with the most difficult of all which ingrained in children of impressionable age is responsible for much of the hostility of the mob and the aloofness of the better classes. It will not be an easy task and will require much wisdom. But let it be said that signs are not waiting of good-will on the other side. Ours can be merely the duty of presenting our case, calmly, judiciously, with offense to none. In singling out the outstanding achievements of the Cleveland Convention we do not lose sight of the many other measures discussed, recommended, and to be acted upon after due deliberation by the Executive Committee. There is a new breath stirring. Men are eager to help. Members are becoming conscious of the Order's power for good and its constructive Jewish work.

Mass and Class

In these days of revolutionary ferment it cannot be astonishing that in the little world of Jewry there is a repercussion of the noises heard in the great world. The rumblings were perceptible to him that had ears to hear even in the years antecedent to the happenings in Russia. We have had among us a body ever increasing which has pleased to look upon itself as the spokesmen of the masses. Dissidents there have always been; Jews have always turned their back upon the synagogue. It happened in high and low quarters. Those below chose to affiliate themselves with larger movements and parties of the proletariat. The loss was regrettable, but was unavoidable in the general disintegration of belief and authority. We have no quarrel with those who leave us for pastures new. But for some years we have had those who would not be of the synagogue and yet claimed an allegiance to Jewry and asserted their right to be heard in the conclaves where Jewish interests were uppermost. They are still a small number. But they are exceedingly noisy. They proclaim themselves as the protagonists of the Jewish masses against the Jewish classes and their program is to wrench the administration of Jewish affairs from the hands of the supposedly few to be placed into those of the many. As a matter of fact, Jewish organizations meeting in combined sessions have admitted those spokesmen to their councils. But they are not satisfied with that part; they want the whole control of Jewish destiny. Now, Jewry today is admittedly in a most precarious condition, nay, at a critical moment in its history. To handle the many questions that confront the Jewish people requires the steady hand of the trained and experienced leader. We have had the self-appointed variety, it is true. But over against them there have not been wanting high-minded men, standing at the head of national and international organizations, men who have dealt for years with similar problems, men who have grown gray in the service of the Jewish cause, men of unimpeachable honesty, who served neither themselves nor any partisan organization, men imbued with love for their people, and in short, men of class. By saying that we do not mean that a leader must necessarily be of the aristocracy; be it of descent or of wealth or of intellect. But wheresoever true democracy reigns, not the counterfeit article, it is just men of that type that by popular vote are elevated to high office. Statesmanship is not acquired in a day. It is based primarily upon high character, and the men we put into office must be marked by a high degree of responsibility. Over against them stands the mass of irresponsibles. They lack, above all, self-repression. From their petty conventicles, of which no one hears and from which little gets into the large world, they carry their wonted methods of obstruction and above all of irresponsible talk into the larger gatherings, perfectly indifferent to the impression that the world receives and to incalculable damage which an unmeasured, unweighted word is bound to do. The true Jew whose every heart beat and whose very heart blood are for his unfortunate brethren so much in need of succor and moral support, must realize how the fate of Jewry cannot be intrusted to inferior men who contest the leadership of others merely because they are not of their own level. As it was, so it will ever be. Self-government is a great boon. It must be denied to no people or body of men. But democracy does not mean the rule of the mob. As Americans we believe in representative government, and he only may represent us who is truly representative of the very best that is in us. Not average intelligence, not lung-power, not the leaning upon one's own claque or clique, but the very highest intelligence, the most detached impartiality of judgment, and the greatest skill in diplomacy, must mark the spokesmen of any people. In this land there is none who cannot achieve in himself those prerequisite qualities and be he of the humblest origin. But rise he must. He then becomes a man of class. And thereby we all must abide. Our objects may be the same, we all may love our people; but to some of us it is given to lead, and to the vast majority to be led. Let those that are led willingly entrust the care of Israel in the hands of those who lead. There must be no question of mass or class.

A Communal Meeting-House

By DR. MAX L. MARGOLIS

The open-eyed observer of the spiritual conditions of Jewry in America must needs confess that somehow we have not had the vision to apprehend that which our communal life stands most in need of. The material needs of the community are well taken care of. We pride ourselves upon our magnificent hospitals, asylums, settlement houses of all sorts. Our charitable intutions are equipped with all the paraphernalia that modernity calls for; with high-priced directors or managers and their costly staffs. Education still lags behind; but schools of all varieties are maintained, though somewhat modestly, and not at all in proportion to the need of the community. The synagogue is not a communal institution. We are congregationalists in our synagogue management. The synagogue is built by and for the few. It could not be otherwise. The very structure imposes limitations. Moreover, for the last hundred years, the synagogue through innovation in ritual, has served to divide rather than to unite. The club and the lodge and the governing boards of communal institutions bring together those that go apart when they experience the need of worship. But all of these fail to take in the large mass that somehow, for one reason or another, is not of the synagogue. We cannot and should not exclude them from the body of the Jewish people or from the Jewish community. They claim that they have the Jewish consciousness and that they cherish it. What the community needs is a common meeting ground, nay, a communal meeting-house.

Far be it from me to question in any way the serviceableness of so venerable an institution as the synagogue. Nor will it do to hark back to beginnings and to insist on the fact that the synagogue at the time when the institution came into existence was, as its name indicates, a meeting house, not a house of worship. Only gradually did worship become a part of the synagogue institution. We must take an institution as it exists today, as it has existed for thousands of years. Still the synagogue as exclusively a house of worship, to be opened at stated intervals, is of recent date and born of modern conditions. In the ghetto, where old-time conditions survive, the synagogue is more than a house of worship. In European countries, at any rate before the war, every Jew belonged to community, unless he chose to withdraw. He belonged to community because rich and poor were taxed by the community. The synagogues, no less than the hospitals, belonged to this community. Naturally one's seat had to be paid for over and above the communal tax. But a Jew who entered any of the synagogues maintained by the community had a proprietary feeling; it was his as well as the next man's; he was not a guest in somebody else's house. I have wondered often why the Jews in this country have never seen the need of cathedral synagogues, situated in the heart of the Jewish settlement, which should be the property of the community. Of course, the obstacles are obvious. But even if such a structure arose, it would not attract large elements of the community that in one way or another must be brought into contract with the whole community of which they know themselves to be a part. Nor will the need be served by the institutional synagogues and the Jewish centers that are springing up in various large cities. For these still remain exclusive corporations. They are not built or maintained by communal tax.

Remember, it is the spirit of our belonging together that requires a place for its cultivation. All those who hold that they are Jews, who would have their children continue to be Jews, who evince a deep concern in all that pertains to the Jew in parts near or far, they must be brought together, to exchange views, to discuss in orderly manner Jewish questions, even to listen to exposition of the essence of that which for want of a better name we may call the Jewish spirit, ruah ha-Yahadut. Somehow the Hebrew term Yahadut is richer in connotation than the Anglicized Judaism. Jewishness, that modern translation of Yiddishkeit, does not express it. It has more reference to the Jewish life, to something tangible, not to the intangible spirit which is the creator of life and literature and religion alike. The present writer believes that Jewish religion covers the meaning of the Hebrew term, provided we take a large view of the term religion. In that sense many that consider themselves without it share in it unconsciously. But unfortunately religion is used by the average person in a narrower sense. It means doctrine, it signifies ritual. The thing that we are after has been called Jewish culture. But that smacks of the unreligious. After all we shall adhere to the Hebrew term, Yahadut, and each Jew is free to invest it with whatsoever meaning he likes best. Common to all must be the consciousness that it connotes that which not materially, but spiritually links Jew to Jew, that which thrills our hearts, that which we hold as the expression of our separate existence, which cannot be a thing material only, like race consciousness. For even race consciousness is not physical, but preeminently mental and spiritual. And it is rooted above all in Jewish thought, in the sum of Jewish thought, that which is neither in this book nor in that, but dispersed in them all.

Let the communal meeting-house, built and maintained by the taxes of each member of the Jewish community,

(Continued on page 15)

Report of the Anti-Defamation League

Summary of Seven Years Activities in Protecting Good Name of Jewry

To the President and Members of the Eleventh Quinquennial Convention of the Constitution Grand Lodge:

As Chairman of the Executive Committee of the Anti-Defamation League, I submit for your careful consideration the report of the Executive Secretary, Mr. Leon L. Lewis, which covers the activities of the league in its various phases.

I wish to express my deep appreciation of the splendid and untiring work of Judge Philip Stein, Chairman of the Administrative Committee and of the members of that committee. The Administrative Committee has met week after week, deciding upon intricate questions of policy, and directing the work. To the members of the Executive Committee of the League, I extend my sincere thanks for their co-operation and assistance. I appreciate that often these men were asked to perform services which were not pleasant and which demanded courage and manhood. The active members of the Executive Committee always responded when duty called. The untiring efforts of President Adolf Kraus in the work of the league cannot be overvalued. His calm and deliberate judgment has always guided.

In carefully perusing the report of the Executive Secretary, you will note that the work thus far has been confined to vigilance work—the correction of current defamation and abuses. That is, when a moving picture film was produced which was offensive, we were successful in having the objectionable features corrected or the entire film suppressed. In the case of objectionable magazine articles, as these cannot be refuted before their publication, our work necessarily had to be done after the publication, and therefore, after the injury has been done. In the case of books, we had to wait until they were published and then call for their correction which was done in future editions though here and there the current edition was withdrawn. To use a homely simile, we were like a fire department. When the alarm was sent in to us of some incendiary article, we would immediately rush to stamp out its flames and embers so that no great injury would result and no large conflagration develop. After we had performed our labor, we would return awaiting the next alarm.

Of course, we were also vigilant to see that in dangerous places, where incendiary possibilities existed, ways and means of installing safety measures were devised so as to minimize the danger of recurrence. Every one will agree that such a department is an absolute necessity, and must be maintained in the highest efficiency. Who can foretell how much injury would have been caused had not moving picture films been properly censored or how many minds would have been poisoned had not corrective measures been taken in that and other instances? The vigilance work must be continued with unabated energy just as long as current defamation appears and current defamation may be expected just as long as the mind is poisoned by the prejudices of the past.

You will also note from a study of the report of the Executive Secretary that practically no real constructive work has been done. It is true that there has been some constructive work accomplished, but this was merely incidental and growing out of the other branches of the work. The plan for constructive work heretofore outlined is one of large proportion and a serious undertaking. To uproot the prejudices of the past may seem so gigantic that it would bewilder the mind and yet, to accomplish the end which we have set for ourselves, it must be done. For centuries, it has been almost universally believed that the Jew was by nature a coward. What time has ever been so opportune as the present to show to the world the falsehood of this accusation? The red blood of the Jewish boys will not have fulfilled its complete mission until it is universally accepted that the Jew is as courageous and valorous as the bravest compatriot. It is almost universally accepted that the Jew the world over is first, a Jew, and then a citizen of the country in which he lives. No time has been more opportune to dispute this fallacy. For centuries, it has been universally accepted that the Jew is a materialist, that he controls the wealth of the world—great bankers of the world have been pointed to as Jews—and that the Jew cares nothing for the political, economical or social advance of human fellow beings, except insofar as such advance may serve his own selfish interests; that he is satisfied if he can be the money changer in the marts of the world. The very people who have so defamed him heretofore now charge with equal vehemence that the Jew is a Socialist, a Bolshevik, a disturber of the social and economic structure of the world, a revolutionist, a communist.

The inconsistency of these two antagonistic views concerning the Jew, if properly presented, should awaken the conscience of the world and shake from the mind the fetters of antagonism and prejudice. It is now high time, while the world is thinking new thoughts and opening its eyes to greater visions, to attack these phantoms of the past which have so long obsessed and deceived.

The thought naturally arises, why has not this obvious task been undertaken heretofore? You are entitled to a candid answer to this query. First: The vigilance and corrective work was of primary necessity. We attended to the current defamation, and this for many years required our entire energy. Second: During the war period, it was impossible to undertake this work. Third: Lack of sufficient funds would have prevented any labor along these lines even if the other facts had not opposed. The primary work of correcting current defamation is now well in hand. The war work has been ended. If sufficient funds can now be procured to undertake the greater work, then it should be undertaken.

I recommend therefore:

First: That the vigilance work be continued with undiminished effort.

Second: That ways and means be provided by proper action of this Convention to finance the league in a much wider program until the next Convention.

Third: That the constructive work as heretofore outlined be undertaken to the end that it should uproot the libels and antagonisms of the past and place the Jew before the conscience of the world to be judged by his conduct and his merits.

Fourth: That the members of the Executive Committee of the League be appointed annually by the President upon the nomination of the members of the Executive Committee for such district; and that other means be adopted by the Convention to assure closer co-operation and increased effectiveness.

In carrying on a constructive program, it is of primary necessity that the work be first carefully planned and charted and after the plan has been formulated and accepted that it be strictly adhered to.

For the purpose of illustrating some of the means that may be employed in carrying out the constructive work heretofore planned and the need for larger funds, I would suggest for your consideration and the consideration of the incoming members of the Executive Committee the following: There are six hundred thousand public school teachers in this country. Each one of them is forming the plastic mind of the young, who will be the men and women of the future. Constructive and corrective work can best be done by starting at the bottom and when we have cleansed the mind of the young from all poison and prejudice, we may then hope for a generation unbiased by the past. We can reach these teachers so as to inform them of the truth about the Jew. The advantages are manifold in picking out this particular class. An accurate mailing list can easily be procured; the literature is sure to reach persons who will in all probability not discard the same but who will read it; it may be fair to assume that if proper literature is from time to time sent to the teachers of this country, they will not only read the literature, but will think about the same; the teacher learns new thoughts and new facts, and in many instances will impart them to their students either directly or indirectly and particularly is this true if at various times they are requested so to do. The number of students of this country runs into tens of millions. Therefore, with a minimum of expense, we will be able to reach a maximum of result. In addition to this literature which may be thus transmitted, I would call to your attention that almost every state has a normal university which conducts summer schools for teachers. In the State Normal University of Illinois, for example, there are approximately six thousand teachers assembled every summer for a six weeks' course. Not only could literature be distributed to the teachers there assembled which they would undoubtedly treasure and keep, if put in attractive booklet form, but arrangements could also be made for five or six lectures to be delivered by competent men upon the subject of Jewish history, philosophy, ethics and allied studies. Such lectures unquestionably would be attended by a large number of the teachers there assembled.

Another class to be reached in the same manner and where literature could be of effective value is the preachers of the country, particularly those in the rural communities. Undoubtedly, there are many other special classes of persons who can be reached effectively in the same general manner.

I desire also to direct your consideration to the thought that our work should not be confined to the correction of conventional prejudice of the non-Jew against the Jew. Much to our regret, opportunity for this class of work can be found in our midst and in our own households. The conventional prejudices against the Jew have been so continuous and so almost universal, that they have even made their impression upon the minds of some Jews. It is a well-known psychological fact that an accusation against a class when continuously repeated, and almost universally accepted will eventually be accepted as true by some members of the accused class. Whenever this takes place, it engenders loss of self respect with all its concomitant evils. We all know that there is no fallacy which, under proper conditions and oft repeated, will not be universally accepted as true. When this has occurred, no one takes the trouble to establish the truth. Thus it is that there are, therefore, even Jews who either openly or secretly have been convinced that everybody hates the Jew and that therefore, there must be something wrong with the Jew. One of our philosophers has said with much truth in discussing this very subject: "But this state of things, if it continues, may do us a great moral harm. There is nothing more dangerous for a nation or for an individual than to plead guilty to an imaginary sin. When the sin is real, there is opportunity for repentance; by honest endeavor a sinner may purify himself. But when a man has been persuaded to suspect himself unjustly, how can he get rid of his consciousness of guilt"?

Closely allied to this subject is one further thought and that is the prejudice of one class of Jews against another class of Jews. We frequently are guilty of the same offense against brother Jews that we charge the non-Jew with being guilty of. The method by which these prejudices are created resembles in many respects the processes usually responsible for prejudice in the non-Jew, and its exhibition sometimes takes similar forms. The great evil is that we reason from false inferences; from the particular to the general and universal. A Jewish immigrant from "X" is uncultured and unethical. We have the same experience with one or more immigrants from the same country or locality. Then we conclude that all Jews from "X" are unethical and uncultured. We also fall into the same error as the general public and require a higher standard from particular persons or groups of persons than is justified. The immigrant Jew from "X" is required to have the same standard of ethics and culture as the Jew from "Y" has and if he fails, we conclude that he does not measure up as he should. We do not take into account, however, his previous environments and lack of opportunity. The true test should be, does the immigrant Jew from "X" possess at least as high a degree of culture, ethics and morality as the non-Jew immigrant from "X". If the Jews of this country would take the time and trouble to weigh the immigrant Jew from any country against the non-Jew from the same country and of the same stratum of society, then if the balance was unfavorable to the Jew, his brother Jews would have just ground for complaint. But his duty would not end there.

It is our duty both as citizens of this country and as Jews, if the immigrant from "X" does not measure up, in ethics and in culture and in morality, to the highest standard required by American citizenship, to elevate him to that standard. The condition of the attitude of Jew against Jew should receive the earnest consideration of the League and of the Jewish pulpit.

Respectfully submitted,
SIGMUND LIVINGSTON,
Chairman Executive Committee.

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Report

To the Chairman, Executive Committee of the Anti-Defamation League:

In accordance with your request, I am submitting herewith a brief report of the history and activities of the Anti-Defamation League.

The League celebrates this year the seventh anniversary of its organization. Founded in 1913, the system of operation then perfected has remained practically unchanged, though the nature of the work itself has grown progressively in volume and variety. The Executive Committee of the League is represented in all the large cities of the country and many of the lodges have special Anti-Defamation Committees. The Governing Board, composed of the Chicago representatives of the Executive Committee, directed the executive work of the League until February, 1918, when it surrendered its functions to the Administrative Committee composed of five members under the Chairmanship of Judge Philip Stein, a member of the Executive Committee of the Order, with the President of the Order and the Chairman of the League's Executive

Committee as members ex-officio. The other members of the Committee are Judge Hugo Pam and Judge Joseph B. David of the Superior Court of Cook County, and Adolph D. Weiner and Benjamin J. Samuels of the Chicago Bar, both of whom are Past Presidents of District Grand Lodge No. 6. In addition, the Chairman of the Purity of the Press Club of the Council of Jewish Women, Mrs. Moses L. Purvin, attends the meetings regularly as a representative of the organization. All of the members of the Administrative Committee have been actively associated with the governing body of the League since its inception. They all participated in the drafting of the principles governing the League's activities and have consistently maintained the continuity of the League's policies. Meetings are held every Monday noon throughout the year, almost always with full attendance. The present Secretary of the League has had charge of the Executive Office since its foundation in 1913, with the exception of the period from October, 1917, to December, 1919, during which he was serving overseas with the United States Army.

He was succeeded in the interim by Mr. L. Edward Lashman, and for part of the time by Mrs. Edith Deutsch Lashman. In December, 1919, upon Mr. Lashman's resignation to accept the position of Superintendent of the Jewish Orphan Home in Cleveland, the writer resumed the office of Executive Secretary of the League.

Authority in Organic Law

The legal sanction for the League is found in Part III, Article VIII, of the Organic Law:

"There is hereby created an Anti-Defamation League, which shall conduct the work of combating all phases of defamation of the Jew. Its plan of government shall be framed by the Executive Committee of the Order and it shall be headed by a Chairman who shall be elected by such Committee, be notified of its meetings and have the privilege of the floor at the same. Only members of the Order shall constitute the Executive or Governing Board of the League and its chief representatives in given communities shall be members of the Order. The Executive Committee is empowered to appropriate, from time to time, out of the general funds, such sums as it may deem necessary to carry on the work of the League, which sums shall be expended under the direction of the Governing Board by and with the consent of the Executive Committee".

Previous Reports

Since 1913, the League has published many informal reports in the columns of B'nai B'rith News, and in the form of special circulars sent to the members of the Executive Committee. Only two official reports have been issued thus far. The first of these was the report to the Constitution Convention of the Order in San Francisco in 1915. The report contained in ninety-six pages a complete statement of the history of the League, its aims and objects and a description of its modus operandi. It also contained many pages of correspondence covering typical cases in the various fields of activity. The policies outlined in the report have in the main continued to govern the League's activities. The correspondence from this office is of the same general character, though there have been radical changes in the scope and character of the League's work. It was proposed to publish another official report in the early part of 1917, but the entry of the United States into the war and the concentration of attention on the Soldiers' Welfare work caused it to be put off. It was not until September, 1918, that the second report appeared. It was devoted very largely to the special work of the League arising out of war conditions and omitting any mention of the operations of the League from May, 1915, to January, 1918.

Practically the entire report was devoted to reprints of correspondence in typical cases arising during the first eight months of 1918.

General Policies

In the introduction to the 1915 report, Mr. Sigmund Livingston, the Chairman of the Executive Committee of the League, stated:

"We realized from the beginning that many delicate situations would arise; we knew that we would be subjected to the charge of supersensitiveness; we appreciated the fact that we were undertaking a Herculean task to realize the hopes of the American Jew. In planning the work, we laid upon ourselves at the very beginning certain rules and requirements which had to be enforced to make the work one of enduring success. The most important requirement was that in the treatment of every subject conservatism must be the keynote; that fairness with those with whom we had to deal was a prime essential and that only such demands would be made upon those who had the shaping of public opinion as seemed practicable and just; that we had to keep in mind the conditions with which we had to deal and to face each problem manfully and consistently. We found it necessary at all times to guard carefully against the visionary and the radical. We have not attempted reforms that could not be practically carried out. We have, however, combated by honorable means every source of defamation which could, in our opinion, be remedied".

The Convention of the Order in 1915 endorsed the work of the League and its approval of Chairman Livingston's wise management, in the following words:

"We especially approve the draft of "Principles" adopted by the League, as constituting a fair, non-partisan platform upon which all persons—Jew and non-Jew alike—may stand. We regard the work already done by the League as one of the most beneficial accomplishments that have been furthered by the Order, and for that reason strongly recommend to the Finance Committee that adequate appropriation of necessary funds be made with which to carry on the work of the league. We approve the special recommendations of the Executive Committee of the League, viz.:

"(1) That the campaign against every form of scurrilous attack and defamation of the Jew be energetically continued.

"(2) That every publication which tends to defame the Jew be properly and manfully answered by a publication setting forth the truth in such manner as to reach the same reading public.

"(3) That every cause of unjust discrimination against the Jew be carefully investigated and combated by honorable means.

"(4) That the campaign to eradicate from the curriculum of our public schools all literature which tends to poison the minds of children be continued.

"(5) That a conservative educational plan be undertaken so that the general public may know the facts concerning the Jew. Such a campaign should include among others the following media: (a) By furnishing for publication articles on the status of the Jew in its various phases. (b) By encouraging the circulation, through public and university libraries, of books which truthfully set forth the history, religion, traditions, ethics, culture and philosophy of the Jew.

"As to the recommendation No. 6 (c) reading as follows: 'By providing ways and means of supplying the smaller colleges and universities and other educational bodies with courses of lectures on Jewish subjects, and by these means educating the future teachers and ministers to the truth of and concerning the Jew'—we recommend that the work therein outlined be carried out and that the Executive Committee of the Anti-Defamation League be requested to invite co-operation in this particular branch of its work".

Educational Program

It will be noted that in this endorsement, the Convention laid great stress on the educational work of the League and it is equally clear from the "Principles" that the founders of the League realized that only in that way could the roots of prejudice be reached. All the other work of the League, however successful in removing the external indicia of prejudice, would be without avail unless at the same time every possible effort is made to reach the causes of prejudice. But the resources at the command of the League have never been sufficiently large to make it possible to carry out the educational program in its entirety. The field is still largely unexplored. To be sure, we have assisted libraries throughout the country in preparing a proper Jewish bibliography. We have requested libraries to withdraw objectionable books from circulation. We have been able through committees in various cities closely associated with library administration and with the American Library Association to prevent objectionable books from being purchased by the libraries. We have to a limited extent disseminated literature in various forms designed to educate the public to a true understanding of our people. We have induced publishers in scores of cases to change the plates of standard books so as to eliminate prejudicial matter. We have secured the co-operation of the various local Councils of Jewish Women in removing from sale in their localities all those nursery rhyme books containing the "Rogue of a Jew" stanzas, which remained in the bookstores prior to receipt of the changed editions. We have had a very large measure of success in eliminating the use of certain textbooks, especially the "Merchant of Venice", in the public schools of the country. The League has done a great deal to carry out the educational program, but a tremendous amount of work remains to be done—work which can only be accomplished by marshalling far larger funds than have ever been at the League's disposal.

No serious consideration for example has been given to the religious phase of anti-Jewish prejudice—the Crucifixion legend—which has been the keystone in the arch of hatred of our people throughout the ages. The President of the Order has covered this phase in his message to the Cleveland Convention in so powerful a manner that it would be presumptuous for the writer to more than mention the possibilities for serious endeavor in that connection.

In contrast with the limited activities in that field, it is generally appreciated that the League has in its other activities exceeded the expectations of those responsible for its foundation, and has done much to educate the general public to a proper appreciation of our position. The League's vigilance work has been conducted through a closely knit organization covering every State of the Union and centralized and directed through the Administrative Committee and the executive office in Chicago. It has created a revolution in the method of portraying the Jewish character before theatrical audiences. Objectionable vaudeville acts and motion pictures have now been reduced to a minimum. In the field of legislation, it has succeeded beyond its expectations in providing proper censorship legislation throughout the country and has secured the co-operation of all public authorities in preventing defamation on the motion picture screen. Six states have passed Anti-Discrimination Acts to prevent schools, hotels, summer resorts and other places of public accommodation, resort or amusement, from advertising discrimination against our people.

Motion Pictures

The first phase in the League's operations was naturally that which covered the perfection of the administrative machinery and the carrying out of plans designed to eliminate the most flagrant exhibition of prejudice and discrimination. For nearly three years, thereafter, practically all the energies of the League were aimed at the campaign against defamation on the stage and on the screen. A careful survey of the motion picture situation was made. Negotiations were carried on with the National Board of Censorship with satisfactory results and members of the Executive Committee of the League and special Anti-Defamation League committees in nearly every lodge called upon all the managers of motion picture theaters in their respective communities and explained to them our purpose and aims. The executive office of the League conducted direct negotiations with producers and film exchanges. It encouraged the passage of censorship ordinances. Its representatives co-operated effectively in the actual censorship of the films. It issued bulletins on all objectionable films already in circulation, and at the same time, strained every effort to educate all those engaged in the production, distribution and exhibition of pictures to a proper comprehension of our position. The result is known to everyone. The Jew no longer is defamed and caricatured in the cinema as in the past. All producers are properly wary of violating what has become a fundamental ethic of the industry. It is no longer necessary for the League to concern itself with censorship ordinances, with the distributor or with the exhibitor. The League from time to time still has negotiations with producers, but for a very different purpose; for the producers are now consulting the League whenever they are called upon to produce a picture involving a Jewish subject. The executive office of the League has always been ready and to aid such producers. In the appendix of this report, will be found two contrasting accounts of negotiations conducted by the League in 1916 and 1919. The first was that in which the famous Griffith production "The Mother and the Law" was finally changed at a tremendous expense because of the determined stand taken by our organization and the second, that in 1919, involved the co-operation of the League in the production of a series of religious films. In the latter case, the producer requested us to assist him in preparing a scenairo.

Vaudeville

The success of the League was equally pronounced in the vaudeville theaters. The fact that during the past several months but few valid complaints have been received and the further fact that during 1914, 1915 and 1916, hardly a week passed without some complaint of an objectionable vaudeville act being received, speaks for itself. The manner in which this was accomplished also speaks volumes for the close co-operation of all the representatives of the League and of the lodges. The final quietus resulted from direct communications established with local managers of all the vaudeville theaters in the country. The League had previously obtained the co-operation of the booking agencies and had attempted to obtain the assistance of all actors. In spite of these efforts, and in spite of instructions from the booking offices, many acts continued to depict the Jew as a sneak, a mercenary egoist, a crafty materialist or a disreputable character of one kind or another. The defamation which was practiced was coupled usually with an attempt at humor. Witticism in regard to fires, bankruptcies and mercenary marriages constituted the foundation of many of these acts. Vulgar, indecent and scurrilous dialect songs were usually employed. A dirty misshapen suit of clothes or a vulgar overdisplay of jewelry or finery were frequently employed. Our appeal to the managers of theaters brought astonishing results. We made it clear to them that we did not object to those acts in which the actor merely refers to the Jew or impersonates the Jew, but we did object most strenuously where it was evident from his act that his principal purpose was to slander a whole people, where he ascribes ignoble characteristics or disgusting mannerisms to the Jew, ridicules Jewish customs and makes the Jew appear as a sneak, a coward, a schemer, a defaulter, a firebug, a fence or a mental defective. We urged the managers if they believed we were justified in our attitude, to send a letter to the booking agencies supplying their theaters, requesting them not to book acts for their theater which came within the above category. The many replies received indicated a thorough willingness to co-operate and assist and an intelligent appreciation of the necessity for our activity in that regard. During the war, the notice reprinted in the message of the President was posted conspicuously behind the scenes in all vaudeville theaters of the country in compliance with a request made by the League.

The final result from the direct negotiations with the booking agencies, the indirect requests made to the agencies by theaters, the enforced elimination of objectionable portions of acts by the theater managers themselves prior to local exhibition, the direct appeal made by the League's office to the actors involved and the advance information furnished by our representatives to vaudeville theater managers of the impending arrival of one whose act was considered objectionable—all these resulted in an almost thorough cleansing of the vaudeville stage.

Of course, from time to time acts will continue to appear which are defamatory and injurious in their effect, but the co-operation which has been secured with the booking agencies and theater managers makes it a simple matter, after the League has convinced itself of the validity of the complaint, to enforce compliance with the new standard which has been established. No small part of the success has resulted from the co-operation of some of the Jewish actors themselves who have volunteered their services to the League in tracing down and putting a stop to such objectionable acts as they may personally come in contact with in their travels on the circuits. One of the difficulties encountered, of course, was the fact that so many of our coreligionists were prone to see insult where insult was never intended, and the League, therefore, found it necessary to adopt the policy of securing verbatim transcripts wherever there was any question to validity of the complaint. In this way it has made certain of the impregnability of its own position before taking any action.

Other Activities.

Although the major part of the League's activities were concentrated up to 1917 in the above two general lines of activity, it was still found necessary to handle hundreds of complaints of all sorts involving objectionable articles in newspapers, magazines, trade journals and books, and many cases of individual discrimination and oppression. The report of the League published in 1915 contains many pages of transcript of correspondence involving typical cases falling within the above categories which occurred prior to that date. It would be useless repetition to go into this phase of the League's activities at this point.

In the appendix will be found an account of the more interesting cases which have been handled in the past few months. Hundreds of cases of the same nature and description are handled annually.

Anti-Discrimination Laws

In 1916, the abatement of the motion picture and vaudeville films made it possible for the League to concentrate on another important line of activity, namely that involving the passage of legislation in certain states to prevent the publication and distribution of discriminating advertising matter.

It had been found that personal appeal to the managers of summer resorts and schools had been productive of very small results. A bill had been prepared and sent for the purpose of introduction in the state legislatures to prominent members of the Order in about fifteen of the states holding regular legislative sessions commencing January, 1917. The support of the lodges in the various states was sought and secured and the Council of Jewish Women through its local organizations co-operated most effectively. The sole object sought to be attained was the prevention of the publication and distribution of discriminating matter. What the Order had in mind in entering upon this campaign and what the League most earnestly wished to prevent and prohibit by law was the spreading broadcast throughout the land of leaflets, posters, folders or circulars containing such language as ''Jews and dogs not wanted'', ''Jews and consumptives not wanted'' and similar phrases. No attempt has ever been made by the League to force hotel keepers to accept Jews as guests. When this position was made clear, the legislatures of the following states, Illinois, Colorado, New Hampshire, Connecticut, Pennsylvania and Maine, placed the act upon their statute books in practically the same form as drawn up by the League. In Minnesota, an additional act was passed making it unlawful in written instructions relating to or affecting real estate to discriminate against any persons or class of persons because of their religious faith or creed.

Merchant of Venice

In 1917, the League also concentrated its attention on the discontinuance of the use of the Merchant of Venice as a text book in our public schools. During the war the necessity of coping with more dangerous forms of defamation caused the temporary abandonment of the educational work and it is only within the past few months that the League has given renewed attention to the use of objectionable schoolbooks. In the past few months, a new campaign has been going on centering in those cities not previously investigated.

(A recent issue of the B. B. News contained a full statement relative to the Merchant of Venice, and the balance of this section is therefore omitted).

Defamation During the War

The various activities above described constitute the first phase in the development of our organization. All of them are being continued in a more or less intensive manner. But with the entrance of the United States into the war a new situation confronted us. The great work then before us was the refutation of the ever-recurring charges that the Jew was unpatriotic, a slacker and a coward. I am not in a position to present a personal report of the work done during this phase, as I resigned as Secretary of the League in October, 1917, and during the two years I was overseas was entirely out of touch with the activities of our organization. But such a report on my part in any event would be unnecessary, as a large portion of the interesting report of the League published by the Acting Secretary, Mrs. Edith Deutsch Lashman, in September, 1918, is devoted to the activities during this period, especially emphasizing the steps taken to counteract the slanderous charges above mentioned. The 1918 report recites the history of numerous cases taken up with the Federal Government, the Fosdick Commission, the Y. M. C. A. and other welfare organizations. An appeal was made to the patriotism and common sense of those who were at fault and attention directed to the wholehearted support given by our people to the Government at the front and in the home sector. The correspondence reprinted in that report shows the success which met the League's efforts during that difficult period.

Recent Developments

With the Armistice, the League entered upon a new phase of its activities. Whereas in the past it had gone on the theory that defamation was in the great majority of cases the result of ignorance and thoughtlessness, it now began to appear as though the defamation in the press and magazines was due to some other cause. In some instances the League was convinced that the defamatory utterances were the result of a concerted anti-Jewish propaganda. The reasons for the campaign of vilification in the Polish press of this country are given in Mr. Kraus' message to the Convention.

In its other aspects, the increased defamation of the Jew in this country could be traceable in part to the unprecedented wave of anti-Semitism that has been sweeping Europe for the past year. The Ukrainian pogroms, the reactionary White Terror in Hungary, the intensified oppression in Roumania, the economic boycott of Jews in Poland, the systematic solicitation of funds by reactionaries in Germany to drive the Jews from that country—all these were accompanied by organized propaganda work in Europe designed to justify the offenders in their course. All the ridiculous libels which have ever been invented against our people were revived and resuscitated and spread broadcast in accordance with modern publicity methods. The press of hitherto liberal countries, such as England and the Scandinavian states, was infected. Several of the leading English newspapers have in recent months become violently anti-Jewish in their editorial policy. Even the London ''Times'' seems to have abandoned its hitherto liberal policy in this regard. Some American papers and magazines have become particularly assidious in reprinting as much of the defamatory material from these and other European sources as they dared. Foreign correspondents of American papers, located in European hotbeds of anti-Semitism, were infected and filled their dispatches with the libelous stories with which the propagandists carefully fed them. Most of these stories had to do with Bolshevism, and the majority of them charged the Jews with being responsible for terroristic conditions in Russia. They stated that ninety per cent or more of the Jews in that country were Bolsheviks and that the Jews constituted the warp and woof of Communism, filling all the high official positions in the Bolshevik government, as well as constituting the most powerful element among its supporters. Public lecturers who had spent a few months in Europe came back filled with the same misinformation and passed on to their American audiences the stories prepared for them by anti-Semitic propagandists of Europe. The panic-stricken efforts of our National, State and municipal governments to prevent the spreading of radicalism in this country, and the consequent terror aroused in a large section of our people seemed to deprive a section of our press of its traditional fairness and saneness.

The piling up of insidious falsehoods anent Jewish participation in Russian Bolshevism had prepared the ground for fear of American Jews as spreaders of radicalism in this country. The identity of a few individuals of Jewish birth among the deportees unfortunately gave some basis for this belief and was taken full advantage of.

This condition still prevails. The League is straining every effort to counteract the injurious effect which has been produced. It was convinced that when the true facts were presented to the American public that our national fairness and common sense would reassert itself. A campaign of education was started. Public lecturers were challenged to show proof for the assertions which they were making. The total lack of any real evidence to support the charges made was called to the attention of newspaper and magazine editors. In this work the League was most fortunate in enlisting the aid of a man who had spent a year in Soviet Russia as a correspondent for the Chicago ''Daily News'', Mr. Isaac Don Levine. Mr. Levine is one of the most prominent of our newspaper correspondents. He is the man who discovered and brought back to America the famous ''Willy-Nicky'' letters and the letters from the Czarina to the Czar which were published simultaneously all over the world and created a universal sensation. He was primed with first-hand information as to conditions in Russia and was one of only three or four foreign correspondents who had succeeded in penetrating that country. He knew the facts and had the proof which the League needed so badly to counteract in a convincing manner the libels which had gone so long unanswered. He volunteered his services to address audiences which had heard the other side of the story, and in this way the League was able to counteract some of the pernicious influences at large. Transcripts of his speeches were made and sent to the leading newspapers of the country with a plea that they be published. The editor of every American newspaper having a circulation of 10,000 or over has been commnuicated with and proof submitted of the falsity of the charges which are being made against our people. The Administrative Committee believes that the crisis has passed and that the steps now being taken and which are already showing some effect will gradually cause conditions to return to normal. Constant vigilance is being maintained, however, and the League's clipping service daily presents cases requiring attention.

Conclusion

It has been possible in this report to touch upon only a few of the more serious situations which have confronted the League. The Executive Office has become a clearing house for cases of every description. Since resuming my duties last December, and up to April 1st of this year, 130 cases have been submitted to the weekly meetings of the Administrative Committee for action. The Committee has given careful attention to each of these, and in addition has conferred at length on the larger matters of policy which are always coming before it. Most of the cases fall within the categories already discussed. A few of more than usual interest are reported in the appendix.

It is impossible to mention in this report the names of all those who have aided the Administrative Committee in its task. The members of the Executive Committee, scattered from coast to coast and from Canada to the Gulf, have given largely of their time and have labored conscientiously and enthusiastically. The Administrative Committee has directed me to extend to the members of the Executive Committee its deep appreciation of the loyal and earnest support which they have tendered to it and without which but little could have been accomplished.

In conclusion, I wish to express my gratification at the confidence placed in me by the President of the Order and by the Chairman and members of the Executive and Administrative Committees during the past seven years. My association with them and with the members of the Executive Committee will always be a source of pride and satisfaction. It is my earnest hope that I may continue to deserve the trust that has been placed in me.

Respectfully submitted,
LEON L. LEWIS,
Executive Secretary.

New York City

Chananiah Lodge No. 165 held a reception and entertainment for its members and their ladies at the Home for the Aged and Infirm at Yonkers, N. Y., on June 20th.

Several prominent speakers addressed those present and a program of professional entertainers was given.

The meeting was followed by refreshments.

Loan Fund for Foreign Members

Many Additional Subscriptions to Relieve Distress of B'nai B'rith Members in Eastern and Central Europe

THE following contributions, in addition to those acknowledged in previous issues of the News, have been received:

DISTRICT NO. 1

District Grand Lodge No. 1	$ 336.22

DISTRICT NO. 2

Bellaire Lodge (additional)	$ 199.50
Bellairs, Ohio	
Steubenville Lodge	264.00
Steubenville, Ohio	
Toledo Lodge (additional)	30.00
Toledo, Ohio	
Kansas City Lodge	2,200.00
Kansas City, Mo.	
East Liverpool Lodge	150.00
East Liverpool, Ohio	
Cash	150.00
Louisville Lodge	505.00
Louisville, Ky.	

Hilmar Ehrmann, $100; R. A. Grabfelder, Sidney M. Bernstein, Jos. Selligman, I. W. Bernheim, Sol Levy, Lucien Frank, New York City, Sol Goldstein, Rabbi Dr. Joseph Rauch, $25; L. S. Byck, Dr. Leon L. Solomon, Alfred Selligman, Is. Hirsch, Ad. Hoenig, S. Lipkin, Dr. J. A. Flexner, L. B. Ades, Dr. Sidney J. Meyers, L. L. Goldberg, Louis H. Hirsch, H. J. Streng, E. B. Evans, North Carrolton, Miss., Jos. Lazarus, Lee Cohen, G. S. Rosenberg, $10; Jacob Kahn, Bolivar, Tenn., Jacob Laub, Rev. Dr. H. G. Enelow, New York City, $15.

Louisville Lodge	$ 131.00
Louisville, Ky.	

Edward Sachs, $25.00; Jacob Hyman, $25.00; Ben H. Hirsch, Vic. Laub, J. I. Seideman, Jesse F. Streng, Simon Haskell, Samuel Goldstein, J. J. Blum, Herbert E. Ottenheimer, Isaac Rosenbaum, Edw. Brooks, J. D. Wolkow, A. I. Shaffet, $10.00; cash, $5.00.

Lage Lodge (additional)	$ 103.00
Gary, Ind.	

J. Berkowitz, H. Yellowitz, Jack Miller, Mr. Faber, Leo Deutsch, Mr. Eisler, A. T. Friedberg, $10; cash, $33.

Gan Eden Lodge	$ 131.00
Terre Haute, Ind.	

DISTRICT NO. 3

District Grand Lodge No. 3 (additional)	$1,772.00

DISTRICT NO. 6

Gilead Lodge (additional)	$ 730.00
Milwaukee, Wis.	

Chas. Burlock, $100; Robert Mantell, M. Schwartz, A. P. Rosenberg, J. Montwid, H. Levine, J. H. Reisler, Jos. Padway, $50; O. J. Michels, S. Parelskin, I. G. Strauss, A. J. Bitker, Sax Bros., Mrs. Chas. Burlock, $25; Dr. A. R. Weiner, $20; Jack Cohen, $15; H. S. Krelof, Lucile P. Michels, S. M. Markson, H. Jankovitz, M. E. Shimon, H. Lekachman, David Kahn, Leo Ullman, $10; cash, $15.

Gilead Lodge (additional)	$ 60.00
Milwaukee, Wis.	

Meyer Fein, $25; C. S. Mittleman, Maurice Goldberg, Wm. Wolfe, $10; cash, $5.

Racine Lodge	$ 641.00
Racine, Wis.	
Minnesota Lodge	75.00
St. Paul, Minn.	
Council Bluffs Lodge	300.00
Council Bluffs, Iowa	

DISTRICT NO. 7

Hill City Lodge (additional)	$ 30.00
Austin, Texas	
Charles Weil Lodge (additional)	185.50
Pine Bluff, Ark.	
Laredo Lodge	100.00
Laredo, Texas	

I. O. B. B. Secrecy Abolished

It had to come. "The old order changeth, giving place to new," applies with special fitness to the Order B'nai B'rith.

At its Grand Lodge Convention in Cleveland, the obsolete and harmful element of secrecy was ordered abolished.

This is good. It proves that the Order is progressive. It indicates that, like the Jewish people and their faith, they can dispense with outworn things which contain no vital principles.

Secrecy, if it ever was a need in the B'nai B'rith, has long outlived its purpose. It had become a mockery. It was more than an empty form. It gave a handle to the hating bigot who professed to see, behind the secrecy, some evil reason.

The enlightened members of the B'nai B'rith have fought long for this now accomplished object of eliminating secrecy.

So stubborn is fixed custom and established habit that it took till now to win the victory.

"The Modern View," which, long ago, "publicly voiced the objections to secrecy, and its editor as a Ben B'rith who also opposed it, rejoices in the decision of the Grand Lodge. It redounds to the credit of the Order and will benefit its future. The abolition of secrecy removes a serious obstacle that prevented many good men from joining the B'nai B'rith.

We believe that of the good work done by the Grand Lodge in its Cleveland session, the abolishment of secrecy stands easily the first and best.

It marks a new era of progress and will be followed by still further, broader, betterment.—*The Modern View (St. Louis).*

World Zionist Conference

London, June 23.—Public ownership of land, a co-operative commonwealth, and equal rights for all, were advocated here today as the three leading principles in the social program American Zionists desire incorporated in the Jewish Homeland in Palestine, by Jacob de Haas, Executive Secretary of the Zionist Organization of America.

Mr. deHaas arrived in London today with U. S. Supreme Court Justice Louis D. Brandeis, Honorary President of the Zionist Organization of America; Judge Julian W. Mack, president; Nathan Strauss, Mrs. Mary Fels, Prof. Felix Frankfurter, Captain Abraham Tulin, David Rosenbloom and Louis Lipsky, organization secretary—the advance guard of the 39 delegates of American Zionists to the World Zionist Conference, convening in London July fourth.

American Zionists will make a united effort to have the Pittsburgh Program, which they adopted in 1918 as the guiding social principles for the Jewish Homeland, approved by the World Conference, in the program it will formulate for the policy to be carried out in Palestine. Mr. deHaas in the statement he gave out on the eve of the conference stressed the tenets of the Pittsburgh Program, declaring:

"The Zionists are not going to be satisfied with a Palestine, or Land of Israel, which will be a mere duplicate of the numerous small states of Europe or South America. They believe that the 2,000 years of suffering and martyrdom of the wandering Jew has given to our race a wealth of experience which, added to the ancient heritage of the Jew, can be made fruitful in the creation of a model settlement in the land of our forefathers. This is not a mere empty boast of a group of chauvinists.

"History shows the Jew with a major characteristic that is easily recognized. It is the Hebraic passion for justice. And this translates itself into the modern phrase, social justice. It is therefore altogether proper that when the Zionist ideal is transformed from an old-time dream of the ghetto into a matter for concrete accomplishment the program for actual achievement in Palestine should reflect this passion for social justice.

"The Pittsburgh Platform may be summarized in the following three 'battle-cries of freedom': (1) Public Ownership of Land; (2) the Co-operative Commonwealth; (3) Equal Rights. The first is expressed in the phrase that the land of Palestine 'shall be owned or controlled for the benefit of the people of Palestine as a whole.' The Zionists of America have resolved that the benefits which come through increasing land values will not go into the pockets of land speculators, but will always remain 'community values,' which will go into the public treasury. This is merely the modern interpretation of the phrase: 'The land is mine,' saith the Lord, 'and ye are my tenants.'

"The second principle indicates that the Zionists of America are resolved to encourage co-operative enterprise to the largest extent possible, so that a co-operative commonwealth may be gradually evolved, without, however, crushing individual initiative. There is no simple formula by which the co-operative commonwealth can be achieved—it must be a development through struggle and experimentation. In any event, we have set the goal!

"The third principle is one with which all Americans are familiar—at least in theory, though we may fall short in actual practice. Whereas, however, we confine our program of 'equal rights' to the narrow field of politics, the Zionists of America would apply it all to all of Palestinian life—to politics and economics, to law and industry, to man and woman, to every sect and every creed. They seek to apply the principle 'there shall be one law for you and the stranger in the land.'

"However," he concluded, "the job is not that of formulating principles. Manifestos and declarations interest me little, the real task is the sane application of these ideas as opportunity presents itself. Evolution requires both judgment and patience."

The Lodz authorities, according to a dispatch from Paris, have issued an order forbidding Hebrew instruction in the public schools. Jewish deputies in the Seim who intervened in the matter were informed by the Minister of Education that the Polish government considers Hebrew a superfluous subject. The Minister added that if the Jewish community will pay the teachers he may be disposed to reconsider the matter.

Ernest Spady, a Jewish student, was killed because of his protests at being excluded from the Budapest University. Six other Jewish bodies were found with every evidence to show that they have been brutally killed.

We are informed from Berlin that the Bavarian government, acting on the request of the Jewish community, closed a number of anti-Semitic periodicals in Munich for their pogrom agitations.

The Paris correspondent of the J. C. B. telegraphs that according to information he has received on the best authority, France will not recognize the sovereignty of Feisul, nor is there any inclination on the part of French statesmen to make the Syrian leader any concessions.

Judge Fisher in Soviet Russia

American Jewish relief workers have finally penetrated into Soviet Russia to organize and carry on palliative and reconstructive measures for the Jewish war sufferers of this vast territory, opened for the first time to outside aid since the outbreak of hostilities in 1914.

Judge Harry M. Fisher, Chicago, and Max Pine, New York, are the first American relief workers to reach the heart of Russia. Judge Fisher has just arrived in Petrograd and Mr. Pine in Moscow, according to cabled reports they sent the Joint Distribution Committee.

Plans have been worked out, they reported, for sending relief materials direct to the suffering Jewish people of Russia without any interruption or interference, through an agreement entered into with the Esthonian government. M. Tennison, Premier of Esthonia, has promised the co-operation of his government in shipping supplies across Esthonia, while the Jewish National Council of Esthonia has assumed all responsibility for the transportation and delivery of supples to the destitute of Russia.

Permission for American Jewish Relief workers to enter Soviet Russia was granted by the U. S. State Department, with the specific reservations that no relief supplies be sent there for destitute Jewish men, women and children which could be converted to military use.

In a recent letter Judge Fisher reported:

"Thirty-seven per cent of those above the age of 35, afflicted with typhus in the Ukraine, die. This strikes at the fathers and mothers and leaves behind helpless orphans."

"The death rate seems to be about one per cent for patients under 20 and 11 per cent for those between 20 and 35," the report continues. "A short stay in this part of the world impresses one with the feeling that all the forces of destruction and misery have been let loose upon these unfortunate people. For months typhus has been raging throughout this territory, and particularly in the larger centers, taking more victims than the war and pogroms combined.

"Lack of nourishment and overstrained nerves have lessened the resisting power of the popultioan. There is hardly a house to be found that did not suffer from the disease. The most dreadful thing about this disease is that it attacks most violently those who are engaged in the service of combating it. Out of 32 physicians in the County of Proskurow, 10 already have succumbed to it. The sight of the women with their hair shorn clean to the scalp is a most depressing thing. This is the emblem of having successfully overcome the disease. There are no nurses to be had, and in many of the towns the women who have already recovered and feel immune are taking turns at nursing. The hospitals are without beds and linens. There are no disinfectants."

Perhaps a more grave problem, the official report points out, is the fact that those who do recover from typhus are left in such a weakened condition that they are subject to other diseases incident to hunger, filth and exposure. Tuberculosis, scrofula among the children, pneumonia and other diseases are spreading in appaling proportions and the physicians predict an epidemic of cholera, the report declares.

Reports received from Warsaw state that Polish soldiers have again taken up their work of attacking Jews wherever they find them on the streets and in railroad stations. The victims are beaten and generally subjected to all the forms of abuse to which Polish Jewry has become accustomed.

Jerusalem Daily Mail

Founded as the result of a wager less than a year ago, with a capital of 70 pounds, all the money its eight backers could raise, the Daily "Mail", Jerusalem's new Hebrew daily, now has a weekly English edition, is planning a similar weekly Arabic edition and has a steadily growing circulation which has already passed the 3,000 mark.

Miss Rivka Aaronsohn, member of the famous family whose name is linked with Jewish settlements since the first pioneer colonists established themselves in Palestine 38 years ago, and one of the founders of this unique journalistic enterprise, is now visiting in New York to secure modern equipment and print paper for the newspaper.

No successful newspaper has probably ever had such a strange line-up of editors and has been managed as is the "Doar Hayom," or "Daily Mail." None of the board of eight editors is a newspaperman, one is a lawyer, another works with the English Occupied Territory Administration, the rest are in business in Jerusalem, while Miss Aaronsohn is a colonist in the famous settlement of Zichron Jacob, celebrated by the notable agricultural experiments carried on there by her late brother, Aaron Aaronsohn.

"Each evening after their regular duties are ended, the board meets at the newspaper office and gets out the next morning's edition," Miss Aaronsohn related. "Most of the men stay on the job until two and three o'clock in the morning. We have never missed a day yet, although sometimes we barely had enough paper to print the edition and many times Ittamar Ben Avi just got back from Egypt in time with a supply of paper or with enough advertisements sold to continue operations."

The newspaper has now become so prosperous that the families of its 40 employees are living comfortably off it, according to Miss Aaronsohn. It is operated entirely on a co-operative basis, but the earnings received by the board of editors are placed back in the treasury so that more modern equipment may be purchased.

The strange beginnings of this little paper were told by Miss Aaronsohn as follows:

"For many years the pioneer Jewish colonists of Palestine had been dissatisfied with the one Hebrew daily in Jerusalem. We wanted freedom of expression in our press, we wanted a paper with a broad policy looking to the future welfare of all Palestine. We wanted good feeling between all the various classes in Palestine. But we couldn't express our views in the paper. Its editors wouldn't permit it.

"One day less than a year ago, Asher Saphir, a young Jewish colonist, who fought four years with the French, complained to one of the backers of the paper about its policy. 'Start another paper, why don't you,' retorted the editor. 'We will,' answered Saphir. 'Ten pounds you can't,' rejoined the editor. Saphir took the bet, called us seven together, we combined our capital of 70 pounds, and on the additional credit we were able to get, together with 700 pounds on advance payments of advertisements we secured in Egypt and Palestine, had the paper running in a month."

Ittamar Ben Avi, one of the editors of "Doar Hayom" is one of the most distinguished and brilliant of the young Jews of the new Palestine. With an international reputation as a journalist, through his articles in leading French papers, unmasking German ambitions before the outbreak of war, he is now backing the new journalistic experiment of Jerusalem with the same daring and ability that caused him to laugh during the war while the frantic Turks placed a price upon his head and tried in every possible way to end his activities against them in Palestine.

Ben Avi is now in England, getting financial support for the paper by selling stock at 10 pounds a share. Baron James de Rothschild has purchased one thousand shares, according to Miss Aaronsohn.

"Anyone in Palestine can contribute to the paper", Miss Aaronsohn contined. "No one is barred because his views differ from the editors. We are working for the future upbuilding of Palestine and that can only be accomplished by freedom of expression. We started the English edition because there are so many English in Palestine now. We will start the Arabic edition so that all races and creeds will be brought closer together."

Miss Aaronsohn claims that their paper, founded at first merely as a volunteer bit of work for the good of Jewish settlements in Palestine, bids fair to be one of the best paying enterprises in the Holy Land. Their greatest handicap, she explained, was in securing news-print paper, and she was greatly surprised to learn that the shortage is just as acute in America, although there is no Egypt close at hand here, where an editor can run and bring back enough for the next day's edition.

Cable News from Europe

The Budapest corespondent of the "Manchester Guardian" gives an account of new anti-Jewish atrocities and declares that the situation instead of improving is growing worse. The correspondent adds that Count Andressy is now openly accusing the government of being responsible for the "White Terror."

The editor of the Warsaw Jewish Daily "Haint" who was recently arrested by the Polish government for publishing disquieting reports from the front, has now been released.

Chancellor Fehrenbach, speaking of the new government's program, declared that the government would do all in its power to fight anti-Semitism. In political circles this is considered of the utmost signifiance since anti-Semitism has been made an important factor by all parties who are playing any part in Germany's political struggles.

Grabski, the new Polish Premier, has a long standing record of anti-Semitic activities. When a member of the Austrian Parliment, he often distinguished himself by his rabid anti-Jewish attacks. Despite the fact that the new Premier has but a slight majority to support him, he refuses to negotiate with the Jewish Deputies of the Polish Seim.

Cables from Budapest advise that the boycot is only agravating the situation of the local Jews. The "Awakening Hungarians" are making it their excuse for fresh pogroms and during the early part of the week two Jews were killed and scores were wounded. The Minister for War Soos, at the session of the Deputies on June 23d, demanded the immediate passage of the Anti-Semitic measures, which the "Awakening Hungarians" have planned. Many members feared that that was dangerous and the session broke up in great excitement and confusion.

Max Liebermann, one of Germany's greatest and most celebrated Jewish artists, has been elected president of the Berlin Art Academy. Liebermann is particularly noted as the originator of certain modern tendencies in German art and is known to Jews the world over for a number of famous pictures depicting Jewish life.

Strong rumors are current in Jerusalem indicating that local Arabs are organizing for fresh anti-Jewish demonstrations. These will probably not be manifested before the arrival of Sir Herbert Samuel, the British High Commissioner for Palestine. Samuel is due to arrive in Jerusalem on June 30. General Bols and staff being out of sympathy with the Jewish national movement have arranged to leave headquarters on June 29, thus adding to the difficulties of the new High Commissioner.

From Warsaw the report comes that the Jewish Deputy Hirshorn has revealed a secret document which the Polish government sent out to its various departments instructing them not to admit Jews into any military office, and that every excuse should be utilized for getting rid of such Jews as are already in the service. When Deputy Hirshorn charged the government with this fact in the Seim, the Minister of War replied that in so far as the Peace Treaty was concerned the government was in no way obliged to appoint men whom it could not trust.

We are informed that a number of the Warsaw gymnasiums refuse to admit Jewish students.

Information just received from Kovel states that on the previous Saturday, while the Jewish community was holding service, the synagogue was attacked by a number of uniformed men who interrupted the service, cut and tore a number of beards, beat up many members of the congregation and tore a number of Sopher Torahs. Ten Jews were severely injured.

Films have been introduced into the evidence of the investigation now being conducted into the recent Jerusalem disturbances. The films were taken during the Arab demonstrations and the actual disturbances, and clearly indicate that members of the Arab police participated in the riots. As a result of these films a number of fresh arrests are expected.

The New Land

Elma Ehrlich Levinger, the gifted wife of Rabbi Lee J. Levinger, of New York City, has written a new book of short stories bearing the above title. This collection, which is written for the Jewish youth of America, depicts striking incidents and adventures in American history in which Jews have had a part.

They are written in Mrs. Levinger's simple and charming style and vividly reproduce aspects of Jewish patriotism. Following are the titles of the stories:

In the Night Watches. The three who came with Columbus.

When Katrina Lost Her Way. A tale of the first Jewish settlers of New Amsterdam.

A Place of Refuge. How the wanderer came to Rhode Island.

"Down with King George". How Isaac Franks of the American Army first heard the Declaration of Independence.

The Last Service. The story of a Rabbi who lived in New York when it was captured by the British in 1776.

The Generous Giver. The story of a Jewish money-lender of the Revolution.

Across the Waters. A story of the City of Refuge planned by Mordecai Noah.

Three at Grace. The story of the first Jewish settler in Alabama.

The Lucky Stone. The adventures of Uriah P. Levy, the first naval officer of his day.

The Princess of Philadelphia. The story of Rebecca Gratz and Washington Irving.

A Present for Mr. Lincoln. How President Lincoln set out for Washington and how he returned.

The Land Columbus Found. The story of the tablet placed upon the Statue of Liberty in New York Harbor.

The book is published by the Bloch Publishing Company.

Committe on Intellectual Advancement

(Continued from page 6)

we recommend that owing to the disturbed status of Turkey in Europe, that the whole matter of assistance to these schools in Constantinople, be left in the hands of the incoming Executive Committee to deal with according to their best judgment.

6. Religious liberty and the right of individual opinion in creed and practice being secured to every American citizen by the Constitution of the United States and by that of the States of the Union, and being of the opinion that Bible reading, in whole or in part, in the public schools of the country, is an encroachment on such constitutional right:

Be it resolved, That the I. O. B. B. declares itself as opposed to such practice as being unjust and un-American and hereby tenders its support in opposing any effort to introduce or maintain such Bible reading in the public schools of this beloved country of ours.

7. The following resolution emanating from District No. 4 has been referred to your Committee:

"Resolved, That the Constitution Lodge, I. O. B. B., appoint a special committee consisting of........members to be known as the Committee on Dissemination of Jewish Classics, to cooperate with the Jewish Publication Society of America in such a way as to facilitate its present work in the publication of the Jewish Classics Series projected by it and, if necessary, to so enlarge its plans as to give it a wider popularity and usefulness and a greater circulation by the publication of popular priced exclusively English edition".

"Resolved further, That said Committee shall report its recommendations to the Executive Committee of this body which shall have full power and authority to approve or modify and provide for the carrying out of said recommendations so approved or modified or to disapprove the same".

Your Committee highly commends the work of the Jewish Publication Society in general and the projected issuance of the Hebrew Classics in pocket form in particular, and your Committee feels that the Executive Committee should, in its own judgment, devise such action as may be consistent, proper and judicious.

8. The matter of financial assistance to the projected Jewish academy in Roumania has also been referred to this Committee. Your Committee has no recommendation to make upon this matter.

Within a few days during June more than three thousand Galician Jews were deported by the Hungarian authorities. Continual fresh arrests are being made.

Two thousand Jewish ex-officers of the Austrian army have decided to give their services to the Jewish people of Palestine and will proceed there with the object of enrolling in whatever form of state defense the new administration may organize.

The Budapest correspondent of the "Manchester Guardian" telepraghs that the Hungarian Parliament met in closed session to discuss ways and means of putting a stop to the terror at present prevailing in the country. Discussions were very heated. A number of speakers accusing the government of negligence placed the burden of responsibility upon its members. The Minister of War promised to remove those military detachments which are known to be responsible for the terror. The correspondent, however, adds that no particular faith need be placed in the Minister's promise.

B'nai B'rith Activities in Germany

By Our Special Correspondent,
DR. ALFRED GOLDSCHMIDT

As has been announced in one of our previous reports, there has been inaugurated on a large scale throughout Germany an inter-denominational movement designed to check so far as lies within our means the shocking misery of the children of Vienna. The Jewish community and especially our beloved Order has been taking an active part in this work of benevolence. It should not be inferred from such a movement on our part, however, that economic conditions in Germany itself are entirely satisfactory. On the contrary, the misery here is indeed great. The middle class especially, which can adjust itself but slowly to prevailing economic conditions, is now in a grave situation.

But the distress in Austria is even more serious than ours and has prompted us to aid from our scanty means those who suffer more than we ourselves. Conceived at first on a large scale, the movement, by force of circumstances and difficulties at home, has had to be reduced to modest measures.

Only a small part of the Austrian children will find asylum in Western Germany; in fact, so far as we are concerned, the problem of finding shelter for the children in order to improve them physically, has perforce been reduced to one of mere financial aid. The Grand Lodge of Germany, acting in conjunction with the Hilfsverein der Deutschen Juden, has sent 100,000 marks for the benefit of the Vienna children and 35,000 marks for aiding the middle classes. The funds so appropriated are to be expended in placing and supporting the children in a home to be known as "The Charity of German Jews".

Another problem which has reached large proportions recently and is causing great concern to the Jewish public is that of taking care of refugees. Owing to the distressing conditions in the ceded Polish provinces and to the economic misery in Galicia and Roumania, thousands of Eastern Jews are seeking refuge in Germany. The scarcity of suitable lodgings and the want of sufficient food throughout Germany has placed us in a grave predicament and is creating a most unhealthy situation. The Anti-Semitic wave to which we are exposed directs its telling blows mainly at these unfortunates and through them at all native Jews.

The impending election of the Reichstag has made this serious situation even more acute. Unfortunately, some of these refugees have been forced by the alternative of starvation to engage in questionable practices. The situation of the others and even of the native Jews on that account becomes even more critical. Prompt action is required if dire calamity is to be prevented.

Our labor bureau was enlarged and reorganized and is now operating under the name of the "Labor Bureau of the Jewish Organizations of Germany". All the large organizations are co-operating in the effort to procure employment for these unfortunates and to mitigate their hardships. At the same time, the Bureau is striving to weed out such obnoxious elements as may exist and which continue a menace to the others. What we can do in this manner is, after all, a palliative and not a cure. Permanent relief can only be secured when the Entente powers will have exercised their influence upon Poland and Roumania to enact more humane laws and to apply them more equitably toward their Jewish inhabitants.

It would be a very meritorious achievement of the American brethren if they could exert their influence in such a manner that conditions in the above-named countries are improved, thus preventing further emigration and making it possible for the refugees to return to and re-establish themselves in their native land. But it would be a still greater help if America would open its portals to the homeless ones. It must be admitted that the German Government in spite of the shortage of food and supplies and in spite of the strong Anti-Semitic sentiment which is expressing itself daily is maintaining a humane attitude. The Labor Bureau has the full co-operation of the Government in its work.

Another matter which is agitating the Jewish public is the problem of the so-called "United Organizations of German Jews". The new state constitution makes it possible for the Jewish communities to consolidate their interests and to obtain a recognized representation in the entity of the state. Formerly, the Jewish Community was merely tolerated. Now it is placed in a position whereby amalgamating its forces and interests, it can receive recognized representation. To accomplish this end, a combination of the various groups must be effected and diverging viewpoints must be reconciled.

After many deliberations, a tentative constitution has been adopted which aims to be just to the interests of all factions. At the various conferences, the Orthodox and Zionist factions voiced their especial claims. It is to be hoped that success will crown the united organizations so that the differences between various forces in German Jewry will be finally adjusted and united representation realized.

The Jewish Chaplain

Since the fifteenth of last October, Chicago has had a Jewish Chaplain. The Chaplaincy was established and is being maintained by the Chicago Federation of Synagogues.

The work of the Chaplain consists in visiting and ministering as Rabbi in public institutions where there is a Jewish population, but where no other provision exists for Jewish religious ministration and instruction. Jewish social welfare work has, for many years, been conducted in hospitals and in penal institutions in and near Chicago. The Bureau of Personal Service has been notably active in many of them, chiefly in the prisons. The Jewish Consumptive Relief Society has done excellently in the public sanitaria for the tubercular. In the County Infirmary at Oak Forest—aptly called by a prominent Jewish friend of the Jewish inmates a "house of many troubles"—welfare work on an admirable scale is being carried on by the Aid Society for Incurable Orthodox Jews. The Society is about to dedicate, on the Infirmary grounds, a welfare building erected at a cost of over $30,000—the building to house a synagogue, a Jewish library, a rest room, Jewish caretakers' appartments and arrangements for supplying with strictly kosher food and eating facilities the hundred or more Jewish wards of the county residing at the place. At the penitentiary in Joliet, the Jewish inmates are favored from time to time by the attentions of their co-religionists residing in that city itself.

Jewish religious service and instruction at the several public institutions, however, has largely been the volunteer work of various Chicago Rabbis and lay persons. The scope of Jewish institutional work has become so large, however, that the Rabbis who have attempted institutional visiting in addition to their regular duties have come to wish for the service of one man who could give his entire time to this line of endeavor. The desire arose among the Rabbis to make institutional visiting regular and systematic by obtaining one of their number in Chicago, as there are several in New York who could "specialize" in this field. The Chicago Federation of Synagogues and other Jewish organizations such as Jewish Women's Clubs and B'nai B'rith lodges seconded the proposals. Funds were raised and a Chaplain elected. The Bureau of Personal Service, the Jewish Consumptives Relief Society, the Aid Society for Incurable Orthodox and other organizations duly welcomed the new religious work upon his assumption of duties and accorded valuable support, encouragement and assistance.

There are 23 institutions at present on the Chaplain's visiting list. The Chaplain visits eight of them once a week and thirteen of them once a fortnight. One institution, the Chicago Home for Girls, having a Jewish population of only two, is visited once a month, while the Girls' Parental School has, for the last two months, been fortunately devoid of any Jewish population to visit.

While the Chaplain is said to "conduct service" at these places, the nature of the work is much more intricate. At six of the institutions visited, the Chaplain ministers to bed-ridden persons. He seeks to do for the sick and the dying that which any Rabbi would do for the sick and the dying. Companionship and comfort, cheer and hope are offered. When circumstances permit, there is conversation about the eternal things and sometimes there is even prayer, in spite of the Jewish hesitation to pray informally.

Not rarely does the Chaplain have to act as the protagonist of Judaism against the aggression of proselytizing missionaries who, with their written and spoken propaganda, hover about the Jewish sick and delinquent in some of the public institutions. The missionary sometimes professes to be himself a Jew, re-iterating with much emphasis and explicitness that he always has been and always will be a Jew, only a Jew who has found salvation in "Jesus Christ". The missionary frequently talks Yiddish, quotes Hebrew and alludes to Orthodox Jewish Customs. One of the most disagreeable phases of the Jewish Chaplain's work is that of having occasionally to combat the suspicion that he is himself a missionary wearing the Jewish disguise. The Chaplain has met missionaries who flatly deny that they have any intent to proselytize. "Winning a soul to Christ" is not proselytizing; it is only serving the cause of truth.

The Union of American Hebrew Congregations through its Department of Synagogue and School Extension liberally supplies the Chaplain with its educational publications. Excepting the Union Bulletin, however, all of this printed matter is suited only to Juveniles. Aside from Jewish periodicals furnished him both by publishers and by readers, the Chaplain has, at his disposal, very little printed matter intended for adults. The only Yiddish books at his disposal are Yiddish secular volumes loaned by the Chicago Public Library. When it comes to printed matter, the proselytizing missionary has the advantage. Were funds available, the Chaplain would himself issue publications to supplement those at present obtainable for use in his work. In penal institutions and in sanitaria, where there are Jewish persons who are not bed-ridden, the Chaplain conducts a Jewish assembly. The conventions of the Synagogue, whether Orthodox or Reform, are adapted only in a small measure, if at all adapted, to the needs and atmosphere of most of these places. Prayer, to be impressive among those little accustomed to prayer, must be brief and usually spontaneous. A sermon is less effective than a heart-to-heart talk, preferably a conversation. A Chaplain often serves best not by talking to people but by listening to them. In work with children and youth, the Chaplain has at hand the imperishable beauties and inspirations of the Bible stories. Even adults will sometimes enjoy the charm of a Biblical incident. On and near Purim recently, the Chaplain had not an audience young or old that failed to laugh heartily at the discomfiture of Haman. At the Oak Forest Infirmary, where the Jewish inmates have their own Orthodox service, the Chaplain simply attends the service and then, after a few social amenities, briefly translates and expounds a few sentences from the old Hebrew Prayer Book, always inviting and usually receiving assistance of considerable mutual benefit from some of the old men who are versed in the lore.

But the Chaplain's work is not restricted to public institutions. The sick and the imprisoned frequently request him to communicate with relatives and friends in their behalf. A great deal of letter writing and telephoning thus devolves upon the Chaplain and his wife. In numerous instances, the Chaplain finds it advisable to call personally on relatives and friends. Between Jan. 8 and May 2, fifty-seven of such visits were paid.

The view point by which the Chaplain is guided is that the essential thing about Judaism lies not in the rituals, ceremonials and customs which most Jews cannot keep or will not keep, but in those ethical and spiritual inspirations of Judaism which can be potent at all times and under all circumstances. For the hospital or prison inmate who deplores that Passover must come and go without the sacredly enjoined Passover food, the Chaplain has the message that Passover, like everything else in Judaism is ultimately not a thing of the stomach but a thing of the heart, not a performance of the body but an aspiration of the soul. For the Jew who has discarded Judaism and decries it as something effete, meaningless and stupid the Chaplain has the plea that the effete, meaningless and stupid represent accretions that are not Judaism but rather a hinderance to Judaism. Brotherhood and hope, humanity and forbearance and self-surrender to the Divine Will, are the chief burden of the Chaplain's urgings.

The present incumbent of the Chaplaincy is Rabbi Abraham Cronbach.

The police at Lublin are reported as having placed thirteen Jews under arrest charging them with implication in a ritual murder. A later dispatch says that some of the arrested have been released on bail.

A new publication has made its appearance and is understood to be Paderewski's official organ. The first number is bitterly anti-Semitic. One of its items relates that the Jews of Berditchev shot at the Polish soldiery when the latter made their appearance in town.

The authorities of Subalki and Kunto in Poland forbade the opening of the Jewish schools on Sundays. At the intervention of Jewish members of the Seim, the Minister of Education promised to annul this restriction.

What Our Lodges Are Doing

Boston, Mass.

A social acquaintance meeting was held by Amos Lodge No. 121 on June 28th.

The activities committee made up of all of the chairmen of all standing committee of the lodge meet weekly at the Boston City Club. All members are invited to attend and respond quite generously. According to a report just received, great good has resulted from this plan. The committee acts as a clearing house for lodge matters, increases enthusiasm, and cements the bonds that bind us together.

A goodly number of the members are doing splendid Big Brotherhood work in co-operation with the Federation of Jewish Charities, full credit being given to the B'nai B'rith as an organization. It is reported by the Federation that the B'nai B'rith work excels all other organizations, both in numbers and results.

The social service committee of the lodge is in close touch with the Lyman School and Shirley School for Boys, as well as the Juvenile Court, from whom they receive notice of delinquents and to which they make ready response and have accomplished very gratifying results. The lodge expects to put into operation a system whereby those members of the lodge employers of labor, either in factories or commercial organizations, will be willing and ready to give employment to such as are found worthy.

About a year ago the lodge increased its dues, in consequence of which it has been able to make arrangements with the Beth Israel Hospital for a B'nai B'rith Bed at a cost of $1,000. The lodge also makes annual contributions to the Home for Convalescent Women, Home for Aged Men and Women, Baby Milk Fund, Federation of Jewish Charities and numerous contributions during the year to various other organizations, local and national.

On May 26th, Amos Lodge dedicated its new meeting rooms with specially designed new equipment. The four pedestals are most artistically designed, bearing on the front panel the Menorah raised and in gold, each branch a perfect reproduction of a flaming light. Bro. Rabbi Harry Levi delivered an address to the candidates and Bro. Col. Nathan Horowitz, commander at Fort Strong, also spoke.

Amos Lodge now has a membership of over 400 and expects to increase this total to 500 by July 1st.

Nineteen members of Amos Lodge visited Brockton Lodge on May 20th and initiated a large class of candidates.

El Paso, Texas

El Paso Lodge gave its annual picnic for the Jewish children of El Paso on May 30th. Baseball games and races of all descriptions for men, women and children were some of the features of the day. The kiddies all had a wonderful time and shouted for another picnic to be held in the near future.

Wynne, Ark.

A new lodge was instituted at Wynne on June 21st, with a charter membership of thirty-four. The new lodge includes members from Augusta, Earl, Parkin, and McCrory.

Bro. Louis Cohen, of Ft. Smith, member of the General Committee of District No. 7, assisted by the members of Barnett Lodge, conducted the installation ceremonies. Practically the entire membership of Barnet Lodge attended the ceremony.

The new lodge is already active and has planned a picnic for its members to be held early in July.

Seattle, Wash.

Ranier Lodge No. 627 and Hildesheimer Lodge No. 503 of Seattle held a joint meeting with the Daughters of the Covenant on June 1st. The meeting was addressed by Bro. L. L. Mendelsohn, of Fresno, Cal., President of District Grand Lodge No. 4, and Barnet E. Marks, of Phoenix, Ariz. The meeting was one of the largest ever held by the Order in Seattle.

Mr. Mendelsohn reviewed the activities of the Order in Europe, such as the establishment of labor bureaus, schools, asylums and homes for children for Jewish people in Germany. He said more than 500,000 meals a year were being distributed to the Jews in Poland, that 12,000 persons were being cared for in Jaffa and that in Galicia twenty-nine refugee camps had been established, as well as orphanages and hospitals for the civil population, many of whom had broken down from wartime sufferings.

The speaker said there were more than 10,000 Jewish orphans in Switzerland under the care of the Order. Conditions in Rumania have been greatly improved. He said equal opportunity for all was the religious belief of all the B'nai B'rith lodges in Europe and that this belief explained the good will displayed toward them by President Wilson and his cabinet.

Mr. Marks said the biggest work of the lodges was to keep alive the spark of Jewish life in the small communities. He said the resolution recently adopted at the convention in Cleveland, which abolished all secrecy as to its obligations, was first practiced in this district.

An impressive initiation ceremony was conducted, thirty members being initiated as a class on honor of the distinguished visitors.

Calgary, Alta.

The secretary of Calgary Lodge sends us the following letter with reference to the recent visit to that lodge by Bro. Dr. Harry A. Kraus, President of District Grand Lodge No. 6, and Bro. Henry Monsky, of Omaha.

"These two officers were slated to pay us an official visit and only expected to stay one day. Well, they stayed three days, each day being filled with accomplishments for the good of our beloved Order.

The first day they initiated five candidates into our Order, after which they addressed an open meeting of our Jewish community. Before the meeting was half an hour old, they had won the hearts of every one that was fortunate enough to hear them. People who came to scoff remained to listen and learn the message that these two brothers brought. After the meeting, moving pictures of the various institutions, supported by the B'nai B'rith, were shown so that everyone might see what our Order was doing for the good of Judaism.

The rest of the time was taken up in showing our worthy officers our town and having them meet our members and getting acquainted with various problems that confront us. The help they have given the officers and members of our lodge in solving these problems is immeasurable.

Calgary Lodge No. 816 is a much better lodge today on account of the visit of these two officers. Any time the District Grand Lodge can send us any more men of their caliber, we can assure you they will be more than welcome".

Abraham Kolinsky, former president of Cleveland Lodge No. 16, desires to notify his brethren in the Order that he has had his name legally changed to Abraham Kollin.

Newark, N. J.

The following is the program of memorial services held by Ezekiel Lodge No. 90 on May 26, 1920:

Program

Anthem—"Blessed Are the Departed" .... Spohr
Choir
Opening Prayer
Rabbi Julius Silberfeld
Anthem—"O Lord, What Is Man?" .... Wm. Sprager
Choir
Psalm 90
Mr. Frederick Jay,
Past President District No. 3
Solo Alto—"How Long Will Thou Forget Me?" .... Spicker
Mrs. Beth Tregaskis
Introductory Address
Mr. Jonas Schuchat, President
Anthem—"Bow Down Thine Ear, O Lord .... C. W. Smith
Choir
Memorial Address
Jacob Singer,
Executive Member Const. Grand Lodge
Solo Soprano—"Evening and Morning" .... Spicker
Miss Julia Timer
Memorial Prayer and Kaddish
Rabbi Chas. I. Hoffman
Anthem—"Why Art Thou Cast Down?" .... Spicker
Choir
Closing Prayer and Benediction
Rabbi Solomon Foster

Huntington, W. Va.

An unusually large audience attended the June 6th meeting of the Huntington Lodge. A committee was appointed to solicit funds for the B'nai B'rith Orphanage at Erie, Pa., and a campaign commenced to collect funds to provide education for the poor Jewish children of Switzerland.

Oil City, Pa.

A new lodge was instituted at Oil City on June 6th, fifty charter members being initiated, including a few residents from Franklin and Titusville. It is expected that the lodge will in the very near future have a membership of at least seventy-five.

The work of institution, initiation and installation of officers was conducted by Grand Lodge officers of District No. 3, headed by Past President Bro. Marcus Feuchtwanger. The Jewish residents of Titusville who had planned originally to affiliate with the Oil City Lodge have become so enthused that an effort is now being made to form a separate lodge there.

A Community Meeting House

(Continued from page 8)

serve as the place where this thought may be studied, expressed, discussed. Let there be no teacher or set of teachers unless the whole community has a voice in electing them. Nor must these teachers have any proprietary right in the rostrum which they occupy. It must be everybody's. Every man and woman that has something to say, let them say it from there. If the socialist Jew wishes to expound his doctrines, let him be free to do so. If the believer wishes to be heard, let him be given a hearing. There must be no attempt at indoctrination. A debate may be preferable to a one-sided discourse. Let the meeting-house serve as the community's clearing-house, where Jewish thought may be clarified. Let a man talk in any language he knows best, provided the others who listen will understand him. Let the house be the rallying point of the Jewry of a community in times when, through woe or joy, a Jew feels himself attached to his brother Jews more than at other times, when an emergency arises when corporate expression becomes a necessity of the heart, not morally for the purpose of demonstration which now are so inadequately served by processions or mass-meetings. Whomsoever and wheresoever Jews are assembled to give utterances to the deepest stirrings of the Jewish mind, there is worship of the God of Israel. It is a larger view of what the times call for that is here attempted. Would that the counsel were heeded and out of this suggestion, humbly submitted to the thoughtful, to rabbis and laymen, to believers and unbelievers, to old-fashioned and modernists, there come in this large Jewish center or another, the communal meeting-house—the visible expression of the oneness of Jewish thought and Jewish hope amidst all the variety of formulas in which they clothe themselves. But it must not be a gift to the people unless it is by the people themselves, rich and poor alike, though naturally each should tax himself according to his means. It must be a corporate institution vested in the whole Jewish community, represented through the mass of large and small contributors who thus designate themselves children of the community.

Samuel's Report Published

A White book just issued by the British government containing the report of Sir Stuart Samuel, head of the British Commission which investigated Jewish conditions in Poland places the entire guilt of the pogroms upon the Polish government. Samuel's report shows that three hundred and forty-eight were proven to have been killed in pogroms while a far larger number were wounded. The report proves that in most cases the military organized the pogroms, with or without the knowledge of the government, which took no steps to stop excesses or to prevent repetitions by punishing offenders. In the case of the Pinsk pogrom, the government admitted knowing that it was organized by senior officers, but all it did was to remove them from their posts. The report also confirms that Polish Jews are constantly subjected to all manner of persecution, such as beard-cutting, flogging and being thrown out of fast running trains. The report brings shocking details of the brutality displayed by the soldiers in punishing the Jewish population and brings evidence of numerous cases where Jewish women were stripped naked and flogged mercilessly. Generally the report traces the excesses to the Polish Field Gendarmeria and particularly to the forces of General Haller, who were directly responsible for a number of pogroms in Poland and Lithuania. No compensation was paid out even in cases where claims were established to the satisfaction of the authorities. On the whole, the damage was very considerable.

Captain Wright, another member of Samuel's Commission, says in his report that the Polish masses still believe that Jews require the blood of Christian children for ritual purposes. Wright admits that the Polish Jews are somewhat Germanized, but emphasizes that they are not at all pro-German. Wright sees difficulties in the way of granting the demands of Polish Jewry with regard to national rights, as that would mean setting up another state in Poland. It is his opinion that when peace has been concluded with Russia Jewish masses of Poland will emigrate to that country in large numbers.

A report on the situation of Polish Jewry has also been submitted to the government by Sir Horace Rumbold, the British representative at Warsaw. Rumbold admits most of the charges brought.

What Our Lodges Are Doing

San Jose, Cal.

Preliminary plans for the formation of an organization to be known as San Jose Lodge, I. O. B. B., were considered on Saturday evening, May 22nd., in that city at the Masonic Temple, and successfully launched, at which time forty-five Jewish residents of that city signified their intentions by signing the register. Over forty members of Oakland Lodge and their ladies were in attendance to stand sponsor for the newest lodge in the state of California.

Mr. Lionel Wachs, president of Oakland Lodge, and Sydney J. Silverstein, vice-president, accompanied the delegation. Mr. Matt Wahrhaftig was the principal speaker of the evening and the topic was, ''Accomplishments of B'nai B'rith in both America and Europe''.

A dinner-dance was enjoyed by all and the ample entertainment furnished the evening's enjoyment. San Jose gives promise of developing an excellent lodge as soon as its charter is procured, at which time Oakland Lodge's initiatory team will act as the installing officers for the occasion, which will happen some time in July.

Oakland, Cal.

There was much ''snap'' and ''pep'' shown at the indoor picnic given by Oakland Lodge No. 252, I. O. B. B., on May 18th at the new Shrine club rooms, where over five hundred people from Oakland and the neighboring cities enjoyed the hospitality of that fraternity.

The hall was turned into an ''alfresco scene,'' which gave a very rustic atmosphere.

The guests were served with baskets containing a dainty luncheon, which was relished by the members and their friends.

Throughout the evening there was not a dull moment and the members of the arrangement committee, headed by Leo Marymont and Harry Chelemsky, used their assistance and were most chivalrous in receiving the guests.

The affair was a most gratifying success to the committee that had the picnic in charge. Dancing was a feature of the evening's program.

Fargo, N. Dak.

A meeting of John Hay Lodge No. 634 was held on June 13, 1920. On account of the hot weather, the number of members present was small and consequently the meeting was short.

It was decided that the lodge should give several open air picnics during the summer. President Max Goldberg instructed the entertainment committee to take charge of the arrangements for the picnics.

At the regular meeting of John Hay Lodge No. 634, held May 16th, the intellectual advancement committee gave a literary program and smoker.

Mr. Harry Stern addressed the members on ''War and Anti-Semitism'', and Mr. Tobias Naftalin on ''In What Way Does Judaism Pertain to Bolshevism''? Both addresses were well received by the audience.

Denver, Colo.

Denver Lodge No. 171 held a flag day celebration on June 13th, at which reports from the delegates to the Constitution Grand Lodge convention were made by Bro. S. R. Zwetow. Bro. Max S. Scheyer made his report as delegate of the lodge to the District Grand Lodge convention held at Dayton, Ohio.

Detroit, Mich.

Another record class initiation was staged by Pisgah Lodge No. 34 at the Elks' Temple on June 7th. Several hundred members were sworn in at the ''stag'' initiation.

Pisgah Lodge now stands as the second largest B'nai B'rith Lodge in the world, with a paid membership of 1,585. Ramah Lodge, with a paid membership of 1,861, still holds its position as the largest lodge in the organization, but recent progress made by the Detroit brethren, if continued, should soon place her in first rank unless the Chicago lodge gets busy.

Bro. Nathan E. Rosenberg, to whose excellent management the success of the previous monster initiation was due, headed the entertainment committee. During the banquet which followed, an initiation conductor's baton was presented to Bro. I. Leonard Braun, organizer and conductor of the Pisgah Lodge Glee Club in appreciation of his zeal and untiring efforts, on behalf of the Glee Club, which has come to be recognized as one of the most popular musical organizations in the city.

Mr. Braun plans to devote a considerable part of each summer in establishing similar glee clubs in other cities.

Jointly with Toledo Lodge, Pisgah Lodge will give its second annual excursion at Sugar Island on June 28th. One of the large steamers of the White Star Line has been chartered and an elaborate program has been outlined. Dancing, ball games and other field games are a few of the promised features.

Chicago, Ill.

Ramah Lodge No. 33 held its last meeting of the season on June 14th at the Covenant Club. A large audience listened with great interest to the address delivered by Col. Abel Davis. Col. Davis, who commanded one of the Illinois Infantry regiments in France, and who was decorated by General Pershing with a distinguished service cross, chose as his subject, ''The Rights and Duties of American Citizenship''. The balance of the program consisted of vocal selections by Miss Francis Paperte, mezzo-soprano, of the Chicago Grand Opera Company, and violin selections by Miss Beulah Ladon.

Election of officers was held and a large class of candidates initiated, after which an informal reception was given to Col. Davis and the new members. Refreshments were served.

New Haven, Conn.

Horeb Lodge at its last meeting had a remarkable seven-hour session that started at 8 p. m. last night and finished at 3 o'clock this morning. Horeb Lodge heard one of the most able addresses of the year when Attorney Jacob B. Klein, of Bridgeport, addressed an audience that packed the hall to the doors at midnight, in a speech that aroused to enthusiasm all the members to such an extent that the entire body rose to their feet and cheered the speaker continuously for fully five minutes.

Attorney Klein urged the members to co-operate in every activity of Horeb Lodge and called their attention to the remarkable progress of the B'nai B'rith in world affairs.

Horeb Lodge had a distinguished guest at its May 23rd meeting in Honorable Abraham I. Elkus, of New York, Judge of the New York Court of Appeals and president of the Free Synagogue. Judge Elkus told several interesting incidents of his career as Ambassador to Turkey and paid splendid tribute to American endeavor in the near East.

Brooklyn, N. Y.

Brooklyn Lodge celebrated its sixth anniversary on June 17th. The principal speaker of the evening was Hon. Abraham I. Elkus, former United States Ambassador to Turkey and Judge of the Court of Appeals of New York.

Brooklyn Lodge points with just pride to the results of its social service work which has received much favorable comment throughout the District. Embraced in this range of activities are the direction of the Jewish Big Brother movement in the Brooklyn Club, leadership in the Hebrew educational school, work at the Hebrew Orphan Asylum and work among the blind.

The lodge at the present time is gathering a fund to maintain a B'nai B'rith Children's Court in Brooklyn.

Toronto, Canada

The officers of Toronto Lodge are proud of the results achieved by the lodge in establishing a true Jewish community spirit in that city. Until the B'nai B'rith came to Toronto, the Jewish community was not organized.

The following editorial reprinted from a local newspaper is interesting in this connection:

Answer the Appeal

''Toronto Hebrews should be encouraged and assisted to finance a $400,000 share of a movement to feed the hungry among their co-religionists in Europe.

Von Humboldt, the great traveler, was credited with saying:

'I have found one sound the same in all languages and in all countries—the laughter of children at evening time.'

Toronto Hebrews lead in the preparation of a response, not to the universality of happiness, but to the universality of hunger, not to the appeal of children's laughter, but to the appeal of their mothers' sorrow. The privilege of contributing to that response should not be restricted to local members of the household of Israel.

An authority respected by Hebrew and Christian alike speaks in words that might be accepted as a lamp to Toronto's path and a guide to Toronto's feet is this city's dealing with the appeal of the present campaign:

'He that shutteth his ear to the cry of the poor and needy shall cry himself and not be heard' ''.

Forrest City, Ark.

Barnett Lodge No. 754 recently held a special meeting in the Elk's Hall in Brinkley, Ark., and succeeded thereby in initiating eleven new members; members from adjoining towns attended the meeting and Bro. Dan Daniels, of Little Rock, assisted in the initiation of candidates. It was in every respect an inspirational I. O. B. B. meeting and all enjoyed the interesting remarks delivered by the newly initiated Brinkley members.

Barnett Lodge is looked upon as one of the most active lodges in District No. 7. Forrest City has a Jewish population of ten families, yet, by active propaganda, with L. Barnett, secretary, as chairman, the committee has built up a membership of seventy located in Wayne, Marianna, Forrest City, Parkin, Earl, Harrisburg, Augusta, Newport, Wittsburg, Cotton Plant, McCrory, Brinkley, Piggott, Louisville, Ky., Baltimore, Md. and New York, N. Y.

The lodge is now arranging the seventh annual picnic celebration, which is one of the interesting events of the year and is always well attended by the members, their families and friends from adjoining towns within a radius of one hundred miles.

Bridgeport, Conn.

The regular meeting of Harmony Lodge No. 711 was held on June 8th. Bro. Charles H. Shapiro, who represented the lodge as a deligate to the convention of the Constitution Grand Lodge, at Cleveland, read his report.

An interesting program was held.

Knoxville, Tenn.

Knoxville Lodge No. 791 is actively engaged in carrying on the good work of the Order. The new president of the lodge, Bro. I. B. Finkelstein, who is only twenty-four years old, is perhaps one of the youngest presidents in the Order.

District Grand Lodge No. 6

An official visit was made during the past month to the Canadian lodges of District Grand Lodge No. 6 by Bro. Dr. Harry A. Kraus, President of the District, and Bro. Henry Monsky, Second Vice-President of the District.

The following extracts from the official account of the visit will, no doubt, be interesting to our readers:

''We found on the whole a thorough Jewish spirit in these communities, and in some of them active B'nai B'rith lodges, while in others, because of differences in opinion on Jewish questions, because of so-called class distinctions, and, in some cases, even personal enmities and quarrels, the B'nai B'rith lodge was not progressing as it should. We endeavored in every instance to reconcile such differences and to outline a program for future activities of the lodge, which we believe will result in building up such lodges and must necessarily inure to the benefit of the Order.

The big question which B'nai B'rith leaders have had to face in all Canadian communities is that of its attitude regarding the Zionist program. Due to misapprehension and some wrongful agitation, a feeling has grown up among the Zionists that the B'nai B'rith was opposed to the program. We endeavored to make clear the necessity for the B'nai B'rith remaining officially true to its principles of uniting Israelites and to show that the B'nai B'rith program is not inconsistent with, but, on the contrary, in its preservation of the Jewish name, in its ministration to the wants of our people and in the solution of immediate and increasing Jewish problems, it is an essential ally to the cause. Many in the Canadian communities heretofore disinterested in the work of the Order have expressed their desire to come into its ranks. Request was made by several of the lodges for speakers at more frequent intervals and they expressed themselves in accord with the plan suggested by Rabbi Meyerberg, chairman of the Intellectual Advancement Committee, the lodges being willing to share or assume the expense incident to the arrangement of a series of lectures.

We found for the most part well organized Jewish communities, in some of which the B'nai B'rith lodge has been the leading and most potent factor in all things.

This communal leadership by the B'nai B'rith lodge, doing its full duty, pursuant to the program of the Grand Lodge, should not only be permitted, but encouraged to take active and earnest interest in all Jewish questions and problems which confront the local community in which such lodge exists''.

Visits were made to the lodges in the following cities: Winnipeg, Regina, Saskatoon, Edmonton and Calgary.

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B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

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An Editorial

By the Editor in Chief

TO CHICAGO, while a political convention was in progress, came recently, e satellites of a certain mid-western anufacturer, and fitted up elaborate mpaign headquarters in a hotel. It as their purpose to procure for their incipal a presidential nomination.

As political parties go, the organization hich had the nomination to bestow was ot of great importance. But the manucturer had he secured the nomination ould have acquired a prestige he could ot otherwise have obtained.

For a day or two, the cause of the manucturer's retainers prospered. Their suite as crowded with visitors; they sang their ndidate's virtues to attentive ears. n the corridor outside, many delegates old each other that he was the logical an.

Yet the manufacturer was not nomiated. In the night, his supporters vaated their costly suite and started home; or the manufacturer had transgressed a ardinal principle of good citizenship. n the balance of probity, dignity, and isdom, he was weighed and found wanting. And in the resultant defeat of his mbition there are two lessons—one for hose who ignore the rights of others; ne for those whose rights are ruthlessly ut aside.

Specific statutes provide when, where nd in what circumstances a citizen may ast his ballot. Specific laws punish, too, he illicit acquisition of property. Antirust and other legislation exists to dissolve onfederations against public policy; while , breach of the peace in a public assemlage is an open offense, with which the olice are empowered to deal.

Immoderate public speech, in times of eace, is surrounded by no restrictions uite as definite as the foregoing. If the spionage act be left out of consideration, ne may say in public what one pleases o long as one does not incite to riot or ecome obscene. But immoderate speech as an inherent safeguard; the effect of it s largely localized. It requires a great mount of oratory to do a great amount f harm.

Not so circumscribed, however, is the nfluence of a man who depends on a rinting press, rather than the power of is voice, to circulate his views. Through he postal service, he may address the our corners of the globe. He can inrude where his presence is not desired; arry long after he had begun to offend. None can controvert him—at least not t once; and meanwhile he will have had an pportunity to say many other things which, perhaps, require disputation.

Nor is he required to reveal himself in erson—to meet his audience face to face hat they may judge of his sincerity by inspection. He may assume a cloak he does not possess, or conceal his identity altogether, if he wills. And, while he keeps within the libel laws, which in the United States serve principally to protect the repute of individuals and business concerns, he may scatter his opinions wherever fancy directs.

Therefore, it seems to us that the press and its custodians are especially imposed with an obligation to be just, to be circumspect, and to tell the truth.

The middle-western manufacturer owns a weekly publication. The manufacturer is very rich, so rich that he does not print his weekly for profit. In one sense, it is a toy, created because he likes to express his views, and to have other people read them, regardless of whom he borrowed them or how silly they may be.

It is plain that many of the readers of his paper are not concerned with the quality or character of the manufacturer's learning for he has publicly professed indifference to history and the lessons it has to teach. Some, perchance, pay homage to the power of his wealth. It does not matter greatly. The point is that his weekly circulates and is read.

Recently, he was convinced by his advisors that Jews were engaged in an attempt to achieve world dominion, and he launched forthwith in his publication an attack upon all members of the Jewish faith.

The manufacturer's attacks upon the Jewish faith were brought to the attention of the delegates from whom he sought the nomination. "If the charge that these articles were printed is true," said one of his partisans, who professed to doubt the fact, "my distinguished friend cannot, of course, be nominated." The charge was true. And the nomination went elsewhere.

Happiness, of which there is little enough in the world, has its foundation in peace. To stir up bitterness and strife, without warrant, is to strike at the best there is in human intercourse.

The delegates, who passed upon the manufacturer's qualifications, realized the truth of those premises—realized that no man is fit to lead a great nation, who does not acclaim its unity as the cornerstone of its strength. So much of lesson may be taken to heart by all who seek to advance themselves upon the prostrated rights of their fellow citizens.

For those who have been wronged, the inference, though, is not that tolerance is a virtue, intolerance a vice; nor that the consequences of either relentlessly accrue to their practitioners. It is that neither can be invoked without leaving to itself a memorial of some kind in the minds of everyone involved.

A large brotherhood toasts its absent ones with the petition that their sins be written in the sands and their deeds of honor on imperishable rock. I wish it could be so; but life is not so mutable. We may repent, or forgive, but we can never undo. To repair represents the ultimate of legitimate ambition.

Let us hope that not all who read the manufacturer's slanders credit them. It is safe to assume that they do not. Yet it is equally certain that some, reading the articles week after week, are convinced. And the convictions are not to be uprooted with a gesture of apology, even if the manufacturer cared to make one at this late juncture.

Between the two extreme positions of belief and disbelief, there is, however, a great middle ground. It is peopled by average, kindly folk, who would rather believe good than evil, for that is what they have been taught to do.

It must be understood that their capacity for independent thought is limited; to concern them greatly a problem must be brought closely to their own lives. Even so, they think no more clearly as a rule. To progress, they take long and circuitous routes—the prey of demagogues and charlatans. When peacefully engaged, we call them anonymously "the people"; when their passions have been made to surmount their reason, we describe them as "the mob."

We are ready to credit an assertion that the manufacturer and his weekly are doing harm. He is fertilizing the minds of previously neutral persons with anti-Semitism. And what would a number of similar publishers and their weeklies be able to do? We are not alarmists, but the time to fight fire, it appears to us, is when it smoulders.

Other faiths have been afflicted with traducers. It will be profitable perhaps to scrutinize briefly the experience of one of them. Many years ago an oath was published in the United States, attributed to a large secret non-Jewish religious fraternity. It purported to pledge political adherence to the head of the church instead of the nation, and specified revolting cruelties which the taker offered to inflict upon the women and children of non-conformists.

The oath was, beyond peradventure, the product of an unsound mind, but the paper that printed it attained a paid-in-advance circulation of more than 1,000,000 copies a week; and today hatred of a Christian sect has been implanted in the breasts of an incomputable number of other Christians as a result.

The fraternity did not remain at ease, waiting for a favorable wind to blow the odium away. It spent much time and money to defeat the canard. Yet all that it was able to do was not enough. Facsimiles of the alleged "oath" exist today. Printed copies of it, when last they came to our attention, could be obtained for a few cents. Since then the printing of it may have stopped. We hope so. The existing edition was, nevertheless, sufficient to supply the apparent demand for some time to come.

The point is that if others have become alive to the danger of such slanders, why should not we? If one falsehood admittedly can do so much damage to another faith, what reason shall we advance to show that the many falsehoods uttered at our expense are innocuous? If others bestir themselves to combat their traducers, what excuse shall we present for remaining passive?

Seven years ago, the Anti-Defamation League returned an answer to all these questions when it set out to uphold the good name of the Jew. Financed privately by the Independent Order of B'nai B'rith, it remains the only agency which, by experience and familiarity with the problem, is in a position now to deal with it efficiently.

To detail fully the league's achievements—its crusades against vicious books, handbills and tracts, against defamation on the stage and on the screen; against discrimination in certain summer resort hotels; against objectionable advertising, to stop which laws have been passed, at the league's behest, in several states is unnecessary as they are known to our readers.

As increased demands have been made upon it, the league has extended its activities until they are many, complex and expensive. In consequence it is no longer possible for the Order to bear the burden alone, and it is faced with the alternative of restricting the league's functions, or appealing for liberal contributions from our coreligionists.

We believe that non-Jews, whose sense of fairness overruns the limits of creed will join in furthering the ends of the league, realizing that peace in a house is an equal boon to all who dwell therein.

The press is free in this land. We would be the last to advocate restrictions. Yet, it is obvious that safeguards must be placed around it. An enlightened public consciousness will serve such purpose. Let us by all means take up that weapon; let us defend our good name by telling the truth about ourselves, rather than remaining silent while we are assailed with lies. And let us act with the utmost vigor and the widest scope, in order that the task may soon be done, and reason for the league's existence vanish.

Joint Meeting of Representatives of Central Conference American Rabbis, Council of Jewish Women, Anti-Defamation League and Independent Order of B'nai B'rith

An all day meeting attended by representatives of the Central Conference of American Rabbis, the Council of Jewish Women, the Executive Committee of the B'nai B'rith and the Governing Board of the Anti-Defamation League was held in Chicago, Sunday, September 5, lasting until 11 p. m. The Central Conference of American Rabbis was represented by Drs. Leo M. Franklin, Felix A. Levy and Joseph Stolz. Mrs. M. L. Purvin represented the Council of Jewish Women. The following members of the Executive Committee of the B'nai B'rith and of the Governing Board of the Anti-Defamation League were in attendance: Adolf Kraus, Judge Samuel Rosenfeld, Professor Gotthard Deutsch, Rabbi Eugene Mannheimer, Sigmund Livingston, Judge Philip Stein, Julius H. Meyer, Dr. Gerson B. Levi, Dr. A. D. Weiner, A. B. Seelenfreund, Leon L. Lewis, Dr. Harry A. Kraus, Henry Monsky, Gustavus Loevinger, and Hiram D. Frankel.

A complete report showing the present status of Anti-Semitism in European countries and in the United States was presented by the Secretary of the league, together with a statement in detail of the various steps already taken to counteract the effect of the vicious anti-Jewish propaganda now being carried on in this country. A program designed to mitigate so far as possible the efforts of those who are endeavoring to stir up racial animosity was adopted and the various steps already taken by the Executive of the League were approved. The committee had before it for examination the Dearborn Independent articles, as well as articles from other magazines and newspapers of a similar nature, several anti-Semitic books recently published, one containing nearly five hundred pages, written by an eminent historian, in which the Jew is blamed for the failures of the Peace Conference, another being a new version of "The Protocols" designed for American consumption and containing one hundred and fifty pages of garbled quotations from Jewish authors intended to demonstrate the authenticity of the document, numerous magazines, articles and newspaper clippings. A complete set of the material emanating from the English anti-Semitic Bureau as published in The New Witness, National Review, The London Times, Morning Chronicle, The Spectator and other English publications, and as reprinted in the American and Canadian press, was presented to the committee for examination.

The following resolution was adopted:

Whereas, It has been ascertained that a publication known as "The Protocols" containing a vicious hoax, intended to arouse hatred and prejudice against the Jew in the United States, has been given wide distribution in this country as well as in European countries; and

Whereas, We have learned that copies of that publication have been sent to public libraries, newspaper offices, members of Congress, governors of states, mayors of cities and other public officials throughout the United States; and,

Whereas, Such literature may, if left unanswered, create a condition entirely unfair and unjust to three million patriotic, law-abiding, Jewish citizens of the United States, in spite of the obvious fictitiousness of the attack and the general reputation of American public officials for intelligence and fairness;

Therefore, Be it Resolved, That we, the duly appointed and authorized representatives of the Anti-Defamation League, Council of Jewish Women, Central Conference of American Rabbis, and the Independent Order of B'nai B'rith do hereby express our sorrow at the unprecedented movement now in progress, a movement so un-American that we are loath to believe that it emanates from American sources, or that it can weaken to any great extent the religions and racial tolerance of our fellow-Americans. Nevertheless, we believe that the efficient propaganda methods used by the enemies of Judaism in this country, who are apparently backed by large capital, may give an entirely false and erroneous impression of the true standing of the Jew in the United States, and that it is our duty to take all proper measures to answer in as efficient a manner as lies within our power, the slanderous charges now being circulated; and

Be it Further Resolved, That the anti-Defamation League, which for seven years has been dealing effectively with all exhibitions of Anti-Jewish discrimination in this country, and which by its conservative procedure has secured the confidence of American Jewry in its ability and power to handle tactfully and courageously every situation which has arisen be assisted in the steps to be taken in off-setting the defamatory propaganda of our enemies; and

Be it Further Resolved, That the League continue its activities by giving the widest possible publicity to the truth concerning the Jew and that as one of the means to this end, articles by leading historians and educators demonstrating to the non-Jew the slanderous character of the propaganda now being carried on by our defamers and the base motives of those who are attempting to create anti-Semitism in the United States, be sent to those who are receiving the anti-Semitic literature.

Thereupon, Professor Gotthard Deutsch of the Hebrew Union College was authorized to select a committee, of which he shall be Chairman, composed of men of recognized authority regardless of religious creed, to answer the false charges emanating from the anti-Semitic clique and to publish the same from time to time in pamphlet form. Professor Deutsch thereupon on behalf of the Anti-Defamation League presented an article prepared by him exposing the hoax which is being foisted on the American public in a book known as "The Protocols." It was ordered that the article be published and distributed at once. It was also decided that when the series of articles is complete that they be published in book form.

THE WORK OF THE ANTI-DEFAMATION LEAGUE..

The Anti-Defamation League of the Independent Order of B'nai B'rith is attempting a tremendous task, which, if carried to fruition will bring much good to Jewish posterity. It is well that this tremendous organization has taken upon itself, through the united effort of Jews throughout the country, to protect the fair name of Judaism from the slander and the libel and to forestall a condition which may bring sorrow and distress to all American citizens.

No sane person may believe that any amount of anti-Semitic propaganda fostered by ignorant idealists or others who seek to defame the Jewish character and name can ever bring about a condition of hate on the part of the non-Jew for his fellow-citizen, the Jew. But as firmly as we believe that anti-Semitism as a movement can never spring to life in America we must admit that if the charges and libelous accusations of anti-Semites such as Henry Ford are allowed to go unanswered, much harm will befall the Jewry of America.

The campaign of the Anti-Defamation League must not be of such nature that they shall deal out tit for tat, or even that they should persecute the scandalmongers and the libelers. Their duty and their tremendous opportunity lies not in combat, but in a program of thorough American education.

We must, in order to overcome the pernicious articles appearing in a rich man's personal sheet, state the truth about the Jew. We must let the American citizens in every walk of life know that American citizens of Jewish faith are loyal and true—that they have at heart the welfare of America as true as any other citizens—that they do not dream of a supreme power in which the Jew shall be supreme, but they have a prophetic vision of the day which shall see all men dwelling together as brothers—when the nations shall learn the art of war no more—when the lion of power shall lie peacefully beside the lamb of progress.

The Jew through educational processes must show the non-Jew that his genius is now as it ever has been a religious genius and not a talent for politics or commerce or anything else. The Jew must still show that as the eternal Priest people his supreme mission is to teach the word of God to all men of all races in every land—that his prime concern is to bring about justice and peace through the length and breadth of the world—that the world may be made safe for mankind.

If the anti-Defamation League of the B'nai Brith can in a measure spread this gospel of truth we need not fear the result of anti-Jewish articles, for when the truth shines into the hearts of our fellow-citizens of non-Jewish faith, they will understand the Jew and they will not longer malign him.—[Detroit Jewish Chronicle.

HE PAID HIS DUES.

The bulletin of an Eastern B'nai B'rith Lodge contains the following story, which is good enough to reprint:

"Rebbe" Isaac Goldzwicker was an active member of his "school" and the secretary of Akiba Lodge, I. O. B. B. As an ardent Ben B'rith and secretary, it was his duty to look after the lodge dues from members, which worried him a great deal. Particularly delinquent was Jacob Quellwasser, one of the well-to-do men in the community

One day "Rebbe" Goldzwicker met Jacob Quellwasser's son, Schmul, and addressed him as follows: "I will ask you a question, and if you cannot answer it, ask your father. Why did Abel kill Cain?"

Schmul could not answer, and reported this to his father. The latter soon met the "Rebbe" and said: "Rebbe, bin ich meshugge, oder bist du meshugge. Abel did not kill—"

"Aha, aha," said the "Rebbe," "it's already over 3,000 years since Cain killed Abel and you have not forgotten it, but that you owe for last year's dues to the lodge, you have forgotten."

THE JEWISH SITUATION IN POLAND.

Warsaw dispatches inform us that the official persecution of the Jews in Poland is now more marked than it has been even in the past few weeks. Everywhere Jews live in fear of pogroms. The Jewish press is being strictly censored and conditions outside of the capital can only be guessed at. The Jewish Deputies are in daily consultation with various Ministers of the Cabinet and we are informed that Dashinsky has promised to call a special meeting of the Cabinet with the Jewish Deputies in attendance in order to consider the Jewish situation.

THE HEBREW BIBLE.

What a wonderful providence it was that the Bible was written not in Egyptian hieroglyphics; not in the seven or eight hundred different cuneiform characters in which the literature of Babylon and Persia was locked up and buried for so many centuries; not in the 537 letters of the Hindu alphabet, or in the 247 letters of the Tamil tongue; not in the 248 characters of the languages of Abyssinia; not in the thousands of ideographs that have imprisoned the thoughts after Christ, but in the twenty-two letters of the Hebrew alphabet which in their simplicity have held their place in successive generations.—[The Baptist.

Report of the Inauguration of the Timendorfer Jubilee Lodge, Berlin

An imposing celebration united the brothers of Berlin and of some out-of-town lodges in the clubhouse of the Berlin lodges, Sunday, March 7, 1920. The splendidly illuminated temple to which the social rooms were added were filled to their utmost capacity. A new Berlin lodge was to be inaugurated, and by unanimous resolution of the Committee of Inauguration, it was to be called Timendorfer Jubilee Lodge, for it is the fiftieth lodge established during the term of office of the beloved District President. Thirty lodges of the German District, representing so many different cities, were represented. In addition thereto, the two lodges of Switzerland also sent representatives.

President Timendorfer opened the meeting with a short address. He said among other things: "If I look upon the list of the delegates from out of town, I feel that they came, not merely to be present at the installation of a new lodge, but also to express the personal sentiment of their hearty desire of cooperation. In the same sense I greet all the dear brothers who have come to us, whether they came from east or west, from south or north. I greet with special delight the two representatives from Switzerland. I also greet with a feeling of attachment the brothers who have come from places whose political affiliation is still contested, and I hope that they will remain with us in the future, not merely ours in sentiment, but also in geographic union.

Brother Silberstein, the Chairman of the Committee on Inauguration, then introduced the ninety-three new candidates of the Timendorfer Jubilee Lodge. In a few words he declared that the inauguration of this Lodge named for the District President was an expression of the high regard in which the veteran leader is held. The District President officially declared that the District Grand Lodge was happy to grant the request for a charter, and it also consented to have the name of the new lodge called Timendorfer Jubilee Lodge.

Five weeks after he entered upon his office, March 27, 1898, the first of the fifty lodges inaugurated under his auspices, the Frankel Lodge of Wuerzburg, was inaugurated as the thirty-fourth lodge of the German District. Today the eighty-third lodge of this district is being inaugurated. He might, therefore, be permitted to state what he thought of various questions bearing upon the principles of the Order. There is a wide chasm between the time when he entered upon his office twenty-two years ago and the present age. During this period a war which lasted five and a half years had revolutionized all conditions. We cannot afford to remain behind the times. Yet our answer to the question proposed to us then, is the same today; for we may state that we always held fast to immortal ideals. The speaker then dilated on the principles of a lodge and said that a lodge comprising as it does so many different aims and various methods of realizing them, was more than a mere social club. Our aim is to improve mind and heart by teaching, as far as teaching can obtain such a result. The most important ideal in human life is love. Love must be continuous, just as the heart of a living organism may never cease to beat, though head and arms may rest. Brotherly love shall unite the brothers. But one must not forget that friendship is a treasure which has to be acquired once and must be continuously maintained, and that the will to friendship means energetic action and requires sacrifice. Under such conditions the meetings of the lodge mean rest and recreation from the hurry and the buzz of daily avocation. Our union is the loudest protest against the religious indifference, leading to desertion from our ranks. It is a foundation stone of loyalty to the Jewish community and to the Jewish religion. We shall work for the maintenance of the congregations threatened by the present conditions. The number fifty has a high meaning in Jewish religion. It recalls the Jubilee Year, which was celebrated every fiftieth year. One of the requirements of this year was that every one shall return to his inheritance and to his family. We may interpret this law in the sense that every one shall return to his spiritual heritage and to the Jewish community. While loyal to our country, we welcome every man regardless of his political views as long as he is willing to assist in realizing the aims of our Order.

In this endeavor we do not act aggressively, although this has been occasionally demanded of us. Controversies with outside organizations is not the aim of our lodges. Our activity is devoted to self education by a pure life, and in this way we endeavor to destroy the pretext for hatred against us. We follow these principles because we believe in a moral order of the Universe. The bravery of the Jews has been sufficiently proven in the world war, in spite of all attacks and slander. We have been called an element of disintegration. We are willing to accept this reproach as a distinction because we indeed endeavored to fight national conceit and its corollary, the contempt for everything foreign, including that which is good We fully endorse the interpretation of German nationalism as expressed in Section 148 of the new German constitution. This definition means moral culture, patriotism, domestic and professional virtues, not merely for the benefit of German nationality, but also in the sense of international conciliation. Our connection with America is a natural consequence of our belief in this ideal. A fiftieth anniversary is usually called a golden jubilee. This suggests that encouragement of the hope in a golden age, or an age of universal brotherhood which may appropriately be expressed on the occasion of our jubilee. May this be a beacon light for the new lodge. If it shall succeed in its progress to such a goal, the speaker will be happy to have his name connected with this new lodge and the Order. The address was received with cordial applause.

Vice-President Brother Kuznitzky then proceeded to explain the signs and signals, and his interpretation of the symbolic meaning of the ceremonies of the Order made a profound impression on the new brothers. Upon the close of his address, the new officers were installed by Brother Dr. Cohen of Desau.

Brother Dr. Cohen delivered an address in which he said that in the present age when hatred and envy surround us, this moment inspires us with love, love for our universally respected veteran leader, whom everybody desires to honor. Our principles are those of democracy. This means that we must learn to obey just as to command. Our highest object, however, is to train characters, characters both as patriots and as Jews. Character means that we shall not falter in our love for our country and our religion.

Brother Timendorfer then handed the charter to the President of the new lodge, Brother Max Stein, with the admonition that he appreciate the importance of winning the young generation and especially the sons of the older brothers.

Brother Deutschland, Ex-President of the Berthold Auerbach Lodge, then greeted, in the name of the four Berlin lodges, the youngest sister lodge.

Brother Max Bollag of Zurich expressed the congratulations of August in Keller and of Basel Lodges. He referred to the fact that Augustin Keller Lodge was established eleven years ago in the presence of Brother Kraus, the President of the Order, while Brother Timendorfer presided at the installation. The Swiss lodges had an important task to fulfil at this time, which is a period of transition. They will not divide on the ground of national differences. In the words of Frau Stauffacher in Schiller's Wilhelm Tell, they will not look behind but ahead. Then the President of the new lodge, Brother Max Stein, delivered an address in which he expressed his gratitude to the noble men who have been instrumental in the establishment of the new lodge, mentioning especially the District President, Brother George Silberstein. The new lodge, he said, was a shelter for all noble endeavors of the Order. It must continue the work which the Order did in war and in peace.

Brother Timendorfer then thanked all speakers for their kind words of appreciation and added that the greater part of the acknowledgment of his activity should be credited to the brothers in the Executive Committee and to the Secretaries, to whom he was obliged for their kind cooperation.

Brother Paul Goldschmidt handed to the new lodge the sum of ten thousand marks as the first contribution to the fund

(Continued on page 16.)

Current Events

By Gotthard Deutsch

THE outstanding event in Zionist affairs and surely, to a certain extent an important event in the Jewish history of our age, was the arrival of Sir Herbert Samuel, newly appointed High Commissioner of the British Government in Palestine Sir Herbert read with the pomp calculated to impress the emotional oriental mind, the ' most gracious message of his majesty," to the people of Palestine on July 7. After speaking of the economic and civic improvements which the mandatory power is planning, he repeated in substance the now historic statement of Mr. Balfour, that "the measures designed to promote the establishment of the Jewish national home will greatly assist that (economic) development." The same phrase of the establishment of a national home for the Jewish people appeared in the "most gracious message of his majesty" also. The other points in the program of the new administration were the guarantee of religious liberty, the control of sacred places by the respective churches, the employment of local people for the administrative offices, although higher offices shall be reserved to Englishmen, regulation of immigration by economic conditions and preservation of order. There is no need of emphasizing the full confidence in the sincerity of these promises.

The new Nehemiah did not arrive in the style in which the Prophet Zachariah announced the new king of Jerusalem. He did not come "lowly and riding on an ass, namely, an ass' colt," nor did he enter the Holy City like Godfrey of Bouillon, on a white steed, but he came in a prosaic automobile. But he comes with all the backing of British power and with the purpose of compromise between imperialism, imposing its rule on the natives, and the desire to allow the latter a limited measure of local autonomy. He had no objection to the Zionist flag displayed in the colonies which he visited in the beginning of the vintage season. The rejoicing has spread to London to such an extent that Christians, living in the neighborhood of the Zionist headquarters, complained to the County Council of London that the rejoicing of the Zionists disturbed their sleep. It seems that other people are suffering from insomnia for the same cause. There were several interpellations in the House of Commons, and lately the brother of Lord Northcliffe said in a London weekly that the government should withdraw from the whole mandate. Mr. Lloyd George stated on one occasion in the House of Commons that Sir Herbert Samuel shall be responsible to the central government directly, which evidently means that the military authorities shall not have any right to meddle with questions of administration. A debate in the House of Lords (June 29) showed a distinct hostility to the whole scheme. Lord Sydenham attacked very strongly the government's policy and especially the appointment of Samuel as irritating to the native Arabs. Lord Curzon in reply reiterated the stand of the government that it claims no dispossession of the native, and at the same time he praised Samuel's ability. On his way to Palestine Samuel called on the Pope who received him in audience (June 25) but according to the practice, not yet altered in spite of the promises that secret diplomacy shall be a thing of the past, no details of this interview have been published. It is at all events interesting to notice the difference between the era of the crusades and our own, which is emphasized in the fact that a Jew deals with the Pope on questions connected with the Holy Sepulchre. The religious authorities of Jerusalem responded enthusiastically to the new arrangement by declaring the 15th of Tammuz, the day of Sir Herbert's arrival in Jerusalem, as a semiholiday on which penitential prayers (Tachanun) are to be omitted, a custom observed for years by American non-Zionists and special divine blessing (Mishebĕrach) on Eliezer Ben Menahem, the Hebrew name of the High Commissioner was invoked.

Echoes in Europe.

The London Zionists celebrated the event with an enthusiastic meeting on July 12, at which the Hon. Arthur Balfour, the first official to recognize the Jewish homeland, made a speech which naturally was received with great enthusiasm. From an American point of view it is especially interesting to record that one of the most enthusiastically received speakers next to Max Nordau and Nahum Sokolow was Rabbi Abba H. Silver of Cleveland. It was hardly anticipated in the beginning of the reform movement of America, with its slogan "America is our Palestine," that a rabbi of a radical reform congregation in the United States would take prominent part in such a meeting. Shortly afterwards, the International Zionist Congress was held in London (July 7-22). It is impossible within the space of this review to give a satisfactory outline of a week's debate, and so we have to limit ourselves to a very few most interesting points. The liviliest debate centered on the question of the nationalization of land, on which the radical and the more conservative elements clashed. The latter made this concession, that they accepted the platform which declared itself in favor of nationalization without making it compulsory. Another important fact was a message from Lloyd George, who congratulated the Jewish people on "their restoration to their national home" and expressed the hope that "Jewish genius and wisdom and toleration would make once more a great contribution to human progress." We might also record a message of congratulation of the Japanese minister of foreign affairs, and also the absence of such a message on the part of the United States government. From a humanitarian point of view it is gratifying to notice that German delegates were present and spoke in German during the deliberation without any objection even on the part of the Jingo press.

FRAU ANITTE MUELLER
The Ministering Angel to the poor children of Vienna

The liberation of Lieutenant Jabotinski and the other prisoners convicted with him for organizing a self-protection during the Jerusalem riots of April 4 was one of the first acts of the new commissioner. The enthusiasm prevailing in Zionist circles is demonstrated in the act of Mrs. Nathan Straus, who sold her jewelry for the benefit of the Zionist cause. Still more important perhaps is the fact that David Yelin, the noted pedagogue and communal worker of Jerusalem, succeeded in placing municipal bonds in the London market. The picture has its dark sides also. The governor of Haifa resigned, declaring that he could not assume the responsibility for the consequences of the San Remo resolution, that he felt it would cause bloodshed and civil war. Indeed, reports from Galilee continue to bring us discouraging news of Arab assaults on the lives and the property of the colonists. Nor is the position of Emir Feisal clear. Once he expresses his hope in a peaceful cooperation of the Zionists, and at another time he is quoted as having called the natives to a holy war. Judging from experiences in northern Africa, the native population, racially and religiously so strongly divided from their foreign rulers will not accept foreign rule, whether it calls itself mandate or protectorate, unless it has to. From all appearances, bombing from airplanes, tanks, heavy artillery and cruisers will take care of their political ambition for some time to come. The discontent of the Arab population may be inferred from an assault on the Jews, which was without details reported from Aden in Arabia, in a London cable of July 14.

Decided gains to the Zionist cause will have to be admitted by the most determined anti-Zionists. In America, the latter seem to emphasize in their continued objection to the Jewish homeland, that their position is limited to "political Zionism." The declaration of adhesion to the Zionist cause by General Monash, the first Jew to attain this rank in the British army is surely a gain to the cause. The Talmud is once more right when it says (Baba Batra, 110a) that nephews follow in the footsteps of their uncles. General Monash is a nephew of the Jewish historian Graetz, who was a Zionist before Zionism was officially organized as a movement. Another gain is in the indorsement of Zionism by such communal organizations which always proclaimed the principle of the exclusive religious definition of Judaism. The British Board of Deputies and the German Centralverein endorsed the Jewish homeland, although they at the same time declared themselves politically, culturally and nationally parts of the country of their birth. A similar stand was taken by the Congress of Italian Congregations held in Rome, June 15 to 16, at which a delegate from Trieste by the interesting name of Goldschmiedt declared that "we consider ourselves first Italians and afterwards Jews." (Prima di essere ebrei ci sentiamo sinceramente Italiani.)

A letter written by Dr. A. Mibashan, of Java, dated June 10 and published in the Vienna Morgenzeitung (July 1), gives a dismal picture of which we quote the rather strong statement that conditions both spiritually and economically are worse than they were under the Turkish administration of Dgemal. It must, however, not be overlooked that this letter which declared the "economic conditions of Palestine and the whole Orient intolerable" was written before Sir Herbert Samuel's arrival. The internal difficulty is seen in the stand taken by the socialists of the party, Poale Zion, who held their meeting in Vienna and declared that they are unwilling to cooperate with the official representatives of the movement. They received an encouraging endorsement of their policy from the English labor party, while on the other hand the Jewish socialist leader, Claudio Treves of Italy ridicules the Zionists, who instead of following the example of the prophets who denounced tyrrany, prostrate themselves before a new Pontius Pilate. In such a mooted question the reviewer believes to have given and certainly did attempt to give, an impartial presentation of both sides.

They That Dwelt in the Shadow of Death.

The situation in Russia is at this very moment in considerable doubt. At any rate it is worth noticing that the situation of the Jews in the old realm of the Czar, which six years ago seemed absolutely hopeless is now the most satisfactory in all of eastern Europe. In the Jewish Old World Conference held in Carlsbad, Mr. Sliosberg, one of the most noted communant workers in Russia, and who—it must be stated right here—is a representative of the bourgeois views, said (August 14) that as soon as order will be restored in Russia "not a single Jew will be desirous of emigrating." The same view is taken by Judge Harry Fisher of Chicago who just returned from his relief mission in Soviet Russia, and who also cannot be suspected of sympathy with Bolshevist political ideas. Judge Fisher, as well as his companion, the socialist publicist, Max Pine, declared that the political situation of the Jews in Russia at this moment leaves nothing to be desired. Judge Fisher, on his part, qualifies his statement by the admission that from an economic and a cultural point of view this situation is not very gratifying. The Jew, being to a great extent a trader has no economic place under the modern system in Russia. Thirty per cent of the population who are mechanics find easily their place in the new order of things, but the seventy per cent, being largely merchants and to some extent intellectuals are in a very uncomfortable condition. Equally unpleasant is the spiritual situation, because the Jewish sympathizers of the Soviet are most bitterly opposed to religious institutions and Jewish education.

Mr. Max Pine had a conversation with Max Goldberg, at present holding a prominent position in the war department and at the outbreak of the revolution mayor of Berdwczew his native place, and a member of the Ukrainian National Council, who disclaimed any hostility to Jewish Cultural life. As a proof he pointed to the fact that Moscow had a Yiddish theater which Mr. Pine attended and found excellent from an artistic point of view. Mr. Goldberg also said that the Soviet had no objection to Yiddish schools but strongly objected to Hebrew education which he thought was merely a ruse employed by the Jewish bourgeois to control the unthinking masses of the proletariat.

Somewhat different from this view was the opinion of the delegates to the above mentioned Poale Zion conference in Vien-

These delegates also declared that politically there is no Jewish question in Russia, but economically, ninety per cent of the Jews are without occupation except hard menial labor for which most of them are not fitted.

From all this it would appear that while individually Jews are prominent in the Soviet administration, the masses of the Jewish people can hardly be in sympathy with it, and it therefore is undoubtedly an anti-Semitic ruse when the London Times (August 12) publishes a report from its correspondent in Vilna, that the Jews of that city greeted the arrival of the Bolshevists in an enthusiastic manner. The same tendency, though in an opposite direction seems to be underlying a report in the same paper that Trotzky had said to a Russian priest who asked him to assist the clergy in the precarious condition, caused by the new government, that he was willing to do so but that an appeal to him as a Jew which the priest had made meant nothing to him. He was only a Jew by descent, which he regretted as an unfortunate fact, but he hated the Jews because he knew them too well. Somewhat in contradiction with this anti-Jewish attitude of the Soviet government is the report that the paper money issued by it bears among others also a Yiddish text.

Reports of pogroms coming from the Crimea and from the territory of the Kuban Cossacks are not sufficiently clear. With due reserve the reviewer is inclined to connect them with the encouragement given to General von Wrangel by France and indirectly by the United States. It is quite possible that this military leader who is an agent of the Czarist government might expect success from reviving the old Czarist policy that in every crisis it was a good scheme to hold the Jews responsible.

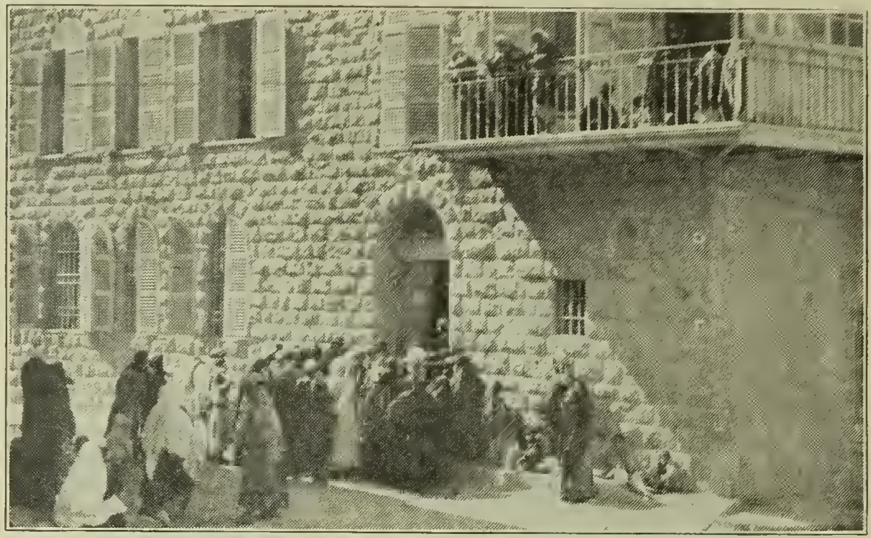
Other disconnected reports of pogroms like one reported to have taken place in Rzeshitza, government of Minsk, July 14, cannot be fully interpreted. They may be due to local conditions or to retiring Polish soldiers, who, defeated in their fighting against Russia, tried to win laurels by attacking helpless Jews and looting Jewish stores and homes. Equally uncertain are the reports from the former Russian territories of Lithuania and Latvia. In the former country it is said that the Jews are not permitted to speak Russian, but are permitted to address the Parliament in Yiddish. It is also stated that the diet passed a law which restricted land awards to those who were not previously engaged in agriculture. This particularly excludes the Jews, who under the old Russian law were not permitted to hold land in rural districts nor even—generally speaking—permitted to reside there. At the same time, it is possible that the law is merely intended to prevent land speculation. From Latvia it is again reported that the Jews in the Diet threaten the government to join the anti-government parties, the socialists, Germans and other nationals if the anti-Semitic agitation encouraged by the government will not cease. At any rate, the situation of the Jews, quite numerous in cities like Riga and Libau and also in the cities and towns of Lithuania where they often form the majority, is not quite clear and probably may lead to complications.

How Art Thou Fallen From Heaven?

One who would have predicted forty years ago, when continental anti-Semitism was at its height, that England, the country of fair play, would follow suit, would have been ridiculed. Now it is a fact that England has such a movement, that it is steadily growing and that it possesses all the features which characterized the agitation of Stoecker and Drumont. "The Britons," evidently a society on the lines of our American Legion, issued a leaflet in which the Jews are attacked as having "skulked at home while you were fighting," as having "spied for Germany, made rotten machines for our armies," etc. It is just exactly the feature which made the prelude of the Dreyfus case.

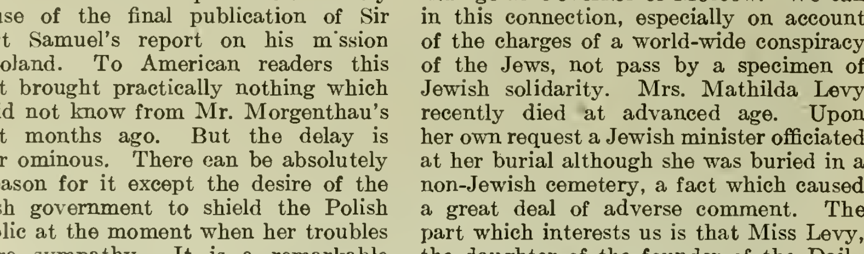
The Spectator (June 5) published two articles, one called "Disraeli on the Secret Societies and the Jews" and the second entitled "A Task for British Freemasonry." These articles demand investigation whether Jews dominate the masonic order as the pamphlet "The Jewish Peril" of which we shall have presently more to say, [illegible] [illegible] is the idea underlying the [illegible] of the last two volumes of [illegible] Biography in the London Times, with the side remark that the great statesman belonged to a race among whose many fine qualities good taste is scarcely ever included.

We can fully understand that the holders of such a prejudice do all they can to prevent a possibility of having to revise their opinion. So the most venomous attacks are made against Edwin S. Montagu the secretary for India, and his cousin, Sir Herbert Samuel. The appointment of Mr. Montagu was severley criticized in the House of Commons, and even the Times (July 12) admitted that the debate "was not free from racial prejudice which characterized the anti-Dreyfus controversy." Mr. Lloyd George manfully refused to receive a committee which asked for the retirement of the Jewish statesman. A still greater bitterness characterizes the agitation against Sir Herbert Samuel in The Morning Post (June 14) and in The Spectator (June 19). The latter declares this appointment an outrage and makes sneering remarks about "the enormously wealthy aud powerful family which under the pseudonym of Montagu occupies this, that and other positions." Mr. Loyd George in spite of this agitation made Sir Matthew Nathan who has occupied various prominent posts under the colonial department Commissioner of Queensland.



Dispensary in Jerusalem Busy Place

"The powerful family" evidently provoked the Northcliffe press considerably because of the final publication of Sir Stuart Samuel's report on his mission to Poland. To American readers this report brought practically nothing which we did not know from Mr. Morgenthau's report months ago. But the delay is rather ominous. There can be absolutely no reason for it except the desire of the British government to shield the Polish republic at the moment when her troubles require sympathy. It is a remarkable analogy to the case of Mr. Morgenthau, that as his report was criticized by his two associates, so Captain Wright, the associate of Samuel, found it necessary to submit a comment on the report of the head of the commission which repeated the old story that the Jews are Bolshoviks, and for this reason the otherwise broad-minded and kind-hearted Popolskis were provoked beyond endurance. The same reason for discrediting Samuel's finding is evident in an interpellation introduced by Frederick Hall in the House of Commons to which he added that the Jews are pro-German and Captain Wright even vaguely hinted at ritual murder. The Morning Post improved on this text claiming (August 6) that the Bolshevist army is making for Warsaw because the leaders know that among the Jewish population of the Polish capital they will find a fertile soil for propaganda. Both leading Northcliffe papers, The Times and Morning Post see in the Jews the only cause for the world's unrest and especially for the declaration of the labor party against war, which evidently causes Mr. Lloyd George considerable worry. The British labor party let this challenge rest and came out with strong protests against the trick of the Northcliffe press to discredit labor as being under the control of the Jews, or—to use the anti-Semitic's phraseology—under the control of the secret International Jewish Council. The appointment of Jews to prominent offices has been noted, before, but it may be added that among the first women appointed as magistrates there are two Jews, Miss Nettie Adler, daughter of the late Chief Rabbi and Miss Lillie Montagu, sister of the much attacked Secretary for India. So far the official government has not taken any cognizance of the movement but there can be no doubt that inferior officers, imbued with anti-Semitic sentiment, are catering to popular prejudice. The case of a Russian tailor, a very respectable man who was arrested under some technical charge and ordered to be deported, reads like one of the stories of the nocturnal raids in which the late lamented Grandduke Sergius used to indulge as Governor of Moscow. We can in this connection, especially on account of the charges of a world-wide conspiracy of the Jews, not pass by a specimen of Jewish solidarity. Mrs. Mathilda Levy recently died at advanced age. Upon her own request a Jewish minister officiated at her burial although she was buried in a non-Jewish cemetery, a fact which caused a great deal of adverse comment. The part which interests us is that Miss Levy, the daughter of the founder of the Daily Telegraph, and the sister of the late Lord Burnham, was the last Jewish member of the family. If in any form the Jews could control the politics of the world it would be in journalism, and yet we see in England the family which introduced the first daily paper at a popular price, after two generations completely dropped out of Judaism.



Bronx World War Hero to be a Farmer: Abraham Krotoshinsky

The Indelible Leopard Spots.

The reactionary parties of Germany have created a network of organizations all over the empire consisting of branches of a society called Schutz und Trutz-bund. The object is to create sentiment for the reactionary aims of the militarists in the German National People's Party. In an address, delivered at one of these meetings in Munich (July 16) the speaker declared that Germany had been surrounded by the cobweb of the electric trust managed by the Jew Rathenau, and he advised to tear this cobweb. From the audience came the cry; Why not rather kill the spider? This party of extreme reactionaries very slyly refused to take part in the new government, in this way dodging responsibility and reserving to itself the chance of criticizing their opponents. The same policy was pursued by the socialists, so that the present government consists of the representatives of three minority parties and is headed by Constantine Fehrenbach, a Catholic. The latter, announcing the program of his government in the Reichstag (June 28), refrained from mentioning the anti-Semitic agitation but included in his program the opposition to all class and race hatred and to all social and religious persecution. It might in this connection be interesting to give a picture of the religious configuration of the new Reichstag. Of its 418 members, 173 are Protestants, 105 are Catholics, only 5 are Jews, but 133 are unchurched, while one declares himself an atheist and one simply is not baptized. It is not known how many Jews may be among the 133 who do not profess any religion, but they can surely not be numerous. Contrary to a statement found in the Yiddish press it seems certain that no Jew occupies a position in the new cabinet contrary to all precedence since the establishment of the republic.

The anti-Semitic agitation both in Germany and in England inspired by the above-mentioned anti-Semitic pamphlet, is directed against the Jews in secret societies. One clerical paper, the "Voelkischer Beobachter," had used the I. O. B. B. as a target, but the President of the German District Grand Lodge instituted action for criminal libel and obtained a verdict by which the editor of the anti-Semitic paper was fined 500 marks. We have a number of similar instances of anti-Semitic agitation in the Catholic press, and a camouflaged book written by the priest Robert Klimsch under the title "The Jews as Evidence of the Divinity of Jesus," is equally anti-Semitic. A school law issued for Bavaria, August 1, 1919, which declared primary schools nondenominational but Christian was ruled unconstitutional by the federal courts. It was perhaps not directly inspired by anti-Semitics but rather by clerical tendencies which wish all schools to be Christian and therefore are willing to support strictly Jewish schools from state funds. The diet of Bavaria went even so far as to propose a subsidy to the rabbis whose income has been greatly reduced by the present conditions. On the other hand the anti-Semitic, including the clerical press got excited over supposed Jewish rule, because strictly observant Jews are allowed kosher milk, although this is by no means an exception from the ration allowed to others.

It would lead too far to record all instances of anti-Semitic agitation, but a few facts cannot be entirely suppressed if we wish to obtain an insight into the German "Volksseele." Miss Anna von Gierke, daughter of a prominent professor of law at the University of Berlin, was a member of the first parliament of the republic, the German National Assembly, and belonged to the reactionary German National People's Party. At the election to the first Reichstag her nomination was refused on the ground that her mother was a Jewess. Most important is a systematic anti-Jewish agitation in the universities, reminding us very strongly of conditions prevailing after Waterloo. All through Germany resolutions are passed in student meetings demanding limitation of the admission of Jewish students and the exclusion of Jewish professors. This sentiment naturally affects high school boys and the most striking case, only recently come to our notice, was that of a Jewish high school boy in Neustettin, a notorious center of anti-Semitism, whose leg was broken in a sleigh ride with his class. The teacher asked other boys to take him home but they replied they would not haul a Jew, some good illustration of the effect of the supposed superior morality of the New Testament and of the story of the Good Samaritan. Academic anti-Semitism seems to have gone mad on the racial prejudice. Albrecht Mendelssohn-Bartholdy, professor of law at the University of Wuerzburg, left for Hamburg because of the anti-Semitic agitation. Unfortunately the report is incomplete. It is well known that this professor who is a descendant of the famous Jewish philosopher, Moses Mendelssohn must be a Christian at least in the third generation.

for the last Jewish descendant of the philosopher, his grandson, Alexander, died in 1871 in advanced years.

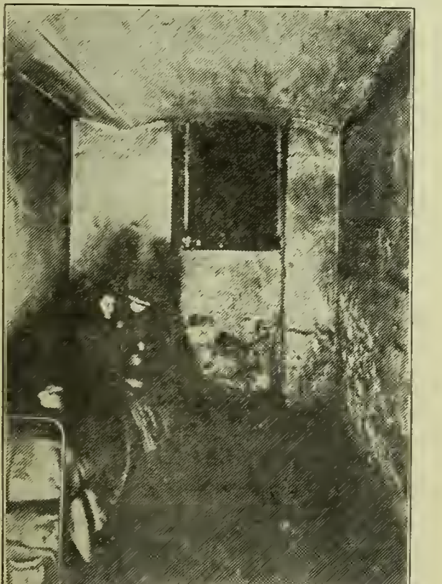
The worse case of academic anti-Semitism, however, is the pamphlet written by the assyriologist Friedrich Delitzsch, entitled "The Great Fraud" (Eine Grosse Taeuschung), which claims that the Jewish religion is the most immoral principle that was ever devised by a selfish unprincipled race, and has absolutely nothing to do with Christianity. The present writer gave a more exhaustive survey of this prostitution of all science and of this prevarication of actual facts in the American Israelite (July 29).

The internal affairs of Jewish congregational life, naturally in a somewhat critical state due to the difficulty of adjusting themselves to present conditions so entirely different from the obsolete laws under which they are administrated. A few individual facts may be cited as specimens of the condition of Jews and Judaism. The Allgemeine Zeitung des Judentums, the oldest existing Jewish newspaper founded in 1837, and about the only exponent of liberal Judaism, was reduced to a biweekly. The normal school of Cassel and the high school Philanthropia of Frankfort, each more than one hundred years old and products of the powerful liberal movement during the Napoleonic era, were closed. Of personal achievements the following may be noted. Herman Cohn of Dessau, for years prominent in politics of Anhalt was elected member of the government. Dorothy Hirschfeld was appointed to an office about equal to our assistant secretary of labor, and Rudolph Mosse, the famous publisher of Berlin, was honored by the City Council which named a street for him. This is especially worth mentioning because Mosse's paper stands for middle class liberalism while the City Council is predominantly socialist.

Europe's Kaleidoscope.

A letter received from Vienna in reply to a question what the local people thought of a description of Vienna's misery published in the Saturday Evening Post (May 1), stated briefly it is true we are a molehill of misery (ein Haeuflein Elend). Czecho Slovakia indulges in really puerile stunts quite natural for a political infant. Going from Vienna to Bruenn which in the days of autocracy was a plain affair of buying a ticket, making a journey of two and one-half hours and returning the same day, requires now passports and hours of waiting in custom houses, often only marked as such by a shed or a sentinel house, and is a source of direct misery. The consequence is corruption of officials and brutality of guards. The most serious Jewish problem of Vienna is the constant agitation for the expulsion of the Galician refugees. One of the agitators is a Prince Windischgraetz, perhaps the one who married the granddaughter of the emperor Francis Joseph and working for the restoration of monarchy.

Minor instances of a similar character are resolutions adopted by various summer resorts in the Alps, declaring in utter disregard of the constitution that Jews will not be admitted as summer guests. One fact illustrating the change of internal conditions is the last election of the Board of Trustees of the Vienna congregation when the Zionist party won 13 seats, the orthodox who formerly were not represented at all, 3 and the old liberals who, since the present Jewish congregation of Vienna was organized in 1849 held undisputed power, still control 20 votes out of 36. Similar were the conditions in Berlin, all of which is decidedly a sign of the change of times.

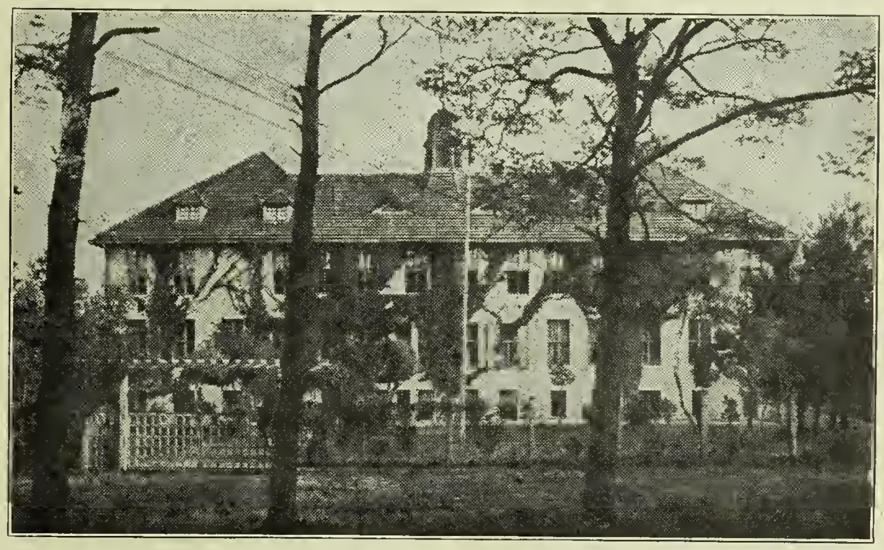


Refugees in Vienna Tenement

The Mulattoes of the Balkans.

The Roumanians like to be called the French of the near east. As a matter of fact their Latin blood is rather diluted, and the new Roumania consists of various nationalities, German, Slavic and Magyar. There is one notable fact. Dr. Benno Straucher, formerly member of the Austrian Reichsrat, is now member of the Roumanian senate, and as far as we are informed, the first Jew elected to a Roumanian parliament. Straucher was returned from a district in the former Austrian province of Bukowina. He therefore declares that he represents north Roumania, probably wishing to intimate that he is not to be considered a representative of the Jewish population. Our information on the complex situation is rather meager and contradictory.

The government emphasizes its desire to be fair to the Jews. His majesty, visiting in the former Austrian district in a talk with the superintendent of Jewish schools, expressed his interest in Hebrew, and her majesty went even so far as to ask to hand to Mr. Oscar Leonard a most gracious message addressed to Mr. Felix M. Warburg, thanking him for what American Jews have done to relieve the misery of their coreligionists in Roumania. In spite of all these most gracious acts we learned quite authoritatively that Jews of the former Austrian and Hungarian territory were dismissed from the offices which they held under their former government, and that Senator Cusa, a well known anti-Semite who is a professor of law in a Roumanian university delivered a harangue against the Jews which the Senate ordered to be printed and posted all over the country.

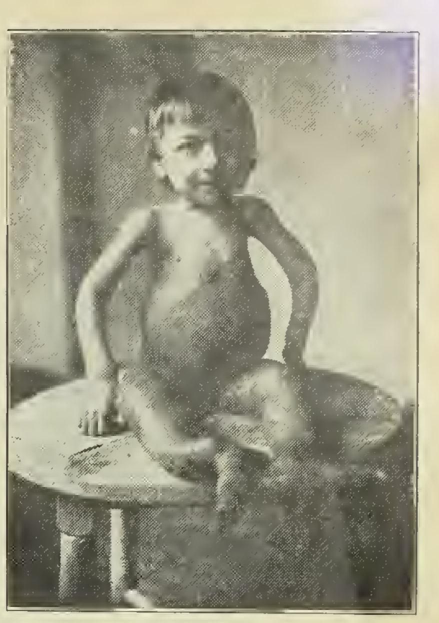


Institute for Backward Children, Beelitz, Germany, maintained by D. G. L., No. 8, I. O. B. B., and Union of Jewish Congregations

Roumania's Worthy Neighbor.

The most depressing disappointment caused by the war is the situation in Hungary. It is needless to go over the history of the last fifty odd years when the first Jew, Wahrmann, was elected to parliament (1867) to the time when the first Jew, Vaszony (1916) was made member of the cabinet, but even compared with conditions previous to 1848 the present situation in Hungary is the worst disappointment ever experienced in Jewish history since the turning point in their situation in Spain in 1391. The reaction is not entirely aimed at the Jews, but affects socialists and all liberal elements. So the International Labor Organization in Amsterdam took a decisive step by declaring a boycott against Hungary (June 20). According to this order no member of the organization is permitted to do any work for Hungary. Railroad, postal, telephone, and telegraph service with foreign countries are completely suspended. Naturally the Jews are charged with the responsibility, and extremists in Hungary replied by renewed acts or barbarity. The leader of the white terror, Lieutenant Heijas, harangued his cutthroats with a demand to confiscate all Jewish property, to burn all socialist newspaper offices and to arrange a pogrom all through the country. Some politicians are more moderate in their language, and Count Apponyi, who had considerable experience in America, just as Count Andrassy the son of the famous statesman, counselled moderation. Even Carl Huszar who as Premier was the leader of the white terror came out with a hypocritical appeal for law and order. Huszar arrived in New York on a somewhat mysterious mission. He claimed, at least, that he had come in the interest of the Hungarian prisoners of war still kept in Siberia, which indeed is a disgrace to humanity. The New York Nation (July 24) had a very clear presentation of the feeling of liberal-minded Americans on the arrival of a statesman coming from a country with which the United States is still technically at war. The mystery why Huszar obtained this permission has not been solved, but for one reason or another he saw fit to leave the country (August 11), not waiting for an action which the Department of Labor might have taken in response to resolutions passed at indignation meetings all over the country.

The British government evidently takes a view favorable to the reign of terror for the same reason for which it shielded the atrocities in Poland. The old Shtadlan policy of the British board of delegates resulted in the usual satire. They appealed to the foreign office and learned that things were not so bad. They surely were not so bad for Lord Curzon. The committee sent by the British labor party arrived at a different conclusion. In their report they criticize the British official mission which had denied the existence of terror in Hungary and told some stories of almost incredible atrocities, and yet, as a Vienna paper commenting on this report says, the Hungarian statesmen did all they could to show these guests a good time and naturally concealed from them the places where the worst atrocities had been committed, where Jews had been buried alive, mutilated in an unspeakable manner and clubbed to death. With all that, the labor delegates learned something, but all those who gave them information or were in the remotest way suspected of giving them information had to pay dearly for their act. It is absolutely impossible to give even a remote outline of barbarities which fully equal those of the Ukrainian villages. One specimen, however, shall be recorded. Heinrich Schapira, a traveling salesman and a Polish subject, was arrested at Komarom for having a bundle of letters in his possession. These letters were private letters written by people in Vienna to their relatives in Hungary and given to him with the request to deliver them personally because of the uncertainty of the Hungarian mail service. After waiting for an examination of these letters he was treated as a criminal, not merely handcuffed, but whipped until he fainted, compelled to swallow the dregs of a tobacco pipe, and submitted to other incredible brutalities. He saw in the same prison a fellow sufferer, the engineer Mueller who had already lost one eye, slowly tortured to death. This is the man whose case was mentioned by Rabbi Loew of Szeged and led to his arrest. Fortunately for Schapira he was a Polish subject whose relatives interested their minister, and for political reasons the Polish government saw fit to manifest its power and the Magyar government felt that they would rather release the man than risk trouble with a more powerful neighbor. So Schapira escaped alive. The latest reports are that Rabbi Loew was discharged from prison but is still under surveillance. It will be remembered that the cause of his trouble was an apostate Jew who had invented the story which he gave out as an interview obtained from the rabbi. A similar proof of the old Jewish proverb about Jews being their own worst enemies seems to be found in a report that Marcus Braun, not very favorably known years ago as a New York ward politician, bought the Magyar Ujsag, a paper published in Vienna in the Magyar language in the interest of the liberal parties, and the latest information is to the effect that Mr. Braun acted as an agent of the Hungarian reactionaries with Count Apponyi at the head for the sake of muzzling the exposures of the white terror. Another fact which cannot be disputed is the report of a great celebration held in the Hungarian capital to commemorate the first anniversary of the establishment of the white terror, July 20, 1919. The enthusiasm manifested itself soon afterwards. On July 27, a bunch of armed rowdies entered a cafe in Budapest and without any provocation killed two people and wounded one, whom they considered Jews. This act, committed in the center of the capital, was, after all, too much for the authorities who like to have these things done in a more quiet fashion, and so a member of the government party interpellated on the subject in the parliament on the next day, and the new Premier, Count Teleki, theatrically expressed his indignation and promised that order should be restored. A statement was considered necessary because in the interpolation it was pointed out that such acts were bound to have a bad effect on the rate of exchange.



Result of Undernourishment, Vienna

The Seed of Chmelincki.

The present writer received in a roundabout way a letter from a dear friend in Kiew who writes: "If I tell you that we have had sixteen governments in two years and that the first week of a new government and the last week of one that was nearing its end meant always terror and even death, you can imagine what I and my family have lived through since I wrote you last." With this the conditions in the Ukraine are fully characterized. Judge Fisher's vivid description of the grave in Proskurow which contains the bodies of more than 1,600 men, women and children, butchered within a few hours, is a story which is tragic enough to make us dispense with other horrid details. From the point of view of America we must however, give special prominence to the death of the two martyrs, Professor Israel Friedlander and Rabbi Bernard Cantor, who were assassinated near Jarmolinitzi, Podolia, July 5, just on the day when in their home country the anniversary of the signing of the Declaration of Independence was celebrated. The details are still too meager and uncertain and the emphatic statement in the first dispatches that the assassins were Bolshevists makes the report a little suspicious, but we prefer not to express these suspicions until details shall be at hand. It is a duty of the public press to give expression of the universal grief at the tragic death of two noble men who offered their lives for the cause of their suffering brethren. Especially in the case of Professor Friedlander, Jewish scholarship mourns the loss of a truly Jewish man and the interruption of a very promising career. In addition to death by violence, epidemics especially of typhus demand thousands of victims. There is no doubt that we shall hear some very bad details when once communication with this country shall have become normal.

Solomon's Wisdom.

Conceit is followed by break-down.

(Continued on page 16.)

The Jewish World Relief Conference

THE Jewish World Relief Conference was opened in Carlsbad, Czecho Slovakia, Friday, August 6, 1920. There were assembled close to ninety delegates representing Jews of 28 countries, including eleven delegates from America. Numerous messages of greeting were read including one from Prof. Massaryk, President of the Republic of Czecho-Slovakia, and from the Provisional American Jewish Congress. The first session was opened by Dr. Leo Motzkin who outlined in brief the needs for calling the Relief Conference. He expressed his regret that the Joint Distribution Committee was not represented at the conference, but said that he hoped that in future conferences of this nature, the Jewry of the whole world would be fully represented.

In the afternoon session a praesidium was elected, composed of the following: Prof. Simonsen, Advocate Sliossberg, Dr. Salkind, Mr. Birnbaum, Dr. Motzkin, Minister Soloweitchik, Dr. Singer, Morris Rothenberg, and Abe Epstein. Sliosberg and Temkin of Russia presented reports on the Jewish situation in Russia and Ukrania. Of special importance was Engineer Temkin's detailed report on the pogroms in Ukrainia. There were 568 pogroms and the number of dead was over 138,000. He told of thousands in Russia who were dying of starvation and said that there were over 130,000 homeless orphans.

It was later decided to print the report of Temkin on Ukrainia in an official "black book" to be published in five languages.

Saturday's session was devoted to the following reports: Salzman for Canada, Reisner for Constantinople, Cohen for Holland, Bitman for Switzerland, Schwak for France, Prof. Simonsen for Denmark, and Dr. Ehrenpreis for Sweden.

Sunday's session heard the further reports of Meyer for England, Cohen for Scandinavia, Dr. Berger for Vilna, Saforana for Salonika and Baruch Zuckerman for America.

One of the most important events of the session was when Anita Muller of Austria reported on the condition in which the 400,000 homeless Jewish orphans find themselves in Vienna, and appealed for their early emigration. In answer to her appeal announcement was made that the South African Jews have already cabled a subscription of 140,000 pounds in behalf of these orphans. It was suggested that a central protective organization be formed which would concern itself exclusively with the welfare of the Jewish orphans and that special measures should be taken to obtain for this organization the necessary financial support.

A number of delegates at the conference formed themselves into a democratic faction with the object of making the present methods of relief more democratic. This section was lead by David Nomberg, Efroykin, Baruch Zuckerman and Morris Meyer.

The next two sessions of the Relief Conference were mainly taken up with the question of constructive help as opposed to immediate relief for the Jews of Europe. In this connection the work of the Joint Distribution Committee of America was sharply criticized. In a speech advocating the proletarization of the Jewish people of Europe, Baruch Zuckerman said that not a single American dollar that was given for relief purposes should have gone for immediate help. It was understood he said, that immediate help would be taken care of by the Landsmanschaften or organizations of relatives and friends. He warned the conference that neither he nor his colleagues will take part in an organization which will work only for immediate help. There must be created a central relief body. The conference should openly declare to the Joint Distribution Committee that its present policy of reducing the Jewish people of Europe to "schnorrers" will only ruin the Jewish nation. Engineer Temkin was also outspoken in his criticism of the Joint Distribution Committee and declared that its many millions were only being wasted through the methods at present employed. Temkin also supported Zuckerman's demand for the proletarization of the Jewish masses in Europe.

The defense of the Joint Distribution Committee was taken up by Professor [illegible] and Advocate Sliosberg. Sliosberg [illegible] Zuckerman's demand for [illegible] proletarization saying that Eastern Jewry will never permit those of the extreme left to decide for them. He said he hoped that Zuckerman does not express the opinion of the whole American Jewry in this matter for the Joint Distribution Committee had certainly done good work and deserves better appreciation. In connection with Zuckerman's speech the conference found very interesting the report of Dr. Goldberg in which he said that the Jews of Lithuania were developing a strong inclination for agriculture. He declared that there were at the present more than nine hundred families who desired to settle on farms. The Lithuanian Jewish National Council had already settled fifty of these families.

At the next session there was further criticism of the work of the Joint Distribution Committee. Chief Rabbi, Dr. N. Ehrenpries of Stockholm, condemned the Joint Distribution Committee for ministering only to the physical needs of the East European Jewry and entirely neglecting their spiritual wants. Dr. Ehrenpreis continued by giving the conference a report regarding the plight of the Jewish students in Europe. In Russia and Ukrania, he stated, there are no less than half a million children who are absolutely without any schooling. In Vienna 92 per cent out of seven thousand students are from Eastern Europe. Of these 18 per cent are suffering from Tuberculosis, and 43 per cent from malnutrition. Rabbi Ehrenpreis concluded his speech by declaring that there is no reconstruction worthy of its name which does not consider the Jewish spiritual wants.

At the same session, Rabbi Hoffman of the London Mizrachi caused a storm with his resolution that the conference declare itself for having the Sabbath and Kashruth observed in all the relief institutions that are to be created in Europe. A compromise was finally arrived at which satisfied the Orthodox element completely.

Thursday's session was mainly devoted to the problems of emigration. Bernhard Cahan of the Berlin Hilfsverein proposed the establishment of a central organization to control immigration and to protect the immigrants by establishing branches at every important center. It was also suggested that a bank be established to aid in the mass emigration of Eastern Europe.

At the last session of the conference the following resolutions were adopted:

1. The Question of Immediate Help. The conference decided that so far as possible no cash contributions should be made. Instead definite funds should be provided with which are to be instituted orphan asylums, hospitals, sanatoriums and similar institutions.

2. Constructive Help. The conference decided to create credit and cooperative societies in every land; also central banks which will be easily accessible to the masses. This resolution urges the Jews of Western Europe to buy shares in these central banks and to provide the Jews of Eastern Europe with raw material and the necessary machinery. The resolution further provides for the opening of trade schools and especially to encourage Jews to take up agricultural labor.

3. Welfare of Jewish children. It was decided that there be created a national body which will organize schools, find homes for the children, find people to adopt the orphans, open agricultural and technical schools, and aid the wounded and helpless Jewish soldiers.

4. Emigration. After stormy debates, the Emigration Committee decided to elect a special committee which is to work out some plans on the emigration question and bring in recommendations to a future meeting.

After some addresses by Nahum Sokolow, Morris Rothenberg, Advocate Sliosberg, and Dr. Motzkin, the conference was brought to a close late Friday afternoon, August 13. After much heated discussion the conference elected a central committee of twenty eight to carry into effect the various resolutions and plans adopted by the conference with regard to reconstruction, emigration and constructive relief. The new central committee will have its headquarters in London and is at present composed of the following: Sir Stuart M. Samuel, Dr. David Jochelman, Chief Rabbi Dr. Chajes, Chief Rabbi Dr. Ehrenpreis, Prof. Simonsen, Prof. Pick, Anita Muller, Dr. Churgin, Dr. Soloveichick, Dr. Salkind, Dr. Leon Motzkin, Dr. Efroykin, Dr. Hellman, Farbstein, Caplan, Kramer, Klumel, Bernard Cahan, Meyer Kohn, Emil Margolis, Kaufman, Niemirower, Rosemarin, Brenson, Klee, Rachmilowitch, Salzman, Advocate Sliosberg and Engineer Temkin. This central committee is empowered to elect an Executive Committee to be composed of nine members. The American delegates to the conference did not see their way to join at present this new committee but provision was made that the conference be empowered to add to their number the American members when they so desire.

In their closing addresses, Dr. Motzkin gave an outline of the great and difficult work which confronted the world. Nahum Sokolow stated that East European Jewry could not in its present condition hope to accomplish anything without the help of American Jewry.

In a special cable summarizing the accomplishments of the Relief Conference, William Edlin, one of the delegates of the American Jewish Congress to the conference says as follows:

"The conference at Carlsbad, where for eight days were discussed and considered various ways of aiding the Jews of Eastern Europe, was successful in showing that the relief problem is one that affects the Jewish nation as a whole, and in demonstrating the right method for the future relief work.

"As a whole, the conference was very interesting; it brought out new thoughts and opinions through the presence and action of the most prominent and characteristic leaders of European Jewry. The conference was an important step in the movement to unite the Jews of the world in one great nation and to make them more conscious of their nationality and more influential in world affairs.

"The Joint Distribution Committee made a great mistake in not taking part in the Relief Conference. I have a private admission of this from one of the special representatives of the committee who happened to be at the conference. The delegates from America are greatly satisfied with the work of the conference, although they were forced to refuse to take places in the new Executive Committee, since they did not have the instructions of the People's Relief and the American Jewish Congress to do so.

"The conference was of special importance from the moral standpoint, as Nahum Sokolow brought out in his closing speech, when he said that the conference was an important step in the movement for an all-inclusive Jewish world congress."

FISHER-PINE SUGGESTIONS ABOUT JEWS IN SOVIET RUSSIA DENIED.

In a recent issue of the "Jewish Daily News," Mr. D. L. Dalidansky wrote:

"Last week regards were brought us from the Jews of Soviet Russia by Judge Harry Fisher of Chicago and Mr. Max Pine of New York who have just returned from that country. Both declared that the situation of the Jews in Soviet Russia is not at all bad. Judge Fisher was particularly satisfied with the conditions which he found there. He related that the Jews in Russia are getting accustomed to the new conditions, that they know of no persecutions or laws of exclusion and that they make a living under the changed order in Russia.

"At the same time we heard of another report about the Jews of Soviet Russia. At the conference of the Poalei-Zion in Vienna, the Russian delegates stated that the Jews of Soviet Russia are completely ruined economically, that they cannot make their way under the new order of things, that their old sources of income earned through trade and shopkeeping, have been completely swept away and since the very great majority of them are without any specific occupation, they have under the new order of things where the government controls both the industry and commerce of the country, nothing to do. They are therefore forced to break stones, dig roads and do all the other low forms of labor to which they are unused and which they can hardly do in order to keep off starvation.

"Unfortunately it must be admitted that the report of the Poalei-Zion appears to be more in keeping with the known conditions of Russia than the statements of Fisher and Pine who have been in that country but a very brief period. The Poalei-Zion reports are also in agreement with an interview which recently appeared in the London 'Jewish Chronicle,' with one of the Soviet Commissioners. The Commissioner stated that the Jewish question is one of the most serious and difficult problems which the Russian Bolsheviki are faced with. The Jews, the Commissioner said, have no trade, are no specialists and there is simply nothing for them to do. Among the Russians themselves there is but a small number of this sort of business man. The majority of Russians continue their labors under the new order as they did previously. The farmer is tilling his soil and the factory worker carries on with his labors. Those Russians who could not adapt themselves to the new order of things joined the anti-Bolsheviki. With the Jews, the matter is totally different.

"Even under the old order, the Jews had but an infirm basis for existence. The old regime excluded them from everything except commerce and with the disappearance of commerce the Jews remained as if suspended in mid-air. Under the new order there is nothing left for them but to dig roads and break stones.

"One is reminded of the old saying that if the pot falls upon the stone, the pot breaks and if the stone falls upon the pot, the pot again breaks. This sort of sums up the Jewish tragedy. In anti-Bolshevist countries Jews are oppressed because of Anti-Semitism and in Bolshevist Russia where anti-Semitism is apparently not in vogue or if it is there, it is completely suppressed, the Jews are economically ruined. The result of it all is that the condition of the Jews in Central Europe is one of utter helplessness and looks hopeless. The present solution to the Jewish problem is the same as it was before the great war; Jews have no alternative; they must emigrate."

ORTHODOX JEWS OF EUROPE WILL CALL A WORLD CONGRESS.

Vienna (J. C. B. Service).—European Orthodox Jews have resolved to call a world congress according to a dispatch received here today from Pressburg, Czecho-Slovakia. This decision was taken at a conference of the "Agudath Israel", a powerful organization of orthodox Jews in Europe, which is now meeting in Pressburg. The conference has organized a Central Council of forty-five members and has decided to transfer its headquarters from Zurich to London. Dr. Simkouvic, in welcoming the conference, in behalf of the Czecho-Slovakian government, stated that the cooperation of the Jews was indispensable to the progress of the new republic. Messages of greeting were received from President Massaryk and the Ministers Srobar, Markoiwicz, Derar and Haberman.

JOINT DISTRIBUTION COMMITTEE MAKES STRENUOUS EFFORTS TO ACCOMMODATE DANZIG EMIGRANTS.

Advices received from Danzig report that the representatives of the Joint Distribution Committee in that city are building new, large barracks for the accommodation of East-European Jews who are waiting to embark for America. Jacob Massel, the European director of the Hebrew Sheltering and Immigrant Aid Society of America has also reached Danzig where he is helping to cope with the critical situation created by the flood of emigrants. Within the past few days ten thousand Jews, on their way to America, had their passports vised.

POLES CAN GRANT JEWS ONLY CIVIL EQUALITY.

The British labor party has received a memorandum from the Central Executive of the Polish Socialists in which Poland's war demands are vigorously defended.

The memorandum points out that Poland is prepared to accept the principle of granting Jews complete civil equality but the Socialist party expresses itself as opposed to making Poland bilingual or binational for the benefit of a people forming only 10 per cent of the population.

POGROM LEADER CONVICTED.

Vienna.—The infamous pogrom leader, Rigoszki, was recently tried on a charge of murder and sentenced to twelve years at hard labor. In the course of the trial it was established that he was a member of the "Awakening Hungarians".

News from London

By Our Correspondent, Dr. M. Epstein

London, August 9, 1920.

OOKING back over the last three months the chronicler of events in nglo-Jewry is struck by the number of lebrations that have marked this short riod of history. In every case the reason as worthy, the response magnificent, d the result heartening. First in order time was the send-off dinner given to r Herbert Samuel, the High Commissioner of Palestine. It is difficult to press in words the intense satisfaction at this appointment called forth among ws and non-Jews alike. For Jews it was rhaps more than satisfaction—it was thusiasm. And why? Because Sir erbert is a man who in an eminent deree is gifted with the capacity for doing nd saying the right thing at the right oment. He inspires confidence. He akes you feel instinctively that with im you are safe. And this enthusiasm haracterized the gathering that assembled do him honour on that warm evening in une. Those who were privileged to be resent will long remember the scene. r. Weizmann and his lady received the uests in the drawing room of the Royal alace Hotel. Who was there? Who hat was of any significance was not there? ll the prominent Zionists turned up in heir phalanxes; many a distinguished olitician came to do honour to a colleague hom to honour was a delight; and there as the rank and file, including the clergy. he dinner itself was voted a success, nd the speeches were worthy of the ccasion. Dr. Weizmann, who presided, as visibly moved when he toasted the uest of the evening, and Sir Herbert's peech was a masterpiece. It was tactful n what he said, and equally tactful in hat he left unsaid. The effect was marelous; it left everybody with the feeling hat wisdom had found a resting place ith the High Commissioner of Palestine. ow and again, as he spoke, his audience as deeply moved. Deeply moving, too, as the reference in the Grace, intoned by r. Samuel Daiches, to the "Prince of udah and Israel." Sir John Simon, n ex-Cabinet Minister, also spoke; Sir obert Waley Cohen expressed the congratulations of the larger Jewish community; there was a speech of greeting in ebrew; and Mr. Nahum Sokolow welomed the guests, among whom was included Mr. Barnes, another ex-Cabinet Minister, who had recently returned from alestine.

The scene changes. A synagogue is the lace of the second great gathering, the o-called "cathedral" synagogue. A stream f visitors is making for the entrance, ach armed with a ticket of admission; or only selected guests were invited to his celebration. What was it? To ommemorate the fiftieth anniversary of he foundation of the United Synagogue, he first attempt to organize the whole of nglo-Jewry as a religious entity. Unortunately the attempt stopped at this irst effort, with the result that the second tep will have to be taken sooner or later. But the fact is that the first effort was made, and deserves to be celebrated. The holy fane was packed; on the almemar sat the honorary officials of the United Synagogue and the Lord Mayor of London. One of the two Sheriffs was also present; so was the Bishop of Jerusalem. The principal celebrant was the Chief Rabbi, whose address was eminently suited to the occasion. The outstanding feature of the service was the beautiful singing of the Rev. A. Katz, whose voice was most sympathetic. The national anthem which concluded the service was sung by a boy with the voice of an angel. The large congregation went away edified, enriched by a pleasing memory, a memory of an impressive service, and a memory of great and good men who had laid the foundations of the structure of the United Synagogue. It may not be without interest to relate a curious fact in this connection. As the congregants entered the synagogue that Thursday afternoon, the first of July, the skies were dull and dark and threatening; as they left the precincts of the synagogue the rain came down in torrents and it has been raining heavily ever since, with only a few intervals of sunshine.

Again the scene changes. We are taken to the Albert Hall, the largest building in London. It is calculated that ten thousand people can be seated in the enormous structure, which is famous for great concerts and great demonstrations. On Monday evening, July 12, a vast concourse of people might have been seen wending their way towards the Albert Hall. Automobiles were crowded with men and women; the omnibusses were full of passengers from the East End who were crossing London on the Great Pilgrimage. They were mostly Jews. All classes were represented. Rich and poor, great and small—all were there. Round the hall a seething crowd was swaying, and ticket-holders found it extremely difficult to wade through to the doors. Inside, the scene was most impressive. The Jews of London, reinforced by many visitors from the provincial towns, had assembled at a demonstration of joy on the freeing of Palestine and the beginning of the British mandate. Tier on tier, from ceiling to stalls, thousands of faces looked eagerly towards the platform, where, at the appointed hour, Lord Rothschild came in to take the chair. He was followed by Mr. Balfour, Lord Robert Cecil, the Earl of Crewe, and others. Mr. Balfour received a most remarkable ovation, and when he got up to speak, the whole house rose as one man and greeted him with a mighty roar of delight. His speech was most encouraging; it was suffused with a warmth for the Jewish cause which acted like balm on a wounded spirit. His kinsman, Lord Robert Cecil, spoke—an admirable speech marked by that depth and seriousness which we have learned to expect from Lord Robert. Mr. Ormsby Gore, a member of Parliament and one intensely interested in, and acquainted with, the East, delivered a spirited speech which roused the audience to a most noble enthusiasm. There were other speakers. Colonel Wedgwood brought down the house by beginning "Jews!" He brought the greetings of the British Labour Party. He expressed a strong hope that Palestine would be the success it deserved. The Chief Rabbi, spoke encouragingly; Dr. Weizmann and Mr. Sokolow also spoke. The enthusiasm of the audience was well maintained throughout. Then a tall young man stepped forward. His voice was musical; his words were like honey; his golden-tongued oratory quickly enthralled the audience and held it spellbound. The previous speakers had done remarkably well; yet his speech was voted supreme. Everyone asked in whispers: Who is it? Slowly the answer circulated round the vast hall: It was Rabbi Silver, of Cleveland. Those who heard his message will long remember it for its passion, its oratory, its skillful intonation, its climax. It was a grand ending to a grand scene. That evening will be historic in Anglo-Jewry. The place, the occasion, the speakers—all were on a high plane, and as the crowd made its way home in the cool of a lovely London summer evening, one could see how infectious the enthusiasm had become. The nearest Metropolitan station was so crowded with Jews that there was not room in which to turn; all along Hyde Park a continuous crowd walked as on air, talking over the magnificent sight of which they had been spectators, and next day the Press was unanimous in accounting the occasion great.

Once more the scene changes. We are taken to the Memorial Hall in Farringdon Street, the body of which is packed, and the narrow galleries fairly full. Again it is a gathering of Jews. The Zionists have met in conference. From all parts of Europe as well as from America delegates and visitors have come to discuss the great question of Zionism and of Palestine. There were representatives from the East, in gorgeous attire, looking most impressive; there were rabbis from Poland in long, silk gaberdines, with saints' faces; there were Americans and Germans and Austrians, and Palestine, too, had sent her quota. The first day delegates were getting themselves accustomed to the atmosphere of London and of the Conference. There were greetings and general speeches, and preliminaries of all sorts. Gradually the conference warmed to its work, and one could almost feel the rising tide of eloquence ready to burst its banks. Soon the voice of criticism became loud; the meetings were more and more stormy; the chairman lost control of the assembly; the bell sounded incessantly above the din. For two days the "General Debate" continued, a volume of words, words, words. Nothing was done. Much was spoken that had better have been left unsaid. The leaders were blamed. There were differences of opinions among the delegates. Compliments were exchanged across the floor of the house. All this continued until the eve of Sabbath, when the heat of debate subsided. It was then resolved to form committees for the study of special questions. The committees sat in private, so that if bickerings there were, they did not reach the outside world. After a week of these sessions the Conference came together again. Once more the storm broke, fiercer than ever. The noise was intelligible. For six years and more Zionists have not met in a central Conference. They have had to be silent. There has been no opportunity to exchange views. Besides many came from countries where the war years had made great inroads on nerve power. Bearing all this in mind, it is easy to see why the London conference of 1920 should have been noisy. What was the sum total of its achievements? It left things pretty well where they were before. The same "bosses" were left in charge and the old policy continued. But after all, this is of little moment. What matters is the response of Jewry throughout the world. Palestine must be made to flourish, and all Jews must lend a hand.

The last change of scene takes us to Oxford, the city of towers and spires and dreams. Here have assembled a small band of earnest Jewish school teachers, intent on extending their knowledge of Judaism. A summer school has been organized for them for the first time, and it has turned out a great success. The authorities have been most kind in placing lecture and meeting rooms at their disposal, and the spirit of the gathering is such that already the promoters are thinking of a second such summer school.

These are the gatherings and celebrations of the last three months in Anglo-Jewry, and if they spell energy and encouragement, in the world beyond the Anglo-Jewish community has had to put up with a certain amount of anti-Semitism. The principal organ of this gospel of hate and prejudice is The Morning Post. It should be borne in mind that this paper stands for a kind of conservatism that was current in England a hundred years ago or more, a conservatism almost feudal in spirit. Needless to add that its supporters and adherents are an exceedingly small number of people, reactionaries to the core. Above all things else, they hate revolution. Revolution means the upsetting of the established order, and the disturbing of their personal comfort. But they cannot deny the existence of revolution. So they seek out its causes and, as usual, blame the Jews. The Jews stir up the simple folk of the world and make them discontented. The obvious thing, therefore, is to attack the Jew. Accuse him of all manner of evils; make him unpopular; attempt to hound him out of public life; and all for what? To lessen his influence, and therefore to weaken his power of stirring up revolution. In brief that is the case of the Morning Post. Its wickedness is patent; its stupidity is observed by all sensible people; and its hatred marks the quality of its Christianity. But its appeal is sensational, and on the strength of this sensationalism it is fishing for new subscribers. Many people allege that this anti-Semitic campaign has no other end in view than to extend the paper's poor circulation. It is very likely. But on the whole, while it has done a certain amount of harm, the total effect of its screeching is not very great. We are reminded of a passage in Burke which aptly describes the ignoble policy of the Morning Post, now gradually sinking to the level of all anti-Semitic rags. "Because half a dozen grasshoppers under a fern," Burke wrote, "make the field ring with their importunate chink, whilst thousands of great cattle, reposed beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; that, of course, they are many in number; or that, after all, they are other than the little, shrivelled, meagre, hopping, though loud and troublesome, insects of the hour."

A number of distinctions have recently fallen to Jews and Jewesses in this country. Sir Matthew Nathan has been appointed Governor of Queensland. Sir Matthew is one of three distinguished brothers who have served their country well. He himself has already occupied the position of Governor before. He was Governor of Natal and Hong-Kong. At home he has filled very important administrative offices. Sir Matthew is of those who, while ready to devote their best energies to the service of their country, are proud of their Jewish origin. Another such is Mr. Philip Hartog, one of the most gifted men in London, who has been appointed Vice Chancellor of the newly-established University of Dacca, in India. For the last ten years and more Mr. Hartog has been Academic Registrar of the University of London, to the recent development of which his ability has contributed much. He is himself a teacher of distinction, and an administrator of ripe experience.

Two Jewesses, too, have lately been honoured for public work. We have recently in this country had women magistrates appointed to the bench. Many students of our public life assert that these unpaid justices of the peace represent an institution which might with advantage be copied elsewhere. Hitherto only men were appointed to these positions; now women are also admissible, and the first batch of appointments included the names of Miss Nettie Adler and the Hon. Lily Montagu. The former is a daughter of the late Chief Rabbi, a Member of the London County Council, the body which governs Greater London, and a social worker well known within and without the community. The Hon. Lily Montagu is a daughter of the late Lord Swaythling, and she has devoted her life to the care of working girls.

Of the London lodge there is no immediate news, since we are in vacation. But we had some interesting meetings before the summer recess, ending up with a long Sunday afternoon on which the constitution was amended. Our experience of the last ten years has shown us that here and there it would make for the smoother working of the business of the lodge if amendments were introduced into the constitution. But it speaks well for those who framed that constitution that so few changes were required in all these years. The proceedings of the lodge were interrupted by tea, at which a large number of members and their ladies sat down for a cosy talk. We intend to arrange many more such social functions.

A number of children from Vienna are at present with us in London, and the committee which has the matter in hand deserves every praise for its diligence in placing so many of its guests. Those who have volunteered to receive the little visitors are to be even more congratulated. The work is worthy; it is the purest form of humanity; and there will be opportunity enough for all to participate who desire to do so. More children are coming—this time from Galicia and other war-stricken areas. The lodge has had this matter under consideration, and it is hoped that after the recess, it will be thoroughly discussed in order to adopt some course which will lead to fruitful results. Brother Sydney Strowe deserves special mention in this connection. He has constituted himself General Manager of the movement to send aid to our poor co-religionists in Vienna and the neighborhood, and with characteristic energy he has organized the work on a splendid basis.

The London lodge had the case of the Jews of Eastern Europe brought before it in another way too. Dr. M. Vishnitzer, Secretary of the Ukrainian Mission in London, gave a public lecture, under the auspices of the lodge, on the condition of the Jews in the border states of the old Russian Empire. The audience much appreciated the lecture, but what was even more interesting was the confession of the Chairman, Mr. R. D. Blumenfeld, the editor of the Daily Express. Mr. Blumenfeld told us that he was of Jewish origin and that he felt great sympathy with the Jewish cause. "Whatever strength and influence I possess," he said in effect, "I shall devote to help the Jews." We of the lodge felt that it was something to have been instrumental in getting that confession of faith from so prominent a publicist.

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

5680	1920
New Moon	August 15
Selihoth	September 5
5681	
New Year, first day	September 13
New Year, second day	September 14
Day of Atonement	September 22
Feast of Tabernacles, 1st day	September 27
Feast of Tabernacles, 2d day	September 28
Feast of Tabernacles, 8th day	October 4
New Moon	October 13
New Moon	November 12
Chanukah, first day	December 6
New Moon	December 12
Chanukah, last day	December 13
Fast of Tebet	December 21
	1921
New Moon	January 10
New Moon	February 9
New Moon	March 11
Fast of Esther	March 23
Purim	March 24
New Moon	April 9
Fast of the First Born	April 22
Passover, first day	April 23
Passover, second day	April 24
Passover, eighth day	April 30
New Moon	May 9
New Moon	June 7
Feast of Weeks	June 12
New Moon	July 7
Fast of Tammuz	July 24
New Moon	August 5
Fast of Ab	August 14
New Moon	September 4
Selihoth	September 25
5682	
New Year	October 3
Day of Atonement	October 12

THE PERIL TO THE JEW.

It is well that we open our eyes to the existence of an organized campaign against the Jewish people. We may laugh at the crude forgeries in "The Jewish Peril." We may dismiss them as unworthy of serious attention and question the good sense of men like Solomon Reinach and Lucien Wolf in troubling themselves to expose a glaring fraud. It is not so long ago when Jewish leaders pronounced Anti-Semitism to be a matter of the imagination only and deserving no notice. It is quite true that the puerilities of our enemies, their utmost ignorance of Jewish life and Jewish literature, and their disregard of all common sense seem to make their slanders unnecessary of refutation. We would kill them by silence, by inattention. But this attitude cannot be said to be a wise one. The evidence is forced upon us that we are not dealing with a few individuals of distorted vision operating unconnectedly and without cooperation. We may speak of a plot against our people which is world-wide. No matter where the scheme was evolved, its originators have contrived to propogate it beyond their own boundaries. We recognize it as the child of Czarism. Finding itself face to face with dissolution, the old vicious order of Russian militarism revived the ancient cry, "The Jew is at fault." With what weapons the Jew has been fought in the former Czar's domain, wherever the last remnants of the old regime held sway the world knows by now. There the sword killed; there Jewish communities were given over to pillage and rapine and massacre. These murderers, to justify themselves before the world, took to the pen, which is a mightier weapon. The Jew was to be the scapegoat of all the ills that the war brought as an aftermath. Harassed, imprisoned, suppressed by the Soviets, the Jew was decried as a Bolshevist. With that lie the English press was inoculated. Hatred knows no logic. The Jew was at the same time branded as the profiteer, the corruptor of nations and governments by his alleged hold on international capital. The virus of Anti-Semitism has found its lodgment in the minds of ministers of state and of writers of fiction. Sir Harry Johnston glibly speaks of Americo-German-Jewish machinations for world dominance. We again laugh at this figment of world dominion, we who know on the inside how utterly disorganized we are, how all we wish and crave for is to be allowed to live in peace, to guard intact the large or small measure of freedom dealt out to us, to heal the breaches which the fortunes of a war by no means over for us have wrought in our midst, to build up what was wantonly destroyed, to make life and limb safe in the vast regions where the masses of our people are still concentrated, overrun by the belligerents on the right and on the left, to the north and to the south. The campaign of lying and libeling is on in full force; we may just as well realize it. They speak of a Jewish peril for which there is no foundation in fact. We are only too conscious of the peril to the Jew which stalks at our very doors, in this land which has been freest from it. The pen is working against us. The pen must work for us. Our own pen in the first place. No lie, however stupid, but must immediately be nailed. No calumny, however sinister, but must be met. There is no standing on our dignity. There is no being too proud to fight. We shall not stoop to the clumsy methods of our enemies. We must let the truth speak for itself, but speak it must in no uncertain tones. The feud is not of our choosing. The gauntlet has been thrown at our feet. We take it up.

MARTYRDOM.

The crown of martyrdom is the saint's greatest achievement. Life is sweet; death is bitter. The Jewish saint does not forswear life. For life means service, the service of man and God. To live in the world, to take part in the trials of men, to give much and to take little, to bless God for good and evil this is the vocation of the saintly man. There is much in the world that is ignoble. Turning away from it will not rule it out of existence. Some may withdraw into cloistral solitude, but not for the selfish raptures of soul refinement. Rather that from there may irradiate the benign influence of a model life. Some may go out into the mart of life. The long and drawn and morose face is not necessarily the saint's symbol. Austerity need not parade itself in lugubrious attire. Undue mirth belongs to the worldly; but a cheerful countenance will evoke much innocent joy by sheer contagion. The dignified scholar might dance with the bride. What is a snare to the wicked may be a stronghold of defense for the upright in mind. Everything was created for His glory. To glorify the life of the everyday drudge is to be a partner in creation. Every age brings its own measure of work. In the complicated life of today there are many avenues of service to man. If done from purest motives, not for the sake of aggrandizement, not for the sake of meeting over boards of council those that one may not meet in home or club, this service to man is the whole service of God. Not everybody is called to do social work. There are the timid who shrink from contact with everyday affairs. It requires a certain amount of self-consciousness to put oneself forward in a community. But there is a communal life, there are communal institutions. Often it is the wrong-headed person that gets to the top. So much the more important that those of vision, of knowledge, of selflessness should step in and do their share. It calls away from home. It means going from meeting to meeting. It means the use of persuasion to convert the narrow-minded. The communal worker has come to stay. The unpaid variety is most needed. It is a self-imposed task. And just as often it is not. The community does seek out the right man. It places upon him the burden of the communal weal whether he wishes it or no. Those who make others do must be prepared to do things themselves. The general must frequently lead in person and share the common danger with the most lowly. Duty is a stern commander. It commands from within. It bids men forsake their peaceful avocations and unflinchingly meet danger. It is of these that our age makes willing martyrs. Israel has a long roll of martyrs. Many a man has acquired the bliss of the everlasting world in one hour. But it is not really one hour. For it is the culmination of a life consecrated, every hour in which has for many years been occupied in doing in a small way what the crowning opportunity achieves in a moment. All honor to the two men whose names a mourning people adds now to its list of martyrs, the one a minister dedicated to social service, the other a scholar of renown, a teacher, a writer—both had given of their best to the cause of their hapless people, both sealed their lives of communal usefulness by the supreme service of going out on an errand of mercy where death was almost a certainty and where death did come at the hands of bloody assassins We mourn their loss. But we glory in their end. We find solace in that sons of this eminently practical age and land went forth and regardless of danger held dear the ideal of service to their people in the dire hour of need. We shall cherish their memory. Idealists we call them in modern terminology. They have achieved more. They have risen to sainthood. They stand as martyrs, as witnesses of the faith that was in them, the faith which manifests itself in unstinted service to our people, even unto death. Mourn them not. Their bliss has been of the highest that mortal man may win for himself. Their heritage to their nearest exceeds gold and silver. They died as they had lived, in the service of their people. Far away from their kindred they fell, were committed to the grave. Their names and their deeds will forever remain enshrined in our hearts throughout the confines of Israel's dispersion.

COLONEL HARRY CUTLER.

It is with deep regret that we chronicle the death of Colonel Harry Cutler, who passed away in London on August 29. It has been given to few men to crowd into the short span of forty-five years so many activities for the benefit of their fellow men. Born in Russia in 1875, he came to America when nine years old, and settled in Providence, Rhode Island. Starting from the very bottommost rung of the ladder, he rose with ever increasing momentum, until at the time of his death he stood among the first in his community. As president of District Grand Lodge, No. 1, he displayed the same indefatigable energy which later brought him to the top in the Jewish Welfare Board and earned for him the distinguished service medal. His premature death has deprived American Jewry of one of its most promising potentialities.

M. S. MEYERHOFF.

During the month of July, Brother Meyerhoff of Philadelphia, Treasurer of District Grand Lodge No. 3, celebrated his seventieth birthday anniversary, which anniversary also marked the passing of the fiftieth milestone in his life as a member of the Order.

Brother Meyerhoff, during the long series of years, gave to the B'nai B'rith the best that was in him, and in recognition of his services, he was unanimously made a Past President of the District Grand Lodge.

The B'nai B'rith News, on behalf of the membership of the Order, express the hope that Brother Meyerhoff will be blessed with many more years of good health replete with happiness and prosperity.

Oscar Leonard of St. Louis has been appointed by Governor Gardner of Missouri a member of the Children's Code Commission, which is to help frame bills for the welfare of children in the state, to be taken up by the next legislature for enactment. Mr. Leonard, who is Superintendent of the Jewish Educational and Charitable Association of St. Louis, just returned from Roumania, where he was representative of the Joint Distribution Committee. Mr. Leonard is President of Missouri Lodge, I. O B. B.

HUNGARIAN VICTIM RELATES HORRIBLE DETAILS OF WHITE TERROR REIGN.

Paul Reiss, a Hungarian refugee who has reached Vienna gives details of the tortures to which victims of the white terror are subjected which sound incredible. Reiss was arrested near Budapest and when placed in prison was tortured with fire tongs, burning cigarettes and other similar devices. Reiss relates that Commander Teker, Lieutenant Szeghalmy and Lieutenant Anatovists personally tortured to death Hoffman, a merchant 89 years of age. He is also a witness to the fact that Anatoviets personally blinded Dr. Epstein while Detective Stankovics cut off four fingers of the hand of Lazar, a Hungarian jeweler.

According to reports received here the town council of Nagykoeroes, one of the smaller cities in Hungary, has officially protested against the white terror. In their statement of protest the town councillors confirm the fact that the awakening Hungarians first robbed and then murdered the Jews of the town, finally setting fire to their homes. They also state that in the course of their terrible deeds Jews were stripped naked, brought into the market place and flogged with nailed whips. While there were previously a goodly number of Jews in that part, there is not a single Jew alive in Nagykoeroes or Kecskemet, an adjoining town. It is the demand of the city representatives that the Allied Commission should take all necessary steps to punish the perpetrators of the enumerated cruelties.

ENGLISH PRESS SCORES GERMAN SCIENTISTS.

Commenting on Professor Einstein's forced departure from the Berlin University the Daily Telegraph of London says that the incident is without parallel in the annals of science and characterizes well the point of madness attained by the people of Central Europe.

Reports from Berlin state that an association of German scientists has been founded especially to fight Einstein. To carry on their campaign they organize public meetings at which they accuse the great scientist of having appropriated the ideas of others as his own. At one of these meetings one excited participant shouted "Let us get at the throat of this Jewish hog." The opinion is general that the German nationalists cannot tolerate the idea that a Jew should be the foremost representative of German science, nor do they cherish the fact that he is supported by the world of English science.

THE ENGLISH PRESS ON POLAND AND THE JEWS.

London (J. C. B. Service).—The Daily Telegraph today vehemently denounces the anti-Jewish atrocities which are being committed by Poles in retaken territory. The writer says that the Polish troops are not distinguishing between those guilty of having sympathized with the Bolsheviki and those who did not, and that the innocent are made to suffer. To prevent further injustice, the writer demands that the Allies should delegate representatives to safeguard Jewish communities.

The Daily Herald commenting on the memorandum submitted to the British Labor Party by the Polish Socialist Party says that the Polish Socialists represent the Jingoist elements of the petty bourgeoisie, the classes which are to a great extent responsible for the pogroms.

DEATH OF MR. E. SASSOON GUBBAY, AT BOMBAY.

On June 14, death removed one of the most prominent members of the Bombay Jewish community, Mr. E. Sassoon Gubbay. The deceased came from a noble family widely known in India and his sudden death came as a great shock to the whole community, by whom the deceased was highly respected and esteemed. He was a scrupulous and straightforward man; free of conceit and a source of help to the poor and needy. He cherished only the highest aims of life, and possessed a good heart. His genial disposition, tact and broad-mindedness has won him numerous friends.

National Memorial Meeting for Professor Israel Friedlaender and Dr. Bernard Cantor

UNDER the auspices of the Joint Distribution Committee, a memorial meeting was held at Carnegie Hall on Thursday evening, September 9, in memory of Prof. Israel Friedlaender and Dr. Bernard Cantor, who met their death at the hands of assassins last July, while engaged in relief work in the Ukraine.

More than 100 organizations with which the two men were affiliated cooperated in the meeting, the chairman of which was Dr. Cyrus Adler. Addresses were delivered by Louis Marshall, Judge Julian W. Mack, Judge Abram I. Elkus, the Rev. H. Masliansky, and Dr. Judah L. Magnes. Cantor Josef Rosenblatt chanted Jewish religious anthems and Dr. Elias L. Solomon delivered Michtam Le David.

The meeting was the largest ever held in Carnegie Hall and one of the most impressive in point of character in the history of the auditorium. It was a national tribute upon the part of American Jewry to the two New York men whose lives were sacrificed.

In issuing the call for the meeting, the Friedlaender-Cantor Memorial Committee of the Joint Distribution Committee, which consists of Felix M. Warburg, Dr. Cyrus Adler, Dr. Judah L. Magnes, Judge Otto A. Rosalsky, Samuel C. Lamport, Sholem Asch, and Stanley Bero, as Secretary, signified the importance of the occasion by saying:

"American Jewry has been profoundly stirred and sorrowfully impressed by the tragic deaths in the Ukraine of Professor Israel Friedlaender and Dr. Bernard Cantor who, without thought of the consequences to themselves and only thought of the needs of their suffering coreligionists in that unfortunate country, went forth to minister to those needs and in the name of American Jewry, and with funds placed at their disposal by the Joint Distribution Committee, through its constituent committees, sought to alleviate suffering, to give bread to the starving, clothes to the naked, and spiritual and mental comfort and hope to the hopeless.

"Those men, as is true of all the men who have gone forth from America to lend the helping hand of American Jewry to the sufferers from the war, whether Jew or non-Jew, gave no thought to the element of personal danger, gave no thought to the sacrifice they were compelled to make, to the separation from their family and home, but gave thought only to the great objective, that of comfort, help and succor to those whose misery and distress passes utterly the comprehension of those of us here, who have never witnessed anything to equal it.

"In order that fitting honor be done to these men, in order that there may be a realization in the minds of all of us of the sacrifice they made in behalf of humanity and of the great and overwhelming disaster which occasioned this sacrifice, and in order that we may pause for a few hours to give thought to these men, to their heroic accomplishments and to their untimely end, the Joint Distribution Committee has called, with its constituent committees, a memorial meeting, to be held at Carnegie Hall, New York City, at 8 o'clock, on the evening of September 9, in which the cooperation and participation of Jewish organizations, educational religious, and fraternal, throughout the United States, is invited."

PROFESSOR ISRAEL FRIEDLAENDER

DR. BERNARD CANTOR

COURT DECIDES B'NAI B'RITH ORDER IS PATRIOTIC.

The libel suit against the editor of the "Volkischen Beobacter," Mr. Hans G. Muller, instituted by District Grand Lodge No. 8, of the Independent Order B'nai B'rith, through its President, Dr. Berthold Timendorder, before the highest court of Munich, resulted in the verdict for the plaintiff. Editor Muller was charged with having printed a libelous scurrilous article, accusing the B'nai B'rith as being unpatriotic and as having in conjunction with members and lodges of the Order in other countries incited the last war against Germany. At the trial the Constitution of the Order was introduced as evidence to prove that the organization is limited with humanitarian and philanthropic activities. The defendant, Mr. Muller, had no evidence to substantiate his libel or to raise even the slightest suspicion of the B'nai B'rith's loyalty. He was sentenced to serve fifty days in prison and to pay a fine of 500 marks and to print in his newspaper the decision of the court.

THE NEW JEWISH STAMPS.

Philatelists are looking forward with keen anticipation to the stamps which the new Jewish state is to issue. They will be the first stamps to be printed in Hebrew characters, though the Jews had a postal system long before the time of Christ, according to II. Chronicles xxx. 6. It will be interesting to see how the stamps are designed, and whether the new state will draw upon the varied history of Palestine in their execution. Shall we see, for instance, Abraham entering Canaan and Allenby entering Jerusalem?—[Lloyd's Weekly (Shanghai).

MR. FORD.

"Ford would have had about as rough sledding in a presidential campaign, had he been nominated, after his attack on the Jews, as one of his victims does careening around in a Ford car. Ford may have good mechanics, but the editors of his papers exhibit poor judgment in attacking a race whose objectionable qualities, to him, are thrift and racial purity."—[J. A. Richardson, in Sunflower Tocsin, Indianola, Miss.

PROFESSOR EINSTEIN DENOUNCED AS A BOLSHEVIK BY SIR OLIVER LODGE.

At the meeting of British Scientists which was held in Cardiff, Wales, Sir Oliver Lodge, in the course of an address denounced Professor Einstein and his theory, stating that Einstein was trying to introduce Bolshevism into science.

As a result of the efforts of Honorable Simon Wolf of Washington, the National Gallery at Washington, D. C., accepted the painting of late Mr. Julius Bein, for more than thirty years President of the Order B'nai B'rith.

The portrait was painted by Mr. G. M. Piexotta, son of Benjamin Piexotta, an ardent worker in B'nai B'rith ranks and United States diplomatic representative in Roumania.

Half the world is on the wrong scent in pursuit of happiness. They think it consists in having and in being served by others. It consists in giving and in serving others.—[Henry Drummond.

FIELD DAY FOR JEWISH FARMERS.

An event of much importance to Jewish farmers was held on Sunday, July 4, when Jewish Farmers' Field Day was held in Botsford, Conn. Five Jewish organizations were sponsoring the affair, including the Independent Order of B'nai B'rith, The Jewish Agricultural and Industrial Aid Society, Federation of Jewish Farmers of America, Council of Jewish Women and the Fairfield County Farm Bureau.

The program for the day included judging of animals, exhibition of fruits, vegetables, dairy products, and prizes were awarded to the best in each line.

Addresses were made by the manager of the Jewish Agricultural and Industrial Aid Society, Mr. Gabriel Davidson, and by Brother Chas. Y. Shapiro of Bridgeport, Conn., Past President of District Grand Lodge, No. 1.

Delegations from various city organizations were present as well as a number from New York City.

The one serviceable, safe, certain, remunerative, attainable quality in every study, and in every pursuit, is the quality of attention.—[Dickens.

The Jew and the Christian World

By Georg Brandes

(Extracts reprinted with permission of The Menorah Journal)

ONE who is related to the Judaism of our day through birth only, not through education or studies, must needs exercise much reservation and caution in expressing himself when asked his opinion as to the present status of the Jews.

That the situation of the Jewish people at this moment is most depressing seems only too true. Hatred and the contempt revealed in cruel persecutions of the Jews have never been more intense—at the very moment, moreover, when believing Jews regard their dearest hope, the return to Palestine, as realized—and are consequently more prepared for jubilation than for sorrow.

There have been times—as, for instance, in the year 1848—when it was confidently assumed that the progress of knowledge and the rising tide of enthusiasm for freedom would extinguish the hatred against the Jews, this hatred being already on the verge of extinction. It has since become evident that the hatred did not disappear, even though the religious fanaticism on which it was based was very much cooled. Instead of being nourished from religious sources, it now derives its nourishment from social and national sources, from false race theories and from antipathies that are only too genuine.

Why Christian Antipathy is Illogical.

It would, however, be an error to disregard the fruits of Christian education as a main cause of this hatred. It is my own opinion that this main cause has not been combated as powerfully as might very readily be done with out modern analytic sciences. . . .

The Christians have adopted the Jewish feasts, Easter and Pentecost. They have made Christian hymns out of Jewish psalms. They have adopted as Holy Writ the Old Testament written entirely by Jews. Even the New Testament, the part of the Bible that does not concern itself with Judaism, is from the first page to the last of Jewish authorship, and notwithstanding this, Christianity regards it as inspired by the Deity.

But this is not all! Christianity, according to its own theology, places the Jewish people higher than the Jewish people has ever placed itself. The Jews have regarded themselves as God's chosen people. But according to Christian doctrines, inasmuch as God's son put on human nature, he also put on a nationality. Which nationality? Why of course the Jewish! Thus the worthy Danish bishop, D. G. Monrad, named the Jewish nationality the royal one: Christ, he said, is sitting on the right of the Almighty, guiding the world, not only as son of God but also as son of man, not only with his divine but also with his human nature. If now the human nature—however pure it may be—retains an impress of its nationality, then the Jewish nationality takes part in the world-sovereignty, and thus all other nations owe homage to it.

The Frailty of the Jesus Story.

This argument cannot be disputed by any orthodox Christian. But he finds other grounds for his hatred in the tradition that the Jews brought Jesus before the Roman tribunal and thus caused his condemnation and death. It is not necessary to refute this argument with the fact that all nations have accorded ill-treatment to their great men. Today no one holds a Greek in contempt because the ancient Greeks sent Socrates to his death by administering poison—nor a Roman because the Romans murdered Caesar, the greatest man of ancient Rome. No one today despises a Frenchman because the University of Paris unanimously adopted the resolution that Joan of Arc was to burn as a witch—nor an Italian because the Italian clergy sent such men as Savonarola and Giordano Bruno to their death by fire—nor a Czech because the [illegible] murdered John [illegible].

It is indisputable that the tale in the [illegible] Second Isaiah of the suffering of the Righteous One is meant as an allegory for the Jewish people, not for a single person—nevertheless the evangelical Jesus has been built up on these fundamentals. Whether a historic Jesus ever existed is by the nature of the case impossible to decide, but this much is certain: The history of the Passion is a mere literary fabrication, influenced as it is by the psalmists, especially by Psalm 22 and also Psalm 109, which are to be adopted as prophecies about events postulated to have happened. The evangelic Jesus dies with a quotation on his lips—the second verse of Psalm 22: "My God, my God, why hast Thou abandoned me!" There is a probability that this exclamation was framed a long time afterward on the model of the Psalm. Usually only pedants (or criminals—like Nero) die with a quotation on their lips. . . .

Anti-Semitism—A Compound of Hypocrisy and Nonsense.

The hatred against the Jews, never extinct, rose again with renewed energy in the years 1876-80 in Germany, provoked by the fact that certain Jews had enriched themselves after the war of 1870-71. This hatred was given a new name no longer aiming at religion but at extraction: The name of anti-Semitism. An anti-Semitic league was founded and an anti-Semitic group was formed in Parliament.

This designation is a cloak not only for hypocrisy but for sheer nonsense. The findings of science as to the supposed ancestry of European peoples are all dubious and contradictory. A scientific hypothesis was needed to establish the connection between various languages, and a myth was created about a mysterious people, the Aryans, which in its wanderings across the earth bred the various European nations. Modern philology is now foremost in rejecting the nonsense of an Aryan race. A family of Aryan languages is known to us, but race and language should not be confused. The Latin language conquered Gaul, but the Gauls did not turn Romans on that account. Max Müller has very strikingly said: "He who speaks of the Aryan race, Aryan blood, Aryan eyes and hair makes the same mistake as he who speaks of a dolichocephalic dictionary, or a brachycephalic grammar."

More than once it has been proved that the Jews do not constitute a "race" so named by persons who ignore the fact that modern science rejects this term. An entire Tartaric tribe, the Khasars, were converted to Judaism about the year 760, and preserved their existence as a people until the year 1016. It is of course impossible to estimate the numbers of west Europeans, Frenchmen, Spaniards, etc., in antiquity and the early medeival period, who adopted the religion of the Jews. The dogma of the Trinity then being preached scared many away from Christianity, and made them join the ranks of Judaism. . . .

Representative European Minds That Were Jewish.

Rachel and Sarah Bernhardt have always been regarded as representing French dramatic art. Heinrich Heine is more read and better known outside of Germany than any other German poet. The German social democracy, more influential than any other in the world, was created by Ferdinand LaSalle and Karl Marx, both of whom were of Jewish origin. The ideas of Marx, moreover, have passed the German boundaries and have spread to all the laboring classes of Europe and America. If the laboring classes had regarded him as a foreigner they would not have taken to him so readily.

As the greatest Jew who ever lived we should remember Benedict Spinoza. It is the glory of Judaism that it produced him—its deepest shame that it ill-treated and expelled him. His philosophy forms a natural and huge link in the history of European philosophy.

In the nineteenth century there lived in England a Jew of high intelligence. His father, it is true, had introduced him to the Christian Church when he was a child, so as to remove an obstacle to his entering the Civil Service. But he devoted himself more earnestly than anyone else to the task of removing the prejudices of English society against his race. His chief passion was an ever-burning ambition, which ultimately brought him to the summit of political power. Since the mythical Joseph ruled Egypt as the powerful minister of Pharaoh, no one of Jewish extraction has been given so elevated a position as his. This man was Benjamin Disraeli.

At first he was opposed with the prejudice that having been born a Jew he was a pariah. England was ruled by aristocrats. He fought against this prejudice in his works with enthusiasm compounded with prudence. . . .

The "Assimilationist" and the "Patriot."

Our own time is not lacking in Jews of the ultra-modern type who would reproach Disraeli for regarding himself as an Englishman to at least the same degree that he felt himself the representative of Judaism. Certain persons gladly give the abusive name of assimilationist to everyone of Jewish origin who takes part in the intellectual and political activities of his native or adopted land. This sickly attempt to sow hatred against such men is based on the assumption that they feel their extraction as a disgrace and desire to conceal it. Such an accusation is ridiculous, especially as the men so accused are reproached with their origin by a thousand voices from the first step on the stage of life. Even if they sought to conceal their race it would be a hopeless task. The first word from their critics at every opportunity points out their Jewish origin.

As to Disraeli, this charge is particularly absurd. Even as Lord Beaconsfield he never disclaimed his race, the name of which was originally comprised in his own.

When in the eighteenth and nineteenth centuries the ideals of cosmopolitanism gained the ascendency, the Jews who joined the rationalist movement (as, for example, the school of Mendelssohn in Germany) tended only to show their public spirit and patriotism, especially after civil rights had been accorded to them in the leading states. Their only aim was to conduct themselves as other Frenchmen, Englishmen, Germans, Swedes etc., did on their native soil. Eventually, in the last decade of the nineteenth century, the medieval hatred against the Jews blazed out anew. The mysterious reason once given for the hatred against them, effective during the medieval ages and the Reformation, that they had killed the son of God, who was God himself now gave away to the national hatred against them as a body of foreigners. Cosmopolitanism had yielded to overwrought patriotism.

The Rise of Zionism.

The Frenchmen, Germans, etc., of Jewish extraction—to whom this extraction had for a long time signified no more than Scotch or Irish blood signified to other Frenchmen and Germans—saw themselves suddenly treated with scorn and hatred, abused daily for their origin, and above all told that they were not as they believed themselves, Frenchmen, Germans, Poles, Russians, Swedes, Danes, etc., but merely Jews.

Very naturally the impulse flamed up at once to make this assumption true and to answer: "You are right. We no longer feel any patriotism common with yours. We have our own species of patriotism. We are like you, a people, a people much older, with a longer and more tragic history." And the desire was born to regain the country which in ancient times had been the home of the Israelitic tribes. . . .

Theodor Herzl took up the idea which before him had occupied Moses Hess—the foundation of a Jewish state in Palestine.

The suppressed and martyred Jews of Eastern Europe soon paid homage to Theodor Herzl as a sort of Messiah. He worked with relentless energy and died comparatively young, but his ideas were destined to triumph.

The Danger of Claiming National Rights.

A large and powerful Zionist party was formed. The Zionists valued greatly the promise given them by an English minister that England viewed with great pleasure the founding of a home in Palestine for the Jews who had been dispersed for so many centuries.

For the present the Jews are in a minority in Palestine. The territory occupied by the English holds a total population of some 600,000 souls. Of these slightly over 500,000 are Mohammedans, about 65,000 are Jews, and 62,000 Christians. The Arabic population at first met the Jews most benevolently, and the Emir Feisal issued a manifesto in which he expressed sympathy—the Arabs' and his own. But later a strong Pan-Arabic movement arose, and both in the Arabic newspapers and in the municipal council of Jerusalem the idea of giving the Jewish people the control of Palestine has met with the most passionate resistance.

In Europe there is not a little disagreement between Zionists and non-Zionists. The latter are always branded as assimilationists by their opponents. The Zionists contend that the Jews form a people and should insist upon being treated as a separate people everywhere when they have settled down in sufficient numbers.

Neither in England, France, Germany, Italy nor Scandinavia can the Jews reasonably demand to be treated as a separate people. Instead of expending their rights and their prestige such a demand would most probably cause their expulsion or their incarceration in some ghetto. Nor could a demand from the Jews of the United States that they be treated as a separate people be regarded in any other light than an absurdity. In Eastern Europe, where the demand has been amply justified, it has only augmented their sufferings. . . .

The number of Jews living out of Palestine will most probably continue to be at least the same as now. I am inclined to the belief that they are likely to lower their status, especially in America, if they cease to regard themselves merely as adherents to a religion and demand to be treated as a separate nation.

"The Most Intelligent of All the Peoples of the Earth."

All of which is by no means to deny that the establishment of a Jewish political community in Palestine—with the goodwill of the British and the Arabs—will in a high degree fortify the position of the Jews throughout the world. I maintain that the Jews are the most intelligent of all the peoples of the earth, and their union is certain to augment their intelligence.

Modern Jews, it is true, do not form a people in the same sense as the Spaniards, Portuguese, Danes or Swedes. They have no common language, perhaps the most important characteristic of a people. The Israelites of Palestine claim the Hebrew language as their national tongue, and are erecting a Hebrew University. The Jews of Eastern Europe insist that the Jewish-German dialect called Yiddish is to be regarded as the true national language. The Jews of Greece and Turkey, being of Spanish extraction, have still another dialect known as Ladino.

Through the colonization of Palestine no doubt all these differences of religion, language and politics will flame out in a violent polemic. But in every existing country party stands against party, and probably no people will ever surpass in intelligence the people which in time to come will be assembled in Palestine.

News from Roumania

Bucharest, May 20, 1920.

E celebration of the seventieth birth-
ay of the President of the Order, Bro.
Kraus, took place in a manner truly
ing, under the auspices of the Board
hedrin. You are probably already
ied of the celebration in the "Fra-
as" Lodge of Bucharest. Our cele-
n was made more solemn by the
ice of the U. S. Minister, Hon.
es J. Vopicka, a friend of our Presi-
at the banquet, given in honor of the
rian. The special issue of the B'nai
Bulletin, published by the "Fra-
as" Lodge on this occasion, is a
of the President, adorned with his
it. Unfortunately, I must forego
rivilege of giving an abstract of the
is articles contained in this paper
he toasts spoken at the banquet,
was attended by more than 200
I limit myself to a resume of the
l impression created by the special
meeting and the banquet which was
on the following day. This im-
on was as profound as it will be last-
nd equally honors the jubilarian and
present, the former because of his
merits in the cause of the Order, and
atter for their gladsome willingness
ppreciate these merits and receive
ation from them.

ty-eight members were initiated as
f Kraus Class" at this special ses-
This is a record even when mea-
by the American standard.

provincial lodges celebrated the day
equally splendid manner, and in
spect "Bien" Lodge of Galatz headed
hers. This Lodge is in every respect
ual of "Fraternitas" Lodge. Brother
Saubergher, who, as first vice-presi-
and member of the General Com-
e, a few weeks ago had installed the
s of this lodge, presented an inter-
report on the activity of Galatz
and on the respect which the lodges
enjoy both in Jewish circles and
g the authorities of the city. The
Jewish elements of the city have re-
applied for admission, and to be-
a member of the Order is considered
tinction by everybody. The lodge
tly collected among its members a
of nearly 100,000 lei for the building
ome, and will surely see its ambition
ed in the near future. The celebra-
of the President's birthday, held by
odge, was reported in a local Rou-
an paper of high standing, which may
ken as proof of both the interest in
affair and the high standing of the
in the municipal life. During the
l meeting held as part of the cele-
on, twenty-seven members were in-
d as "Adolf Kraus Class.'

bbi Margulies, as spokesman of the
ted candidates, expressed the appre-
n of the new members in an address
created a profound impression.
meeting was followed by a banquet
venty-three covers in the lodge room
, for the occasion, had been taste-
decorated with the Roumanian tri-
, the stars and stripes and a Zionist
which Theodore Herzl, at the second
Congress had presented to the Rou-
an delegates, while the energetic
tary of the lodge, Bro. Sigmund
ehrmann, had furnished the splendid
ric illumination. Witty toasts, eulo-
of the jubilarian, poetical contribu-
, reminiscences of the older members,
wed in quick succession and inspired
audience, which will carry these m-
ions into the regular activity of the
r.

ually dignified and inspiring was the
ration in the Menorah Lodge of
ra, N. Brother Dr. V. Daniel, the
ident of the lodge, placed it with one
into the center of local Jewish organ-
ons, and the Kraus celebration grew
an "event" in the life of the city.
n the initiative of this lodge, which
ys took an active interest in Pales-
n affairs, an avenue of olive trees will
planted by the local Zionist society
alestine, which shall bear the name of
lf Kraus, and with the aid of other
es it is hoped to enlarge this avenue to
rove. The realization of this hope
nfidently looked for. At the banquet
onor of the President's birthday one
dred and twenty covers were laid, and a
tary band furnished the music. A
e followed, in which the elite of the
participated. The "Adolf Kraus
s," initiated on this occasion, included
ve brothers.

The celebration in the "Samoil" lodge of Jassy was equally inspiring. The President celebrated the jubilarian in an address, which made a profound impression on the brethren present and filled them with a zeal which cannot fail to produce a lasting effect on the progress of the lodge. After the festival lodge meeting, seven brothers were initiated. The session was followed by a banquet in the lodge rooms in the course of which the merits of our leader were duly extolled.

The "Viitorul" lodge in Buzaeu, as a token of its appreciation of the President of the Order endowed a scholarship of 2,000 lei per annum which shall enable a worthy young man to obtain a college education. It shall be known as Adolf Kraus Scholarship. The first award shall be given in September a. c. All local brethren took part in the festival meeting and two new members were initiated.

At the festival meeting of the "Lumina" lodge in Bucharest, which was followed by a pleasant social gathering, eight brothers were initiated, as Adolf Kraus Class. Other festival meetings, followed by animated social gatherings, were held by the lodges "Progresul" in Roman and Concordia in Moinesti. Summing up my report, I may assure you, that no man was ever so generally and enthusiastically celebrated in Roumania, as was our universally esteemed President.

The District Grand Lodge held its meeting at the end of February. You also know the most important actions taken. The minutes, an abstract of which is going through the press, will be sent to you shortly. Meantime the Constitution Grand Lodge has held its meeting in Cleveland. We are looking forward with vivid interest to its actions. The propaganda for the Order cannot yet begin in earnest. We are holding committee meetings and are making preparations, but conditions are stronger than our zeal. Traveling is still beset with great difficulties and without personal appeal no effective propaganda work is possible. It will have to wait until conditions shall improve. Besides, during the last month the Jewish Community was completely occupied with the campaign for parliamentary elections, which created a feverish excitement and monopolized all interests. For the first time in history the Roumanian Jews have an opportunity to elect candidates of their own.

Ten of the twelve lodges of the district are now in full activity. The two others which had suspended their work during the war, are still dormant and it is difficult to resuscitate them. We have resolved to send a delegate to each of these two cities at the earliest possible opportunity.

District nine tendered a dinner to its honorary president, Dr. Adolphe Stern, upon his return to the country last Sunday. The affair was a brilliant success.

THE GOOD FIGHT OF FAITH.

The spirit that fights back is the normal and conquering spirit. We do not mean the spirit which is belligerent as the world understands the term, the spirit which malevolent strikes back, returns evil for evil, resists, retaliates, and brutally seeks a mastery. We mean the spirit which braces itself against a background of stern endurance and unyielding faith in self and God and by a course of resistance conquers circumstance and all the enemies of flesh and soul.

JEWS QUICKLY SETTLING IN PALESTINE.

London (J. C. B. Service).—Hundreds of Jews are weekly arriving in Palestine and find no difficulty in locating themselves on Jewish farms and finding employment on road construction, etc., according to a Jerusalem dispatch to the Times. The authorities, the dispatch adds, have ordered all official announcements to be made in Hebrew, Arabic and English.

NOTED RABBI ARRESTED BY POLES.

Information has been received here from Danzig that after the retreat of the Bolshevist forces, the Poles arrested Rabbi Moses Romer, the noted Rabbi of Garwolin.

The Pogroms in Poland

Extracts of Sir Stuart Samuel's Report

Sir Stuart Samuel's report on his mission to Poland on behalf of the British Government was issued as a White Paper (Cd. No. 674) of thirty-six pages last Saturday. Sir Stuart's report occupies only twelve of the pages, and concludes with the following recommendations:

1. That the Polish Government be urged to carry out the clauses of the Minority Treaty of June 28, 1919, in a spirit of sympathy with its Jewish subjects. A State can only be strong when all sections of its inhabitants are working unitedly and in mutual confidence for its welfare.
2. That a genuine and not a "masked" equality be accorded to the Jewish population of Poland.
3. That all outrages against the person or property of the subject, irrespective of religion or race, should be promptly punished and the names of the delinquents published. This latter action is especially necessary, inasmuch as the State does not punish out of revenge, but as a deterrent to others.
4. That Jews in East Galicia be restored to their official positions in the same manner as non-Jews have been.
5. That Jewish railway officials and employes be restored to their posts in the same manner as non-Jews have been.
6. That no restrictions should be placed upon the number of Jews admitted to the universities.
7. That a decree be published declaring boycotts illegal, and ordering all publications advocating boycott to be suspended.
8. That all prisoners in internment camps be brought to immediate trial, and that humane treatment be assured to all interned prisoners.
9. That facilities be afforded for the introduction of new industries into Poland with a view to converting a larger proportion of the Jewish population into producers.
10. That the British Government should assist Jews wishing to emigrate from Poland by providing facilities to proceed to countries such as Palestine, Canada, South Africa, Algeria, and South America, or any other country desiring to receive them.
11. That banks be established possessing the confidence of the Jewish public, so that money might be deposited therein instead of being carried on the person or concealed in dwellings.
12. That the desirability of a secretary who understands and speaks Yiddish being added to the staff of his Majesty's Legation at Warsaw be considered.

"Military Murder."

Sir Stuart states that he has not embodied in his report any matters which he was not able to investigate personally. He explains that in England the word "pogrom" has become associated with "Excesses organized by the Government against a portion of the population, or when the authorities took no steps to restrain those perpetrating the excesses, or intervened at a period too late to be effective in preventing the loss of human life."

In that sense there were pogroms in Lida and Vilna. The awful massacre at Pinsk, he says, partook more of the character of a military murder. In Cracow and Lodz a certain number of Jews were assaulted, but the military authorities endeavored to restrict the action of the soldiers as much as possible. The gendarmerie has almost unlimited powers, and is in the habit of entering houses, chiefly of Jews, and robbing and beating the inmates. "This is done quite openly, and the Jews have no means of redress." With the exception of Minsk, no pogroms occurred during the stay of either the American or the British Mission.

The Effect of Yiddish.

The 3,000,000 Jews of Poland and Galicia are classified by Sir Stuart as follows:

Assimilators.
Zionists.
Orthodox.

There are, doubtless, many Orthodox among the Zionists. They speak Yiddish, and Sir Stuart remarks:

"The fact of their language being akin to German often led to their being employed during the German occupation in preference to other Poles. This circumstance caused the Jews to be accused of having had business relations with the Germans. Almost as soon as the Polish Government was established ill-feeling became manifest against the Jews."

This led to a boycott. Jewish doctors are unable to obtain posts in hospitals, Jews cannot secure appointments as post-office officials, teachers, on the railway, etc. There is a limitation of Jewish students in the universities. There are few officers in the army. Sir Stuart could find no proof that Jews were discriminated against in the markets, but there is a systematic attempt, he avers, to oust Jews from their trades. A severe private, social and commercial boycott of Jews exists among the people generally. In Lemberg a so-called Social court, presided over by M. Przyluski, summoned persons having trade relations with Jews to explain their conduct. Sir Stuart quotes a Polish newspaper announcement stating in the form of a funeral notice that a Polish Countess sold her property to Jews. He thinks the Government could greatly restrain the virulence of this movement.

Jews in Business.

Initiative in business is almost entirely the prerogative of the Jewish population, but the fallacious idea is prevalent that it is possible to transfer a large percentage of the business to other hands. Sir Stuart found it to be a fact that the Jewish Pole commands greater trust than his neighbors; nearly the whole of the estate agents for the Polish nobility are Jews:

"The real interest of the Polish State would seem to be rather in the direction of developing and encouraging the export business hitherto carried on by Jews; in this way lies almost the sole hope of the economic regeneration of Poland and of the rehabilitation of its depreciated currency. . . . A further remedy for the congestion of occupation would be to introduce into Poland new industries for which Jews in other countries have evinced special aptitude. . . . It is for the Poles to choose whether they will follow the example of Great Britain, the United States, France, Holland, Italy, and the other liberal-minded States which have treated the Jew equitably, or link their fate with ancient Egypt, mediaeval Spain, and modern Russia."

Bolshevism.

On the question of Bolshevism, Sir Stuart says, the real danger is to be sought in other directions than among the Jews. If the Polish Government would grant the Jews a genuine, and not a masked equality, they would secure the support of the most conservative, law-abiding and loyal section of the population. Sir Stuart estimates that only ten per cent of the Jews are Bolshevik, "a considerably less proportion than characterizes the population as a whole." It is not at all unusual for Polish peasants to avail themselves of the Rabbis' Arbitration Courts. A large emigration of Jews would result in a great decrease in the productive powers of Poland.

Sir Stuart then goes into details of the pogroms. There is no need to repeat what is only too painfully familiar. He describes a dramatic incident in the Pinsk murders. After a number of Jews had been shot and buried, others were taken to the cemetery and ordered to reopen the grave. Then they were placed in a row and soldiers leveled their rifles. One of the prisoners, an elderly Jew, prayed in a loud voice, "O Lord, forgive Thy servants. Thou art powerful to save even now." The words were no sooner out of his mouth than a man came to the gendarme in command and whispered something to him. He ordered the prisoners to fill up the grave again, and they were taken to prison.

Major Luczynski and Lieutenant Landsberg, who were in command, have not been punished. Sir Stuart endeavored to see the Major, but failed. Sir Stuart sets forth the evidence he heard, and speaks of numerous cases of Jews being assaulted and robbed in railway trains and their beards cut. Nearly all these outrages were perpotrated by soldiers. Sir Stuart estimates that at least 348 lives were lost.

Captain Wright's Report.

Captain Wright, who accompanied Sir Stuart, adds a separate and longer report. Part deals with history. It speaks of the "assimilated Jews" as "the highest class of Jews, and who are Polish in the same way as the best kind of Jews in England are English." Captain Wright points out

(Continued on page 16.)

The Great Misunderstanding

By Dr. Max L. Margolis

HALF of the tragedies, great and small, in the lives of men arise through misunderstandings. Perspicuous as we may endeavor to make ourselves, our neighbors scent mystery. Whatever is short of their own way is suspected, magnified, misconceived. The mien cannot be made transparent enough. Words, obviously clear, cannot be too clear. How many battles have been fought over words! A famous theological controversy has turned about an "i" added or subtracted. Among ourselves we Jews are divided on the force of "the" against "a" prefixed to so simple a word as "home." Jews and Christians elbow each other in the marts of life. How little they know of each other! The antipathy of our neighbors to ourselves may be due to envy or race antagonism. Let us by no means minimize the religious difference. Taken at its lowest, it means that the Jews killed the founder. In a more sublimated form, it amounts to our failure to recognize him. It is there that the great misunderstanding occurred, fraught with dire consequences to generations to come.

What was it that actually took place in those far-off days? The church, the early church at that, magnified the original misunderstanding, whatever it was. That we may take for granted. As the body of disciples and their small following became estranged from the large mass of their people, as proselytes were made from amongst the Greeks to whom the inner quarrel had to be made understandable in their own way, the more the constitution of the church emerged as a separate religious body, the more glorified the founder had become, the darker became the background, the greater the misunderstanding. Even the earliest writings fail to present it in its true light. But we shall not presume to judge ourselves, lest it be said that we are prejudiced. I have before me a volume on "The Beginnings of Christianity" by two eminent Christian scholars assisted by a number of other specialists, only one of whom is a Jew. It is remarkable how all of them, even the Jew (Mr. Montefiore), have striven to be fair to Judaism. Let us submit ourselves to their guidance to get at the root of that ancient misunderstanding.

Jesus came to be a founder of a new religion as things gradually developed long after his death, but he neither contemplated this step, nor did he command his disciples to announce anything concerning him—for instance, that he was the Messiah—or to baptize in his name. Even in the earliest account, whose theme is the proof that Jesus was the Messiah, he appears as a preacher, calling people to repentance because of the speedy approach of the Kingdom of God. Neither of these two things was something new or foreign to the Jewish mind. Nor were they used by the preacher in any novel sense. "The practical meaning of 'repent' was probably the same in his mind and that of his Jewish contemporaries—a change of conduct." Repentance is the Hebrew Teshubah, which ought to be familiar to every Jew in this sacred month which opens with the ten days of repentance. The call to repentance, or rather as the Hebrew word properly connotes, to a return, to a turning away from all the things that estrange man from God and a coming back to God, just as wayward children might return to their father. The call to a restoration of right relations between man and God was on the lip of every prophet and every preacher, and our liturgy on the Day of Atonement is replete with constant admonition to the sinner to return. "Make us come back unto Thee with a most perfect return," is our daily prayer thrice repeated. It means a return to the service of God and to the law commanded by God. 'The standard required by Jesus, as by the scribes, was the law." He never abandoned the law; he brought it back to its first principles. The piety of his disciples was to be more, not less, than that of the Pharisees, who were, it is true, punctilious in trifles, but only because they recognized the importance of small things as a fence about the weighty matters. The rabbis themselves were critical of their own men. None would have sacrificed inwardness. The rigorist morality of the Galilean would have commended itself to them.

And when he said that the kingdom of God was coming, he meant nothing more and nothing less than what it means in our own prayer book, ascending as it does to those ancient times in which that preacher lived. What is it that we pray for at the end of all our prayers? That the sovereignty of the one God, now recognized by us, may speedily be accepted by all mankind; "that the world may be set right, perfected through the kingdom of God." What is that we fervently yearn for in our liturgy on New Year's day and the Day of Atonement? That Zion be restored and the Davidic kingdom be renewed? Quite so. But also that all mankind may be formed into one league, to do God's will with a perfect heart. What is the jubilant cry we utter on New Year's day? "The Lord reigneth." The sovereignty of God means that His holy will is paramount, that there is but one line of conduct which He would have men follow, and to the extent that they follow that line of conduct they acknowledge Him to be their Master, Lord, King, Sovereign. So long as there are sinners in the world, aye, among His own people, so long as abroad the worship of idols, of error, of sin continues, the full sovereignty of God is impaired. Its full force is therefore a hope for the future, for the age to come. Remember, it is not conversion of the world to certain beliefs, dogmas, ceremonies, religions as we call them. It is the conversion to religion.

The impression which the teaching of Jesus made upon his hearers, we are told by the eminent authors, was somewhat as follows: "He tells us that the new age is close at hand in which God's sovereignty will be supreme. He warns us to repent that we may have life in the coming age, and explains the nature of God's sovereignty. He is a prophet, and unlike the scribes he does not appeal to tradition, but he does not talk about himself." Exactly, he did not talk about himself. All the attributes of Messiahship, sonship of God, sonship of man, came to be applied to him in the sequel. In the face of "much modern writing" we are assured in the book before me that Jesus taught nothing about God that was essentially new to Jewish ears. "The God of Jesus is the God of the Jews, about whom he says nothing which cannot be paralleled in Jewish literature." "Many rabbis, then and afterwards, were inspired by the vision of the age to come, and awed by the difficulty of attaining it."

But we are told that there were three important differences. In the first place, he taught non-resistance to oppressors. That brought him into collision with the patriot party that demanded war with Rome. Then he consorted with publicans and sinners and offered them the entry into the kingdom of God through repentance. Not that the rabbis denied them this privilege: only with the rabbis it meant attention to the ceremonial part of religion, like washing of the hands, etc. "There is much for scholars to admire in the rabbinical teaching of the law. At its best it is the recognition that knowledge is one of the roads which leads to life; but at its worst it is, as Jesus said, the 'tithing of mint and anise and cummin'; the prostitution of life to learning." And lastly, Jesus emphasized the principle rather than the letter of the law, which led on the one hand to a more lenient interpretation of Sabbath observance, and on the other to a more rigorous conception of marriage and divorce. Here again the Pharisees often modified the intent of the law, only that they insisted that they were fulfilling the letter seemingly. At any rate the slighting of learning and the character of interpretation applied to the law brought about the conflict with the religious authorities of the day.

That was then, all told, the great misunderstanding between Jesus and his contemporaries. Surely the points of agreement outweigh the disagreements. We frequently hear among Christians the call for a return to the religion of Jesus, recognizing of course how his teaching was distorted or relegated to the background during the history of the church. But "back to Jesus" would show forth all that linked the Galilean to his people. He might quarrel with this or that rabbi, or even with the system in vogue in his days. But in all essentials, in all that constituted the very highest piety, he was at one with the rabbis, and the rabbis with him. Would that Christendom would undertake this journey back to its fountainhead. It would then perhaps also discover how very near to each other synagogue and church are even in their latter-day developments. The world being threatened by a pernicious denial all the groundwork upon which Judai and Christianity rest. They must uni their spiritual forces to fight the comm enemy. Surely that one great misunde standing, now revealed in its true pr portions, should not stand in the way.

Report From Germany

By Dr. Alfred Goldschmidt

THE anti-Semitic movement in Germany has lately concentrated its agitation against our Order. Its organs, including every gutter sheet, started a drive as if on a signal given from headquarters. The most favorite form of these attacks is a series of letters in the "editor's mail box" of the little sheets, published in our suburban villages. The editor camouflages his attacks with a pretense of impartiality and can give to every kind of meanness the right of way. The German district is charged with having plotted in common with the lodges of other countries to create sentiment hostile to Germany and thus to have caused the ruin of the fatherland. An additional trick is the claim that our Order is a branch of the masonic organization, which is controlled by the Jews. The president of our district, Dr. Timendorfer, created a test case and instituted proceedings against one of these sheets, the "Muenchener Beobachter," with the result that its editor was sentenced for libel to a fine of 500 marks or fifty days in prison. In addition he was compelled to publish the sentence in several papers.

One of the lowest of these anti-Semitic sheets obtained a copy of the "Addresses and Essays on the I. O. B. B.," by our late Brother Maretzki, and publishes regularly a few disconnected sentences from addresses, delivered at the District Grand Lodge conventions. It has so far not forged or distorted the passages, but the insidious object is that, seeing these fragments published in an anti-semitic organ, the reader will look in the plainest statement for some suggestion of hidden meaning and for concealed hints, for it is obvious that such a sheet cannot intend to spread the ethical principles of our Order among its readers.

At the latest elections for the Reichstag the extremists of the right and the left gained at the expense of the Democratic party. We have to interpret this fact as a synonym of discontent with the existing political and economic situation of Germany. The strengthening of the reactionary parties means an ascendancy of anti-Semitism in public life. The socialist parties take no part in the government because they will not cooperate with the conservatives. The latter consists of two sections, the German Nationalists and the German People's Party. Of these, only the last named is represented in the government, together with the Catholics and the Democrats. The German People's Party is not officially anti-Semitic, but some of its districts and factions are strongly imbued with anti-Semitism. It is possible however, that the need of cooperation with the moderate parties and the fear of socialism will work towards an abatement of anti-Semitic proclivities, and not all the buds on the anti-Semitic tree will mature into fruits. One thing is certain, there is plenty of work ahead for the organizations which have the combating of anti-Semitism for their object.

The employment bureau of the federated Jewish organizations of Germany, whose activity is mainly devoted to the care for Russian and Polish refugees, has a large field of activity before it. Our office facilities are by no means adequate to cope with the rush of applicants for work.

The leaders of the so-called neutral Jewish young people's societies met recently in Eisenach to deliberate on the principles of common action. The enthusiasm, a privilege of youth with which they approach their task, is highly gratifying. They proclaim their object as the desire to become better than their environment, which is infected with materialism and selfishness; they are working for self-improvement through a religious revival. These ideals were presented in a brilliant and impressive address by Dr. Gustav Loeffler, a young physician from Fran fort-on-the-Main. He knows how to carr his audience with him and to provide with solid facts for their guidance. "San tify yourselves" is the slogan of this orga ization, and everything noble is divin One prominent object is sexual moralit with the devise: "Keep your blood pure In Hanover a Society of Action was e tablished with the purpose of bringin these objects to realization. This societ also organized a scout movement. Hik in the open country shall bring membe into closer union and enable them to b come familiar with their ideals. "W shall make it a fact." This is the closin appeal of one of these scouts in the bull tin of the organization. We welcome th spirit as highly promising of good result

I shall close my report with a comforti prospect. It would be wrong to see on forces of hostility in the interdenomin tional relations of German citizens. society, called "Volkskraftbund," w organized under the leadership of the cel brated poet, Bruno Wille, with the obje of combining the highest talents of t German nation and among its objects the combating of anti-Semitism. Asi from leaflets, which were distributed thousands of copies, the society has pu lished a book, entitled: "German Spi and Jew-hatred," which is in the main collection of views of celebrities on t Jewish question. With the exception a few unsympathetic views, most of t authorities included, plead for justice the Jews and commend their merits in t work of civilization with full justice.

WORK AMONG THE FALASHAS AN THE JEWS OF ABYSSINIA.

Dr. Jacques Faitlovich, who left t latter part of 1919 in order to initiate ed cational and religious work among t Jews, reports that he has made satisfacto arrangements with the Italian Colon Government in Eritrea for his expediti into Abyssinia. He has also secured fr the Ethiopian Government permission enter the interior. It is his intention af visiting several of the Falasha settleme to send a full report of the present situati among this group of our co-religionis After remaining in the interior until ab the end of October, Dr. Faitlovitch expe to go to Addis-Abeba, the capitol Abyssinia, in order to secure author to undertake various tasks. By the e of the year he expects to return to Asma in the Italian Colony and to begin t construction of a normal school for t purpose of training young Falashas become teachers in religious and secu subjects among their people. Dr. Fa lovitch is being assisted by two Falas young men, who had been receiving the past two years an European educati and also by two European teachers, one whom is a physician who will adminis medical aid to the natives. Dr. Fait vitch is extremely hopeful that he will ab'e to accomplish a great deal of good behalf of these isolated Abyssinian Je

HAIFA TECHNICAL COLLEGE.

The famous Haifa Technical Colle which was acquired by the Zionist org ization last February, through Jacob Schiff who contributed 640,000 ma for its purchase, will be re-opened in fall of 1921, after being closed through the war, according to the report. connection with the college, a techni Hebrew dictionary is being prepar containing all present Hebrew scienti terms, as well as new terms, where it necessary to create them. This mo mental work is planned to be complet in a year with five Hebrew scholars c laborating on it.

On the Passion Play

By Irene E. Sobeloff

NG in Buffalo a few weeks ago, behooved me to do as all natives and ıers in Buffalo do—to see the on Play," which is there the event decade. It is given to celebrate ftieth anniversary of the establish- of Canisius College.

ticularly at this time when the ive campaign of the Anti-Defama- eague and other agencies is being , it is natural that a Jew should to know what attitude is taken d the Jew in this presentation of performances, playing to approxi- y three thousand people at every ion. I came away convinced that ıe course for us Jews to pursue is to not tearfully and timorously, but ously and systematically, the tre- ous spread of anti-Semitism that to have blinded an otherwise reasonable world.

lay, presented not only as religion, history also, by college men possess- ıe intelligence for proper interpreta- under the direction of college in- ors of acknowledged learning and ity—what is more inevitable than he audience should carry away with the impression that the play intends avey? And the patent motive is to y the Jewish "church" as displaying ost extreme narrowness, and desiring ce its people to its own bigoted views, power that is determined to destroy ho oppose it.

play opens propitiously. The ation of Christ as "King of The " promises to dispel some of the dices already established in the of the spectators, when they realize their Christ was born and lived a It soon becomes evident, however, the emphasis is on the "King," not e "Jews," and that the title is only as a red rag to flaunt in the face of l, then king, who would naturally t the idea of any successor other than wn son.

efly, the plot begins with the attempts erod to destroy the infant born in ehem. Dathian and Ammon, spies e ruler, set out on an errand of slaugh- f every infant in the land, to make n that the one child does not escape. urse he does. After the death of the Herod, and the exile into which the asure of Rome has sent the younger, ersecution of the Nazarene is left to ewish Council of Priests, and particu- to Caiaphas, the high priest.

e priests hold council, resulting in the nce of death to Christ. Dathian, serving Caiaphas, persuades the dis- Judas to deliver Jesus into the hands e priests for silver offered by them. plans prosper. Jesus is taken.

ally, the second Herod, on his return wer, promises to the disciple Matthew, Jechonias, most venerated man in the n, to release their master. Through has he is influenced then to turn over to Pontius Pilate, the Roman nor. He himself refuses to raise his against him. Pontius Pilate is ready e Christ on the testimony of Matthew Jechonias, but for the intervention of phas again, and the mob incited by phas. Pilate must helplessly carry he letter of the Jewish law. That is greement made by Rome. And the sh law says that, should he desire to on a prisoner, the populace has the to select the man to be freed. They se Barrabas, a murderer, jeering st, much against the exhortations of e, who pleads with them not to make the murderer of Jesus, innocent. Jews and their priests are inexorable. crucifixion takes place. The skies in or darken and storm, and the temple ıe Jews, in just punishment, "is con- nated."

das, remorseful, realizes the enormity is crime, committed for thirty pieces lver. Rejected by all, he turns hope- for shelter to Dathian, his tempter, spurns and denounces him. Then s flings back at him the money earned is deceit, and in despair hangs himself.

he final triumph for the followers of st is complete when Pontius Pilate s himself upon his knees, and begs to accepted by the disciples and taught teachings of their master.

o you note who is responsible always? phas, high priest of the Jews! For a t space, during Christ's infancy, od is the moving spirit of the persecutions, but since his hatred is inspired by fear of the usurpation of his throne, his enmity is the forgivable selfishness of self-preservation. Yet when the life of Christ is actually in his hands, he, the one man to fear the influence of Christ and to desire his destruction, refuses to injure him. It remains for the priests with no such excuse as their own safety, relentlessly to act the spies, the persecutors, the prejudiced judges, the tempters, the instigators of the mob, and the ruthless murderers.

There are only two good actors: Judas and Pilate. They are shrewdly chosen! Judas—poor Judas—in a moment of weakness, allows himself to be made the tool of the tool of the priests. His bitter remorse, his undeserved rejection at the hands of Dathian who caused his fall, make of Judas a hero who has been victimized by a despicable, unscrupulous, tempter, who bought him with the silver of the Jewish church. Always the Jewish church! With what relish the players cast the blame on the Jewish church! How much more effective to portray Judas, after all a disciple who left home and wealth for Christ, as the wronged instead of the wrong-doer, more to be pitied than censured—and to make the priests, who completely denied Christ, the inspiration of the deed, and hence the objects of hatred! Clever acting is required to draw tears for Judas, and the best actor in the caste of five hundred players is assigned to the role.

The only other good performer is Pontius Pilate. He too is wisely selected. Why should any smirch be permitted to stain the name of Rome, seat of the Christian religion from its beginning? Powerful pleading for the accused, strong invective against the infamous judges, denunciation of the ruthless Jewish mob, so that Rome may be freed of all blame—these require a strong actor.

The rest of the players are amateurish. They can afford to be. The purpose of the play is accomplished. The Jewish church is responsible for Christ's death. Rome is exonerated. What more is there for the Passion Play to do?

However much or however little we adhere to the forms of our religion, we respect the wisdom of the rabbis. We give consideration to the opinions of a teacher. And so these thousands who witness the play at Canisius College come away with the feeling that they at last have gotten, from an indisputable source, the true history of the event, and with a deep conviction that the religion and the religious organization of the Jews is a strong evil pact, a menace to the civilization of the world, that the Jewish doctrines consist of hatred, treacherous dealing, despotic enforcement of conformity to the opinions of the heads of the temples and synagogues, instead of the beautiful creeds of love and faith taught in their own churches.

Small wonder that the European nations are to this day permitted to revel in pogroms unmolested, and that the Jews in Europe have been criticized for merely being contented at the victories of the "Red" army, which temporarily distracted the attention of these nations from more butchering of the Jews. Nothing startling in the recent assertion of Huszar, former Hungarian premier, that the slightest harm to him here will result in instant death to fifty thousand Jews in Hungary. A world fed on the passion dealt out in Passion Plays can see the destruction of the whole Jewish race and smack its lips. The one salvation lies in the fact that few localities essay so pretentious an undertaking as the rendering of so "holy" a play.

This is no time to continue the timeworn Jewish plaint: "We have been reviled, cast aside, spat upon, through all the ages, but we suffer nobly. They may crush and persecute us, but our spirit never dies." Of what use for the spirit to live on, while lives are being taken because of just such misrepresentation as the play portrays? Because of this type of teaching, the Poles, Hungarians, Roumanians, and other nations vent their spite, nineteen hundred years old, on the Jew, without intervention by the allied nations. These fly to the aid of Poland when threatened by an outside enemy, but failed to assist the Jews in Poland against a bigoted, rapacious majority. Our government feels constrained to pledge support to Poland. Authenticated stories of atrocities committed there against the Jews evoked no official protest from the United States.

The concentrated effort of all agencies active in fighting this tornado of anti-Semitism will prevent duplication. Cooperation and system will save us time, effort, and funds, and will prove more effective. And one way to overcome the effect produced by an incident modified and elaborated through almost two thousand years of prejudice is to present to the world clearly and unmistakably the picture of the horrors invented by a modern Europe in retribution for the false and ancient traditional wrong. These scenes must be presented in so forceful a manner, that the Christian and pagan world will wince at the realization of its own unspeakable brutality.

EXECUTIVE DIRECTOR APPOINTED BY DISTRICT GRAND LODGE No. 2.

District Grand Lodge No. 2 has appointed Jacob B. Krohngold of Akron, Ohio, its Executive Director, whose duties will be in the nature of Field Secretary. His activity will be principally devoted to propaganda work, giving publicity to the interests of the Order and toward retaining and increasing the membership throughout the district, social service work, and Anti-Defamation League service. He will visit all lodges in the district, making necessary surveys of local activities, helping to accomplish them, and making suggestions. He will give special attention to lodges showing lethargy and want of activities. He is to visit all penal institutions in each state of the district and render such service as possible to inmates. He will also visit all philanthropic institutions of the district, such as The Cleveland Orphans' Home, Denver Hospital for Consumptives, and Leon N. Levi Hospital at Little Rock. He will carry forward campaign work of the Anti-Defamation League. He will cover the field under the direction of President Samuel Rosenfeld of District Grand Lodge No. 2, and will make his headquarters at St. Louis, Mo. The appointment of an Executive Director is a new plan of District No. 2 and no doubt will be watched with interest by all other American districts.

COMMUNICATED.

Kansas City Lodge, No. 184,
Kansas City, Mo.

Editor, B'nai B'rith News:

I request the publication of the following in the next issue of the B. B. News:

Notice to Lodge Secretaries.

Henry Langsner, alias Harry Lang, heavy-set, light-haired, fair-looking, over six feet tall, with a deep gash cut on face, formerly a member of Ephraim Lodge of Philadelphia, is wanted in Kansas City. If located he should be held pending telegraphic communication with Albert Lipper, Secretary of Kansas City Lodge, No. 184, I. O. B. B., 3240 Harrison St., Kansas City, Missouri.

This man is wanted here in Kansas City for a serious offense and the police are looking for him. It develops that after imposing upon the generosity and friendship of the local lodge and having been helped out of a possible prison sentence of several years and also receiving financial aid which has not been repaid, he pulled off a hold-up job on a woman that he escorted in an automobile.

JACK WEINBERGER,
President.

MENORAH LODGE, CARUTHERSVILLE, MO.

At a meeting of Menorah Lodge, No. 832, held on Sunday, July 4, the officers for the ensuing term were elected.

The lodge, although comparatively in its infancy, has a membership of fifty-nine and has, during its short term of existence, distributed over $600 for charitable and philanthropic purposes.

The lodge is planning to invite speakers of nearby cities to address Jews of surrounding communities on "Jewish Work and Jewish Problems" at public meetings to be held. The first of such public meetings will take place in September. Rabbi Rothstein of Pine Bluff will be the speaker.

FORREST CITY, ARK.

The seventh annual picnic under the auspices of Barnett Lodge, No. 754, of Forrest City, Ark., was held on July 18, 1920.

The affair was largely attended and proved most enjoyable to all those who participated.

ENGLISH REPRESENTATIVES INVESTIGATE HUNGARIAN POGROM.

London (J. C. B. Service).—At the instance of the Joint Foreign Committee of organized British Jewry, the British High Commissioner in Budapest, Johnston, together with General Gordon, visited Debreczin in order to investigate the pogrom which is supposed to have taken place in that city. The investigators have now reported that Rabbi Kraus of that city handed them a letter to Chief Rabbi Hertz of England in which he denied that a pogrom had taken place in that city, although he admitted that anti-Semitic placards and demonstrations had taken place in which two Jews were killed. The Joint Foreign Committee acknowledging the report states that at this moment no Jew in Hungary who values his life dares tell the truth as to what is happening in Hungary.

MR. FORD FLIVVERS.

Henry Ford got himself into a nice tub of pickles by permitting anti-Jewish propaganda to ramp about in his weekly paper, the Dearborn Independent. The Jewish people all over America resent the series of articles, which they contend are animated by the same group, or at least by the same type of group, which is now trying in Europe to blame everything onto the Jews.

This desire to make race hatreds a convenient safety valve for the wrath of the people crops up again and again in human history. If there is profiteering and war-millionairing in Europe—why, it is the Jews who are to blame, of course. They are the profiteers. If Bolshevism arises, why, it is the Jews who are to blame, of course. They are the Bolsheviki. If there are pogroms, and Jewish people are killed, there is no doubt that it was the Jews who did the killing.

So convenient a device for carrying away the wrath of the people naturally arouses the enthusiasm of those who fear democracy and the coming of real thought. This device cannot get far in America so far as the Jews are concerned. The Jewish people are so firmly a part of the history of America, and hold such tremendously important positions in American life, that it is impossible for the pogrom spirit ever to get started here.

But there are other races in America not so immune from manifestations of the pogrom spirit. We all know what race is blamed for everything in the southern states, and—under our breath—we some of us know what race is blamed for everything on the Pacific coast. —[Evening News, San Jose, California.

ANTI-DEFAMATION LEAGUE EXTENDS WORK.

Adolf Kraus, president of the Independent Order of B'nai B'rith, has just issued a circular letter to the members, asking for contributions towards the expansion of the work of the Anti-Defamation League of the Order.

The league has been in existence for seven years, and has for its purpose the elimination of the causes of prejudice and the defamation of the Jew. Its work has been conducted along dignified lines, and it has accomplished a great deal in abolishing the caricaturing of the Jew on the stage, in motion pictures and in the press.

It is now proposed to expand the league's activities. "Anti-Semitism cannot be cured by threats and force. It can only be cured by reason and justice," said Mr. Kraus in his message to the recently held Constitution Grand Lodge convention. "Are we, or our children after us, in any danger in this country?" he asks. "I think not, but it is well to remember that public opinion is plastic."

POLISH SOCIALISTS ARE ALARMED BY ANTI-JEWISH OUTBREAKS.

Warsaw (J. C. B. Service).—Alarmed by the dangerous proportions which the anti-Jewish outbreaks in this country are assuming, the Executive of the Polish Socialist Party called a special meeting of the Party Council to consider measures for combating these excesses.

A Busy Season in District No. 4

By I. J. Ascchheim

SINCE the return of the delegates from Cleveland, the General Committee, a majority of whom attended the General Convention, granted three new charters; namely,

San Jose Lodge, No. 868, at San Jose, Calif., Modesto Lodge, No. 869, at Modesto, Calif.; Long Beach Lodge, No. 869, at Long Beach, Calif.

San Jose Lodge was instituted by President L. M. Mendelsohn on July 17 and Modesto Lodge received its charter on July 25. Long Beach is to be instituted September 29, when President Mendelsohn will pay his respects to all the lodges in Southern California.

San Jose Lodge, No. 868, begins its existence with a membership of about ninety, while Modesto has enrolled upon its roster about sixty names.

San Jose is one of our oldest communities, and, for forty years, harbored Ariel Lodge, No. 248. One by one the old pioneers were laid to rest, while their descendants branched out either in San Francisco or in Los Angeles. The result was a decided diminution in the strength of Ariel Lodge, and, with it came a general apathy. Intermittent efforts were made to resuscitate the organization, but without avail, until finally the loyal remnant was compelled to surrender the charter. A pause set in and San Jose, for about two years, as far as Jewish affairs went, was non-existent. Suddenly there came a change, as in the course of events it was bound to come. A new element began to pour into the thriving city, which is located in the center of the greatest prune industry in the United States, where an acre of land is valued by the thousands. This new community being greatly stimulated by the seething B'nai B'rith activities in the neighboring city of Oakland, became infected. A temporary organization was formed by Brother Lionel Wachs, President of Oakland Lodge, and a charter applied for.

The institution of the lodge was a gala event. The large charter list, reinforced by great numbers from San Francisco and Oakland, made up an audience of about two hundred. The initiation was conducted with precision and to the manner born, by the initiatory team of Oakland Lodge, with Brother Matt Wahrhaftig, a prominent young attorney in the chair. Following the initiation, the President of the District, Brother Mendelsohn, installed the lodge and its officers in the form prescribed by the ritual. There is absolutely no reason why the lodge should not flourish and become a pillar of the jurisdiction. It has all the natural advantages of economic prosperity, climate and an intelligent population. Some day some bright young rabbinical graduate may find a pulpit awaiting him in the old historic Shuhl. The vacancy has lasted long enough.

Modesto is similarly lucky, though of new development. A thriving city of about eighteen thousand, it is located in the center of the richest and most diversified agricultural district in the granary of California, known as the San Joaquin (San Waukeen) Valley. This is its first attempt at organizing; consequently there opens to the membership altogether a new vista. Until now the Jewish population of Modesto, as all other small communities do, displayed a sublime indifference to Jewish events and to Jewish solidarity, but that, it is hoped, will now change. They have voluntarily decided to enlist among those who watch the signs of the times, and will no longer be found wanting, when called upon, to do their share of thinking and acting, for Jewry at large. As sponsor for Modesto Lodge stands Hope Lodge, No. 126, at Stockton, California another beehive of young B'nai B'rith enthusiasts. Their initiatory team, with Brother Harold Hirsch at the head, performed the initiation in faultless style. All the cities mentioned are on the famous California highways, and it involves no more than a pleasant joy-ride, for any San Franciscan to visit their lodges. It remains to be added that on both occasions, Brother Lucius L. Solomons was the orator of the day. Sufficient therefore to infer that the candidates went home properly equipped for all future duties as B'nai B'rith.

Long Beach Lodge when instituted will be the child of Los Angeles Lodge, whose glory is concentrated in such men as Brother M. J. Finkenstein, second Vice President of the district, Brothers Louis Cole, the District Deputy; H. W. Frank, with an honorable B'nai B'rith record; S. G. Marshutz, a loyal Past President of many years standing, Marco R. Newmark, the indefatigable President of the lodge; Maurice Salzman, a man deserving of an honorable B'nai B'rith career, David S. Hamburger, the scion of a B'nai B'rith family, and the nephew of the distinguished Julius Bien, and, finally, the young and energetic Rabbi Edgar F. Magnin. All these men are of transcendant quality and high standing in the southern metropolis. By their example and influence, they have built up Los Angeles Lodge to a thousand strong.

Long Beach is one of the noted tourist resorts of Southern California and has a population of a leisure class. The lodge should engage in all sorts of altruistic work, if for no other purpose than to put in their time.

After this, there will be but very few towns left in California with Jewish population large enough to make them the focus of the General Committee.

GOLDEN JUBILEE OF JEPHTHA LODGE.

An event long to be remembered in Paterson, N. J., took place on May 18, when Jephtha Lodge, No. 143, celebrated its fiftieth anniversary with a golden jubilee celebration.

The lodge has increased its membership more than two hundred per cent within a few months. It came out in full strength to participate in the celebration and to enjoy high-class entertainment and listen to a number of prominent speakers.

The principal address was delivered by Mr. David Bortin, of Philadelphia, President of District Grand Lodge No. 3. He was followed by a number of other visiting Grand Lodge officers.

THE INSTITUTION OF OIL CITY LODGE.

Oil City Lodge, No. 865, was organized and instituted in Oil City, Pa., on Sunday afternoon, June 6, with a charter membership of fifty.

The credit for the organization of this new lodge is due to Brother Jos. S. Cohen of Butler, Pa.

The work of initiation and institution of the lodge, as well as the installation of officers, was conducted by Brothers Morris Shaffner, First Vice-President of the District, and Marcus Feuchtwanger, Past President of the District Grand Lodge.

A class of forty-three candidates was initiated as charter members of the lodge.

The new lodge has our best wishes and we look forward with confidence toward good B'nai B'rith work in that community.

DENVER, COLO.

Two public meetings were held under the auspices of Denver Lodge, No. 171, on June 27, 1920, in its regular lodge rooms.

In the morning, at 10 o'clock, a business meeting of the lodge was held, during which a large class of candidates was initiated.

In the evening, at 8 o'clock, a patriotic meeting, consisting of a Flag Day celebration, a musical program and social hour, was most successfully carried out.

The meeting was open to the public and was well attended by the members and their families.

ST. PAUL, MINN.

A B'nai B'rith picnic under the auspices of Minnesota Lodge, No. 157, of St. Paul, Minn., was held at Excelsior Villa on Sunday, August 1, 1920.

Those who made the journey by automobiles assembled at Rice Park and proceeded in a body to the picnic grounds. The Entertainment Committee arranged an excellent program of lively sports consisting of baseball games, fishing and boating.

JEWISH ORGAN APPEALS FOR CORK MAYOR.

London (J. C. B. Service).—The Jewish World, a popular weekly appearing in English, in its issue of yesterday vigorously demands the release of MacSwiney, the Irish Mayor of Cork.

Appointment of the Executive Director for District No. 2

Office of Executive Director
Independent Order B'nai B'rith
District Grand Lodge, No. 2

MR. JACOB B. KROHNGOLD of Akron, Ohio, was appointed Executive Director for District No. 2 at a meeting of the General Committee in Cleveland on July 11. His duties will be to coordinate the various activities of the district and to pay especial attention to the work of propaganda, anti-defamation and social service. Mr. Krohngold has already begunhis work and hashis office at 415 Locust St., Room 403, St. Louis, Mo.

Executive Director Planning Trip Throughout District.

As soon as the lodges throughout the District resume their activities the Executive Director is planning a trip around the district visiting each lodge in turn. Following is a tentative outline of the trip.

September 12-18: Albuquerque, N. Mex.; Las Vegas, N. Mex.

September 19-25: Trinidad, Colo.; Pueblo, Colo.

September 26-October 2: Colorado Springs, Colo.; Denver, Colo.

October 3-9: Wichita, Kas.; Topeka, Kas.

October 10-16: Leavenworth, Kas.; Kansas City, Kas.

October 17-23: Kansas City, Mo.; St. Joseph, Mo.

October 24-30: Joplin, Mo.; Springfield, Mo.

October 31-November 6: Sedalia, Mo.; Louisiana, Mo.

November 7-13: St. Louis.

November 14-20: Paducah, Ky.; Evansville, Ind.

November 21-27: Owensboro, Ky.; Terre Haute, Ind.

November 28-December 4: Lafayette, Ind.; Gary, Ind.

December 5-11: Michigan City (Chicago).

December 12-January 1: Open.

January 2-8: Ligonier, Ind.; South Bend, Ind.

January 9-15: Wabash, Ind.; Ft. Wayne, Indiana.

January 16-22: Muncie, Ind.; Indianapolis, Ind.

January 23-29: Madison, Ind.; Louisville, Ky.

January 30-February 5: Lexington, Ky.; Newport, Ky.

February 6-12: Portsmouth, Ohio; Cincinnati, Ohio.

February 13-19: Middletown, Ohio; Dayton, Ohio.

February 20-26: Lima, Ohio; Toled Ohio.

February 27-March 5: Marion, Oh Mansfield, Ohio.

March 6-12: Springfield, Ohio; Colur bus, Ohio.

March 13-19: Zanesville, Ohio; Bellai Ohio.

March 20-26: Steubenville, Ohio; Liverpool, Ohio.

March 27-April 2: Youngstown, Oh Alliance, Ohio.

April 3-9: Canton, Ohio; Akron, Oh

April 10-16: Cleveland, Ohio.

April 17-23: Lorain, Ohio; Elyria, Oh

This outline, of course, is only tentati and will have to be greatly modified to s local requirements. But it will enal each lodge to anticipate approximat the time when the Executive Director w be in the vicinity and to make its pla accordingly.

Begin Campaign for Membership No

All lodges that are planning to cond a systematic campaign for members duri the coming year should begin to make th arrangements at once. Let your memb ship committee get busy at once and co pile a list of *desirable* prospects. Consi carefully whom you will invite into t order. The wrong man is a liability, r an asset. When you have this list names completed send a copy of it to t office with the addresses and we will se a preliminary letter to your prospect wh you will then follow up with a perso solicitation. We are planning to sup lodges with membership campaign lite ture, which is now in preparation. Wh you are ready to launch your campai call upon us for aid and advice. Th our business.

Put Us on Your Mailing List.

All lodge secretaries are kindly reques to put this office on their mailing list all publications, announcements, bu tins and letters sent out to members of t lodge. This will not only enable this of to keep up with the activities of the lod but will help us to recommend the of such materials to other lodges in n of them. If you have hit upon a g "stunt" in your lodge pass it on to so that we can suggest it to others. Kin send us such bulletins and announceme as you may have on hand from the p year.

Yours for a bigger and better B B'rith.

INSTITUTION OF B'NAI B'RITH LODGE AT LORRAINE, OHIO.

On Sunday, August 22, Lorraine Lodge, No. 863, was instituted under the jurisdiction of D. G. L. No. 2. With the institution of this lodge, D. G. L. now numbers fifty-five lodges in fifty-four cities in the district.

Lou M. Frank, member General Committee D. G. L. No. 2, installed the lodge, and the degree team of Toledo Lodge, No. 183, in a most impressive manner initiated the thirty charter members of Lorraine Lodge.

Mr. J. Krohngold, Ex. Secretary of D. G. L. No. 2, gave the new members a most impressive and concise account of what the B'nai B'rith is doing. Remarks were made by Mr. Max Goldstein, Vice-President of Elyria Lodge, and by Jos. Ringold, Morris Newman and Lou M. Frank of Toledo Lodge.

A very pleasant time was had by all who attended the installation.

SAMUEL LODGE, VANCOUVER, B. C.

A banquet given by Samuel Lodge, in honor of the Grand officers of District No. 4, was held at the Vancouver Hotel. After the dinner, a mass meeting, at the West End Academy, was held, which was open to all Jewry. Grand President L. M. Mendelsohn outlined the work of the Order. Speeches were also made by Grand Orator Barnett E. Marks and Past President Abraham Jonas.

During the Canadian Jewish Relief Drive, all the members gave their financial as well as their moral support. The lodge itself donated $100 to this worthy cause.

On August 1 Samuel Lodge held its annual picnic at Bowen Island. A large gathering was present. Special attractions were given for the benefit of the children. Twenty five per cent of the net proce was donated to the local Talmud Torah.

Brother President J. B. Jaffe was elec a delegate to the Saskatoon conventi held for the purpose of bringing Je orphans from Ukrania into Canada adoption in private homes.

Our Immigration Committee, under direct auspices of this lodge, is doing w derful work. Every incoming boat fr the Orient is met by Brother J. W. H man, Chairman of this important c mittee, and aid, financially, is tende to all those in need. Brother Herma being ably assisted by Brother Max Grossman.

At the present time, a campaign is for a B. B. home. Active work for a d will commence soon after the holidays.

The officers of Samuel Lodge take opportunity of wishing all members a v happy and prosperous New Year.— Malakoff.

CELEBRATION BY READING LODGE.

On June 10, Reading Lodge, No. 7 of Reading, Pa., passed the fifth m stone and celebrated it with a banquet the Reading Country Club.

Brother Isadore Whitson, Chairman the Arrangements Committee, presided welcomed the ladies and gentlemen p ent. Addresses were made by Broth Samuels Lurio, President of the lo Arthur A. Bolin, First Vice-President the lodge, and Joseph Horbach of P adolphia, Secretary of the District Gr Lodge.

The banquet was concluded with musical program and dance.

KING HONORS LONDON RAB

In appreciation of work done by Ra Hillman of London, England, on be of Belgian refugees, the Belgian K awarded him with a medal.

What Our Lodges Are Doing

INSTITUTION OF B'NAI B'RITH LODGE AT MARION, OHIO,

Marion Lodge, No. 864, Independent Order, B'nai B'rith, was instituted at Marion, Ohio, on Sunday, July 18. Brother Lou Frank, who had been most active in the procuring of the application for the charter for this lodge, acted as the installing officer and had complete charge of the affair. Brother Frank is a member of the General Committee of District No. 2. The initiatory ceremony was most beautifully carried out by the Degree Team of Toledo, consisting of Brothers Joe Ringold, President; Samuel Messing, Vice-President; Morris Newman, Monitor; M. M. Simon, Assistant Monitor. Mr. Henry Strelitz, a life long resident of Marion, and for many years a member of Zion Lodge of Columbus, Ohio, was elected President of the new Lodge, and the following officers were elected: Vice-President, Harry Kessel; Secretary, Sol Freed; Treasurer, George G. Kleinmeier; Monitor, Abe Schoen; Asst. Monitor, Dave Ellison; Warden, Wm. Haas; Guardian, Frank Seidlow.

At the close of the formal initiation, a reception was held in the lodge room, which was attended by the Hon. Warren G. Harding, U. S. Senator from Ohio, and his wife, and by all of the membership of Marion Lodge, and many from surrounding cities. Senator Harding made it known that he would like to be apprised of the principles and purposes of the Independent Order B'nai B'rith. E. J. Schanfarber, Vice President of District No. 2, was presented to the meeting by Brother Lou Frank for the purpose of offering this explanation to the Senator and the newly elected members. In his remarks, Brother Schanfarber dwelt upon the early history of the Order, described the transition from the period of benefits for the members to the philanthropic and benevolent Order of today. He dwelt upon the lessons of patriotism taught by the Ritual and described in detail the various social service works carried on and finally, upon the development of the Anti-Defamation League, referring especially to the recent articles published in The Dearborn Independent.

Brother Fred Lazarus of Columbus, Ohio, then responded with a few well chosen remarks with reference to the Jewish Orphans' Home at Cleveland.

Although Senator Harding had been pledged not to make any public address until after his formal notification, which was to take place on July 22, he did respond to the call of the Acting President and in a most impressive manner endorsed the work of the Order and expressed his warm friendship for the members of the new lodge and his desire to cooperate with the Order in every way possible. He especially dwelt upon the Anti-Defamation feature. He said: "There should be no reason for an Anti-Defamation League in the United States of America, the first great republic in the world." In most forcible language he condemned those who attempted by word or deed to create a spirit of race hatred. He said that he wished there were more lodges like the B'nai B'rith in America and that all people would live and practice the principles and purposes of this Order, as enunciated there. The remarks and the attitude of the Senator rang true and carried with them the conviction of sincerity.

The meeting marked the beginning of a new epoch in the history of Marion Jewry, and was a great day in the history of the Order.

PROGRESSIVE LODGE, NEW YORK CITY.

A regular meeting of Progressive Lodge, No. 841, of New York City was held on July 13, 1920, at which the newly elected officers were installed by representatives of the Grand Lodge.

In place of the usual banquet celebration, the lodge resolved to commemorate the first anniversary of its institution by a visit to the B'nai B'rith Home for the Aged at Yonkers.

SAN FRANCISCO, CALIFORNIA.

The dance given by the Committee of Fifty, representing the San Francisco lodges for the benefit of a gymnasium was a success, and as far as the financial end is concerned, will help materially to relieve the indebtedness on the gymnasium.

Under the auspices of the Welfare Committee, an entertainment and dance was given at the B'nai B'rith building on July 28.

At the meeting of Golden Gate Lodge, held on June 16, Grand President Brother Henry Neuberg gave an interesting talk to the lodge, containing a synopsis of the proceedings of the convention of the Order held in Cleveland.

Golden Gate Lodge recently held its golden jubilee anniversary and celebrated the same with a banquet. It can be stated without fear of contradiction that the entire affair was a success in every way. An extended address was made by District Deputy Brother Stein.

An interesting feature of the banquet was remarks by veterans of the lodge.

ASHLAND, WIS.

Moses Atlass Lodge of Ashland, Wisconsin, held a well-attended meeting on Sunday, August 29, 1920.

During the afternoon a meeting of the lodge was held, at which a class of twenty-three candidates was initiated. A propaganda campaign resulted in the securing of a class of candidates numbering more than fifty, but owing to the inclement weather, a large number of the candidates who promised to be present for initiation and who reside in distant towns and villages were not able to motor down to Ashland for the initiation.

Brother H. D. Frankel of St. Paul, Past President of District Grand Lodge, No. 6, was the guest of honor and represented the Grand Lodge on this occasion, and addressed the members of the lodge on "The Work of the Order."

In the evening a banquet was held under the auspices of the lodge at which more than one hundred and seventy-five members and their ladies were present, although preparations were made for more than two hundred fifty.

Brother Joseph Cohen, Secretary of the lodge, acted as toastmaster and Mrs. Jos. I. Levy was Chairman of the Auxiliary Entertainment Committee. Brother Frankel addressed the gathering at the banquet on the work of the Anti-Defamation League.

Moses Atlass Lodge is but a recently instituted lodge of the Order. Its record so far has been most excellent and it is endeavoring to become one of the better lodges of the district.

ST. PAUL, MINN.

Minnesota Lodge, No. 157, went on a machine picnic Sunday, August 1. About fifty automobiles filled with members of the B'nai B'rith and their families left Rice Park about 10 o'clock, driving by way of Summit Avenue and the Riverside Drive to Excelsior Villa, Lake Minnetonka, where they were joined by many more members of the lodge. Quite a number of machines loaded with B'nai B'rith members from Minneapolis came out in the afternoon.

An interesting program of races was held and an indoor baseball game between the blue and red membership armies kept the crowd very enthusiastic. Prizes were awarded for all sporting events. Everyone had a very enjoyable time. The trip home was taken by way of Superior Boulevard.

SPRINGFIELD, ILL.

Emes Lodge, No. 67, had a rousing meeting on the evening of August 18, 1920. The Campaign Committee was appointed to arrange for a drive throughout the entire city's Jewish population for the purpose of increasing not only the membership of the lodge, but also to secure contributions for the Anti-Defamation League.

LOUISVILLE, KENTUCKY.

An open meeting under the auspices of Louisville Lodge, No. 14, was held in Louisville, Kentucky, on June 23, 1920, before a large number of representative Jews, when the aims and ideals of the Order were explained.

Governor Edwin P. Morrow was the guest of honor, and other distinguished visitors were: E. J. Schanfarber of Columbus, Ohio, First Vice-President of the District Grand Lodge, and Dr. Jos. Kornfeld, Past President of the District Grand Lodge.

After being presented by President Joseph Lazarus, Mr. Schanfarber expressed greetings from other lodges of the district. Speaking on "The Work of the Order," he emphasized the fact that it stood for the uplifting of humanity, and for philanthropy in its broadest sense.

He spoke of the work done in penal institutions, of visits to the Jewish inmates, and of religious services conducted for their welfare.

Dr. Kornfeld delivered a stirring address on the Order's accomplishments and emphasized the fact that the Order has ceased to be a secret organization, and, therefore, there cannot be any reason that a Jew can give for refusing to affiliate with the Order.

When Gov. Morrow was introduced, he received an ovation. His delivery was very earnest and eloquent, and he left his hearers with a very pleasing impression. He said in part: "I have known a great deal of this Order. I had never understood its purposes so fully until tonight, as explained by your Vice President. You, 'Sons of the Covenant'," he said, "belong to the only real nobility of the earth.

"I am glad to talk to the 'Sons of the Covenant' because I feel that I am talking to my friends. Some of the truest and closest associations of my life have been with Jews. I know of your hospitals. I know of your institutions, and it is a great thing that a great people should have such an organization. I welcome the 'Sons of the Covenant' as an asset to Kentucky; I count you as a part of the Commonwealth."

Vocal selections by Miss Ethel Reimer, accompanied by Mr. Louis M. Zoeller, and refreshments after the meeting, made up an interesting and enjoyable evening.

Preceding the public meeting, a regular meeting of the lodge was held at which a class of thirteen candidates was initiated.

INSTITUTION OF B'NAI B'RITH LODGE AT ASHLAND, WIS.

June 20, 1920, was the biggest day our co-religionists ever had in the city of Ashland, Wisconsin, as it marked the institution of Moses Atlass Lodge, No. 862, of the Independent Order of B'nai B'rith.

Brothers Gustavus Loevinger of St. Paul and Charles D. Oreckovsky of Duluth, represented the District Grand Lodge at the institution ceremonies.

Thirty-seven charter members were initiated and two members affiliated by card. After the lodge was instituted, a public installation of the officers was held, a banquet was served, and a literary and musical program carried out. More than 125 people participated and paid close attention to the addresses delivered by the visiting Grand Lodge officers on "The Work of the Order—Its Aims and Purposes."

Much credit for the institution of this lodge is particularly due to Brother Jos. I. Levy. The lodge was named "Moses Atlass" in memory of the deceased father of Mrs. Jos. I. Levy, well known as a great and noble-hearted Jew.

SPOKANE, WASHINGTON.

Abr. Geiger Lodge, No. 423, and Ida Bloom Strauss Ladies' Auxiliary held their annual banquet at Liberty hall on Sunday, June 27, 1920. The program consisted of a ball game between married and single men, running races and events for young and old. Prizes were delivered to successful contestants.

MENORAH LODGE, STEVENS POINT, WIS.

Menorah Lodge, No. 769, of Stevens Point, Wis., held its annual B'nai B'rith Day celebration on July 5, 1920. Brother Dr. Martin M. Ritter, Past President of David-Fish Lodge, Chicago, attended the meeting as representative of the District Grand Lodge.

The meeting of the lodge was held in the afternoon at which Brother Dr. Ritter delivered an address on "The Work of the Order," and subsequently he had conferences with the members of the lodge with a view of improving the condition of the lodge. He also held conferences with several ladies of the community with the result that a ladies' auxiliary was formed, also an association of women was called into life to take up the subject of teaching the Jewish children Jewish history and to conduct a Sabbath-school. Brother Dr. Ritter further arranged Friday evening services to be held regularly and was authorized to secure a suitable person to officiate.

MAHONING LODGE, YOUNGSTOWN, OHIO.

The first meeting of the season of Mahoning Lodge, No. 339, was held on September 5. Gratifying reports were made of the membership campaign in progress. A program was outlined by the entertainment committee for a series of entertainments and dances to be held during the winter season, to which affairs all the neighboring lodges are to be invited. The members of the lodge are striving to make this the banner year so that the time will not be distant when the lodge may inaugurate active steps in the matter of erecting a building to be known as The B'nai B'rith Home.

B'NAI B'RITH ORPHANAGE, ERIE, PA.

The eighth annual meeting of the governors of the B'nai B'rith orphanage of district No. 3, in Erie, was held in Trenton, N. J., on July 25.

Election of officers was held, resulting in the re-election of most of the officers. The recommendation of the superintendent for a vocational school to be instituted at the home was approved, subject to the result of the building fund campaign.

In compliance with the wishes of a number of cities in the district, requesting postponement of the fund campaign, it was decided that the campaign be held in the early part of October or immediately after the high holidays.

PISGAH LODGE, DETROIT, MICH.

Pisgah Lodge, No. 34, of Detroit, Michigan, under the auspices of the Recreation Commission gave an outing on Wednesday, August 25, for the children of the Bishop school playground. More than 500 boys and girls of Detroit's East Side met at the playground in the morning where they were taken to Belle Isle in trucks and motor cars for an all day outing. A series of contests, dances and games were arranged and prizes donated by members were awarded.

Pisgah Lodge adopted a resolution, authorizing the Intellectual Advancement Committee of the lodge to assist in the matter of bringing to Detroit during the coming winter season a number of famous musical stars. The lodge resolved to act as sponsor for the concert course, feeling encouraged in this step by the fact that the lecture course held during the past year by the lodge proved successful.

The course will be known as The B'nai B'rith Concert Course, and will be given in the Orchestra hall. This move is generally recognized as an important step taken by the lodge.

Among the artists who are expected to appear will be: Leo Ornstein, Eddy Brown, Mary Kent, Oscar Seagle, Hans Hess, Rosa Raisa. In all there are to be seven concerts, the dates for which are to be arranged later.

INSTITUTION OF B'NAI B'RITH LODGE AT SAN JOSE, CAL.

A new link has been added to the fraternal chain by the institution of a new lodge in San Jose, Cal., on June 26. The lodge was formerly organized by President Lionel Wachs and other officers of Oakland Lodge, who, on May 22, journeyed to San Jose to aid in this work.

After the institution ceremonies, a banquet and dance were held which were attended by the entire Jewish citizenry of San Jose.

The principal address at the celebration was given by Brother M. Wahrhaftig of Oakland Lodge, who spoke on "Judaism in Action."

CLEVELAND LODGE, CLEVELAND, OHIO.

Complete report of the various teams was made at the meeting of the committee having charge of the propaganda campaign held on August 19. Dinner was served in the evening, which was followed by an open meeting, and an interesting program was arranged.

With the available funds from the increased membership, the lodge plans to build a gymnasium, swimming pool, etc., thereby making the B'nai B'rith Home and Club Building at 71st and Euclid Avenue a clubhouse in every respect.

CURRENT EVENTS.

(Continued from page 5.)

This truism uttered by King Solomon is probably found in the proverbs of every nation, and the Poles who hardly had gained their independence when they set out on an expedition of conquest are finding it out to their sorrow. A weekly edition of the Berlin Tageblatt (July 14) published an article by the well-known Jewish publicist and communal worker, Paul Nathan, who said among others that there can be no doubt about the complete and final collapse of the new Polish state. This having been proven, the reviewer may use it as a test for the correctness of other reports. One thing is absolutely certain, the Jews feel that Poland is hell. Rabbi Gelles of Lissa, in the former Prussian part of Poland, said in a published statement that the congregations in this section are dying out. Everybody who can is running away to seek a home in Germany. The congregation of Rawicz which some years ago had over 400 members is reduced to some 30. The Jewish school was recently closed. From Russian Poland everybody who has the remotest chance of coming to America is trying to get a passport. Thousands are besieging the American legation in Warsaw every day.

The attitude of the government is clearly defined in the action, or rather inaction in the case of the wholesale murder of Pinsk. This fact has been often referred to and is coming to light again in Sir Stuart Samuel's report. Major Luczinski who ordered the wholesale murder of thirty-five innocent, unarmed people has not been punished to this day, though evidently under pressure of the publication of Samuel's report the Polish parliament finally, after more than a year's delay, received the report of a commission which declared that this murder was not justified. The hypocrisy of this action becomes evident through it by individual facts. A Jewish member of the parliament found secret circulars of the government giving directions for discrimination against the Jews, and the sentiment of the officials is sufficiently illustrated by the single fact that bundles of letters are thrown into the public garbage cans instead of being delivered to the Jews to whom they are addressed.

The Poles would have to be different from all other nations under such circumstances, would they not ascribe their complete rout to Jewish influence. Naturally this sentiment finds its expression in the arrest of Jewish journalists, in the suspension of Zionist societies and in the suppression of Jewish newspapers. Quite lately the government saw the futility of such procedure, which could merely impress the ignorant and fanatic masses, and began to deal with the Jews. The Jewish members of parliament were called into consultation and they declared their willingness to cooperate with the government, provided the anti-Jewish agitation in the press and in the government offices would cease. As a proof of good will the government appointed Professor Simon Asknazy of Warsaw as delegate to the League of Nations, and the Jews came out everywhere with appeals for subscription to bonds and for volunteers, but so far as we know the situation has not improved, and an attack on a Jewish peddler by Poles in Chicago may be taken as a fair specimen of how the bravery of the Polish nation expresses itself.

Miscellaneous.

The International Jewish Relief Conference, held in Carlsbad August 5-13, naturally heard many complaints about the work of the Joint Distribution Committee which some speakers found to lack constructive ability while others defended it as doing the best that could have been done under the distressing circumstances. Of prominent achievements the appointment of the famous painter Max Liebermann as president of the Art Academy of Berlin is an event worth recording in view of the fact that Liebermann, as his two brothers, now dead, both of whom were scientists of the first rank, come from a wealthy family of manufacturers, thus showing the participation of the Jews in all national activities, material as well as spiritual.

The anti-Semitic career of a priest in a country resort near Vienna, after having accepted a donation for two church bells from the daughter of the late Baron Albert Rothschild and her sister-in-law, Baroness Springer, and having named the bells for the donors, is also an interesting story showing the misapplied generosity of Jewish high finance calculated to placate their enemies.

The death of Shalom Baer Schneierson, the descendant of a long line of miracle-working rabbis, occurring at this time is full of significant recollections. He died in exile, having fled from his home in the Ukraine a few years ago, just as his great-great-grandfather Shneor Zalman died in 1812, fleeing before Napoleon's army. The prayer of the elder rabbi is supposed to have decided Napoleon's downfall because he was afraid that political liberty would make the Jews infidels and he would rather have them live under the Czar's knout and be "good Jews," than be free and lose their Judaism. It is not known how Shalom Baer prayed before Bolshevik victory.

From Vienna comes the report that the prominent historian Heinrich R. Friedjung died, July 13, at the age of 69. He was a representative of the old idea of Austrian liberalism under German leadership. In the same city Adam Politzer, one of the world's greatest specialists in otology died, August 12, at the age of 85. Numerous American physicians were his disciples.

A note of special interest may close this review. The daughter of President Masaryk was married (July 3) to Leon Bondy, the son of Gottlieb Bondy, one of the first Jews to take part in Czech politics and the editor of an important historical work on the Jews of Bohemia. The Vienna paper which reports the fact abstained from saying how the marriage was performed. President Masaryk is a liberal in matters of religion, but officially a Protestant, while Bondy is a Jew.

REPORT OF THE INAUGURATION.

(Continued from page 2.)

for the support of widows and orphans. This sum was contributed by twenty-six brothers. Brother Heller, of the Berthold Auerbach Lodge, added as a personal testimony of his good wishes, the sum of one thousand marks. Brother Timendorfer added an equal amount to which, afterwards, Brothers Wilhelm Schlesinger and Julius David also added one thousand marks each. Vice-President Kuznitzki closed the address with a word of thanks in the name of the District Grand Lodge. The lodge was closed by Ex-President Brother Dr. Merzbach of Magdeburg, and Brothers Davidson and Friedman, cantors of Berlin Congregation, added to the solemnity of the occasion by instrumental and vocal music.

THE POGROMS IN POLAND.

(Continued from page 11.)

that in the proletariat of Eastern Europe only the Jews are able to read and write, and so Bolshevism at times appears to be almost purely a Jewish movement. He estimates that not more than two hundred or three hundred Jews have been been unjustly killed in the pogroms. The worst offenders are soldiers, "peasants in uniform," and the army is anti-Semitic. "Some very grave—but quite rare—failures of justice (what, in effect, were unpunished murder or attempted murder) were brought to the notice of the Commission. Most reverend orthodox Rabbis," says Captain Wright, "travel under the seat in the trains."

Speaking of the Pinsk murders, Captain Wright thinks that Major C. would have been acquitted by a court as being within his strict rights. Jewish ladies who were arrested were stripped and flogged, and then made to pass naked down a passage full of Polish soldiers. Captain Wright asserts that in Lida a Polish soldier was murdered by a Jew "with those horrible mutilations practiced by Jewish Chassidim murderers." Sir Stuart Samuel refers to this murder, and mentions that a priest declared that the murderer was not a Jew. Captain Wright believes that the situation of the Polish Jews in future will hardly be happier. He maintains that the great mass of the poor Jews are Chassidim, "unfit for the modern economic world, not in consequence of any fault of their own, but in consequence of a long historical past." He compares them with the negroes of the United States. The sole recommendation he makes is that the Jewish community in Great Britain be "invited to study this side of the subject."

Sir H. Rumbold's Comments.

In an introductory letter to the report, Sir Horace Rumbold, the British representative in Warsaw, ascribes the events to the absence of authority after the German occupation and to the lack of discipline in the Polish army. Sir Horace disagrees with Sir Stuart's views on the Jewish part in business, and states that the cooperatives are exclusively Polish. The cotton industry in Lodz, he also says, owes its development more to the Polish industrial community of German extraction than to the Jews. He agrees that the boycotting of Jews should be prohibited by legislation or proclamation, but "it is beyond the power of any Government to force its subjects to deal with persons with whom they do not wish to deal." He comments on the recommendations in detail. No. 1 is justifiable and should prove workable; 2 to 6 "are certainly very appropriate"; 9 "is to be strongly supported"; as to 11, a national loan bank exists, and there is no differentiation between the Poles and the Jews. The latter could start their own banks. As to 12, Sir Horace thinks it is a matter for the League of Nations and not the British Government, since the work of the Yiddish-speaking member of the staff would consist mainly in seeing that Article 93 is applied.

Sir Horace adds that in the Ukraine the massacres of Jews can find "no parallel except in the massacres of Armenians in the Turkish Empire. . . . Towns of many thousand inhabitants almost wholly Jewish have apparently been wiped out." Similar events have taken place all over Southern Russia, and in Hungary and Czecho-Slovakia. Sir Horace concludes: "It is giving the Jews very little real assistance to single out, as is sometimes done, for reprobation and protest, the country where they have perhaps suffered least."

The report is one of the most important official documents dealing with the Jews that has been issued in modern times.

OAKLAND, CAL.

Under the auspices of Oakland Lodge, No. 252, of Oakland, Cal., Friday luncheons were given weekly until the vacation season. During their progress the lodge was awarded the opportunity to listen to speakers of note.

On May 21, Mr. Peter J. Crosby, one of Oakland's most prominent attorneys, addressed the lodge in an eloquent and forceful manner.

On June 4, Mr. R. J. Mille, Secretary of the Commission of Immigration in the State of California, spoke to the lodge on "The Work of the Commission," especially its work in Americanizing and aiding the alien.

On June 11, Mr. Earl W. Hodges, Pacific Coast Director of the American Jewish Relief Committee, addressed the members of the lodge, explaining the needs and problems of our coreligionists in the stricken countries of Europe.

Judge George Samuels, for many years a member of Oakland Lodge and Past President of the District Grand Lodge, is candidate for Judge of the Supreme Court. Judge Samuels has served as public official for almost a quarter of a century and has filled the office with honor and distinction.

On June 24, Oakland Lodge and its members and friends were invited to a dance given by the new lodge at San Jose More than 150 journeyed from Oakland and enjoyed a delightful time. This affair is but a forerunner of many pleasant gatherings that will be held between the two sister lodges.

On Tuesday evening, June 15, a group of members of the new San Jose Lodge were entertained by Oakland Lodge. The subject of the meeting, which was presented by Brother Sidney J. Silverstein, was "The Soldier and His Bonus." All present joined in the discussion.

EZEKIEL LODGE, NEWARK, N. J.

A regular meeting of Ezekiel Lodge, No. 90, of Newark, N. J., was held on July 19 and it was well attended.

An address was delivered by Dr. Thormor. He advised the members of the lodge to work for harmony and brotherhood.

Under the auspices of the Entertainment Committee, with Brother Milton Greenebaum as Chairman, the lodge is planning a great outdoor picnic.

Mr. Simon D. Goodman, prominent in B'nai B'rith circles of Fairmount, W. Va., was elected President of the Community Civic Council of Fairmount.

The object of this organization is to coordinate the affairs of civic organizations and agencies in the city interested in the promotion of community welfare.

Honorable Irving Lehman, Supreme Court Justice from New York, has been elected member at large of the Executive Committee of the Independent Order of B'nai B'rith.

REGINA, CANADA.

On June 6, 1920 Louis D. Brandeis Lodge, No. 833, of Regina, Canada, held an intellectual and social meeting. The guest of honor was the Chief Justice of the Province of Saskatchewan, Honorable G. H. Haultain, who addressed the lodge, taking for his subject, "The Laws of the Country". His address, which was very much appreciated, was followed by a general discussion.

On July 1, 1920, Louis D. Brandeis Lodge held its first annual picnic, the day being a Dominion holiday. The lodge acted as sponsor and host for the entire Jewish population of Regina, who attended in large numbers the outing at Quappelle. Over three hundred people were in attendance. Everyone present had an enjoyable day. During the afternoon, a program of sports, consisting of racing, and baseball games, was carried out.

On June 28, 1920, the lodge held a special meeting, at which the officers elected for the ensuing term were installed. The meeting was open to the public and was well attended.

TOLEDO, OHIO.

On Wednesday, July 21, Toledo Lodge joined with Pisgah Lodge of Detroit in the annual outing which was held at Sugar Island.

The event was largely attended by members of both lodges and their families. The ball game was won by the Toledo Lodge team, with a very liberal margin of runs. A silver cup has been bought jointly by the two lodges, and will become the permanent property of the lodge winning the annual game, three successive years.

Field days sports, including fat and thin men's races, women's and children's races, tug-of-war, etc., were enjoyed by the picnickers.

The degree team of Toledo Lodge assisted in the installation of new lodges at Marion and at Lorain, Ohio, during the month of July. Lou M. Frank and other members of Toledo Lodge were instrumental in the formation of these lodges.

PROGRESSIVE LODGE, NEW YORK.

The first anniversary celebration of Progressive Lodge, No. 841, of New York City was observed in the form of a visit to the Home for the Aged and Infirm at Yonkers, N. Y., on Sunday, August 1, 1920.

Supper was served at the Home and the inmates were the guests of the lodge. Prominent speakers addressed the gathering on this occasion.

Preceding the journey to Yonkers, a short session of the lodge was held, at which a class of candidates was initiated.

THE B'NAI B'RITH.

It is our good fortune to witness the multitude of affairs which take place in the association's auditorium during the course of the year. Perhaps no hall in the city is the scene of such a variety of lectures, meetings, entertainments, plays and other functions as is our auditorium. Just recently Governor Morrow addressed an open meeting of the B'nai B'rith, which was attended by a fair-sized crowd. An account of this meeting is given elsewhere in this issue. It is not our purpose here to deal with the splendid oratorical effort on the part of the Governor nor with the stirring speeches made by District Vice President E. J. Schanfarbe or Rabbi Kornfeld, both of Columbu but to speak of the B'nai B'rith itself. The Chronicler, as the spokesman of the Y. M. H. A., is always glad of the opportunity to commend worthy Jewish movements. There has been, unfortunately, a lack of interest in the work of the local B'nai B'rith during the past few years. Strenuous efforts on the part of the present officers and the infusion of new blood will, however, gradually dispel this laxity. Plans for the future will leave no doubt as to the necessity and value of a live B'nai B'rith organization in Louisville, as well as in every Jewish community.

The Y. M. H. A. is eager for the B'nai B'rith to come to the front, and wherever cooperation can be extended, we are sure that the association will not be lacking in effort.—[The Chronicler, Louisville.

ZIONIST LEADER DEAD.

Warsaw dispatches report the death of the noted Jewish scholar and Zionist leader, Dr. Tobias Hindes, at the age of 68. At the funeral many thousands of Jews turned out to pay him their last respect.

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B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

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ol. XIII OCTOBER, 1920 No. 2

An Exposure

The hoax which is being foisted upon the American public by Henry Ford in his weekly newspaper entitled "The Dearborn Independent" and in the pamphlet which he is distributing entitled "The World's Foremost Problem."

(A pamphlet published by the Anti-Defamation League, 1228 Tribune Bldg., Chicago, Ill.)

IN a recently published book entitled "Talks with T. R.", John J. Leary, Jr., gives Theodore Roosevelt's opinion of Henry Ford as follows:

"Ford" said President Roosevelt, "is a pretty good man for making cheap automobiles. He makes a good car for the money and in his sphere has done a very good work. But he won't stick to his sphere. He would instruct Cosmos.

"It would not be so bad if he knew anything about the matters outside of automobiles that he attempts to manage and direct. He does not seem to have the faintest idea of such matters. He knows nothing of world politics yet he sets himself up, with the aid of an army of press agents as the man who must teach everybody. He has no conception of what we mean by Americanism and has an extreme idea of the importance and power of his money. He is ignorant, yet because he has been so successful in motors, many, many persons, hardly as ignorant as himself, think him wise in all things, and allow him to influence their views.

"Henry, like Barnum, has been a great advertiser. I do not say his peace ship was an advertising dodge—I will give him credit for being sincere there, but I won't say that he has not been given credit for a lot of philanthropy that was merely good business. Other of his schemes given much publicity are imaginings that in others would attract no attention."

Mr. Ford's actions during the past six months confirm Colonel Roosevelt's estimate of the man. The same stupid pertinacity which he exhibited in his anti-preparedness and anti-war propaganda he now displays in his audacious endeavor to lead the American public into the preposterous belief that the Jew is a menace to our country and to civilization in general.

Do Jews Control the Presidents?

Henry Ford is the publisher and owner of the Dearborn Independent, a weekly newspaper. For the past five months, each issue has contained a lengthy article attempting to show the presence of a Jewish problem in this country—a "foremost problem" so the articles contend. Never has any propaganda conducted in this country been more vicious, more insidious, more hypocritical. The writer while protesting that he is not preaching anti-Semitism, crams his articles full with criminal charges against the Jewish people. Mr. Ford, whom President Roosevelt described as one who "has no conception of what we mean by Americanism" has become so fanatical in his search for new slanders and libels of three million, patriotic, law-abiding citizens of America, that to make a point he is willing to besmirch the most honored names in American history. If by defaming Washington, Lincoln, Grant, Roosevelt, Taft, and all our other ex-Presidents he can add still another charge against the Jew, he is quite willing to do so. In his article in the Dearborn Independent dated September 18, 1920, entitled "*Does this Explain Jewish Political Power*", Mr. Ford expresses his opinion of the moral character of our Presidents as follows:

"Men with a 'past' are specially favored (by the Jews) for the presidential office. Men with a 'past' have become presidents in various countries including the United States. There is no doubt of that. In some instances, the particular scandal that constitutes the past has been publicly known; in other cases it has been hushed up and lost in a maze of rumor. * * * In American affairs, at least, the woman-note is predominant. In our higher offices that has more frequently occurred than any other, oftener than the money-note. The whole subject is extremely distasteful but truth has its surgical duties to perform and this is one of them. It may be safely assumed that the custody of the secret is almost entirely with that race (the Jews)."

The charge is broad enough to include all our Presidents. Which of the nation's Presidents has Mr. Ford in mind? He dares not mention the name of one. A more cowardly lie has never been uttered. What would President Roosevelt have said had he read Mr. Ford's opinion of America's chief executives! On behalf of the hundred and five million American citizens who revere the names of those who have been raised to the highest office within the gift of the American people, we call upon Mr. Ford to name those presidents or presidential candidates whom he states had a "past". Everybody knows that Mr. Ford has absolutely no foundation whatsoever for his charges against those honorable men. They will therefore know what credence to give to the charges which he brings in the same article against Jewish citizens.

International Anti-Semitism.

It is the purpose of this series of articles to refute the libelous charges which Mr. Ford has brought against various sections of the American public. His publications would not merit serious consideration were it not, as Colonel Roosevelt says, that "Many, many persons, hardly as ignorant as Ford think him wise in all things and allow him to influence their views". His wealth permits him to address audiences of millions. His propaganda is sent to the owners of Ford cars throughout the country and his agents, in every city, town and hamlet are requested, we are informed, to secure subscriptions locally for his magazine. A request to them from Mr. Ford is equivalent to an order. The Anti-Defamation League can only hope to offset the injury which he is causing by attempting to reach the same public and to expose to the same public the irresponsible recklessness of the libels the ignorance and gullibility of the man who is perpetrating them and the powers that pull the strings which make Mr. Ford dance to their music. These are the purposes of the present article and those which are to follow.

Anglo-Saxon jurisprudence has evolved two effective means for the legal protection of one unjustly accused of crime. The accused may disprove the testimony offered or he may deprive it of any weight by impeaching the witness offering the evidence.

Even if the witness in the present instance did not impeach himself, Colonel Roosevelt's estimate of him would suffice. But before we have completed this series, the reader will understand better the motives and reasons for the vicious attacks against Jews of the United States, and for similar attacks now being launched systematically throughout the world. These are leading our investigators into strange and devious byways. Facts are being sought in Amerongen and Detroit, Hamburg and Warsaw, London, Magdeburg and San Diego. The League is now conducting an investigation to ascertain why the United States is being flooded with anti-Semitic broad-sheets, pamphlets and books sent from organized propaganda bureaus located in London and other European cities; it is attempting to ascertain what connection there may be between the anonymous distributor of a mass of incendiary literature printed in the United States and the Dearborn Publishing Company—Ford's printing press; it expects to be able to tell who touches the lever which causes the printing presses of Hamburg and Magdeburg to belch forth anti-Semitic handbills by the million in unison with the rotary presses in the Dearborn plant. But all these are questions bearing upon the witness and not upon the evidence he presents.

The main purpose of this article is to expose the systematic effort being made by Anti-Semites in Europe and in the U. S. to arouse public opinion against the Jew and to bring about their social, political and economic ostracism; and to expose the falsity of the testimony they are offering to accomplish these base purposes. No court in the world would accept their testimony. All is based on hearsay, opinion, conjecture, insinuation. The defamers know that the laws of the United States provide no legal recourse where character assassination of a group or class is perpetrated, and they are aware they may proceed to slander and defame the Jewish citizens of this country to their heart's content so long as they do not specifically libel any individual or business. Therefore they set no limit to the recklessness of their charges.

As proof of the contention made in Mr. Ford's paper that the Jew constitutes a world menace, a document has been "discovered" entitled "The Protocols of the Learned Elders of Zion". (The word "Protocol" as here used means simply a record.) No explanation is offered of the authenticity of the document other than to state that "it was incorporated in a Russian book published by a Professor Nilus who attempted to interpret the Protocols by events then going forward in Russia", and that "It was recently published in England under auspices that challenge attention for it". Let us now examine the "auspices" under which it was published in England, and determine the precise manner in which these auspices "challenge attention". This question Mr. Ford does not and can not discuss. He attempts to evade the issue by stating: "the point of interest for this and other countries is not that a criminal or a madman conceived such a program, but that when conceived, this program found means of getting itself fulfilled in its most important particulars. The document is comparatively unimportant, the conditions to which it calls attention are of a very high degree of importance." The real issue is not thus easily evaded.

A Double Forgery.

Why has Mr. Ford had his own translation made from the original Russian forgery and why has he omitted from his translation whole pages which by their extravagance brand "The Protocols" as the ravings of a Hebromaniac? Why has he omitted entirely the following choice paragraph tracing the progress of the "Jewish Conspiracy" which Professor Nilus states was hatched twenty-four centuries ago and which Ford now states "has been fulfilled in its most important particulars?" The paragraph which even Mr. Ford realized would discredit by its fantasy the other products of Nilus' distorted imagination reads as follows:

"The first stage of the conspiracy was in Europe in 429 B. C. in Greece, where, in the time of Pericles, the 'serpent' first started eating into the power of that country. The second stage was in Rome in the time of Augustus about *69 B. C.* The third in Madrid in the time of Charles V in 1552. The fourth in Paris *about 1700* in the time of Louis XVI. The fifth in London from 1814 onwards (after the downfall of Napoleon). The sixth in Berlin 1871 after the Franco-Prussian War."

Many portions of the original Russian forgery which brand it as a hoax are omitted from the London edition and the "auspices which challenge attention" can be credited with ingenuousness only when they failed to bluepencil the paragraph above quoted and permitted it to appear in a book which they are attempting to foist upon the public as convincing proof of a Jewish Conspiracy to control the world. Their other tamperings with the original Russian forgery do not permit them to be credited with honesty in allowing that paragraph to stand. It is probable Mr. Ford, although he is confessedly ignorant of history and dynasties, was advised by his "experts" that Louis XVI did not reign in Paris "*about 1700*" and that Augustus was not born until *63 B. C.* The paragraph itself irrespective of the historical inaccuracies which it contains is so powerful a *reductio ad absurdum* of the entire document that Mr. Ford's "literary expert" bluepenciled it entirely from his translation. Many other instances of paragraphs and whole sections omitted and of others purposely altered could be quoted. Space will not permit us to cite more than one or two other instances where this has been done both in the London edition and in Mr. Ford's edition of the Protocols. The translator has omitted various passages which lay the blame for the French Revolution at the doors of Judaism. He has also omitted those sections in which Nilus alludes to the activities of the Popes of the Roman Catholic church in preparing the way for the coming of the anti-Christ and the contest between the Popes and the leaders of Judaism for supremacy on the ruins of spiritual Christianity. Another passage omitted is that in which Nilus explains that in the Middle Ages the Templars were the instrument employed by the Jewish Sanhedrin (The High Court of Ancient Jewry). He relates that after their destruction by Philip Le Bel, king of France, a new directing center was created by a new Sanhedrin in Scotland, (a reference probably to the Masonic Scottish Rite). We also fail to find the following passages in any of the English translations:

"The root of evil was transported from France to Scotland, and there, under a new name, an alliance was made with united England, for whose benefit the veil covering the secrets (of the Sanhedrin) was raised, and mortal war was declared against the Papacy. These activities continue until the present date, England receiving help in her intrigues all over the world from the capital and the genius of which the Sanhedrin has a super-abundant quantity.

"Why is it that the English State was chosen as a mainstay for Zion? The Sanhedrin does not answer. We are inclined (says Nilus) to think that the explanation is to be found in the insularity of this powerful State, and possibly in the racial relationship between the English and the Jews. It is known that a whole scientific theory exists which proves that the English are one of the ten lost tribes of Israel. But the Sanhedrin ruthlessly directs contemporary science to suit its own ends, inventing the most convenient theories. There are certain very delicate signs in the air that a new theory is already in the making according to which the honor of being related to God's chosen people is to be ceded by the Sanhedrin to America and Japan. Avis a l'Angleterre."

It can be easily understood why these paragraphs were omitted from the London edition. However, a totally different reason explains their absence from Mr. Ford's edition, for he has never been especially friendly to England. Other passages omitted are those in which Nilus insists on the help which England "the faithful ally of Judaism has contributed to the destruction and transformation of every country of Europe", and states that "Orthodox Russia and autocracy are the last surviving defence against the ultimate triumph of the anti-Christ". These are illustrations of the childish twaddle which the American and English translators of the Russian forgery have designedly omitted from the double forgery which they are attempting to foist upon the American public as a bona-fide manuscript.

From Anti-Masonry to Anti-Semitism.

Dr. F. Haber G. Wright, Librarian of the London Library, who is recognized throughout the world as an authority on Russian literature, in an article in the London "Nation" tells us that Nilus is a very common type of Russian mystic and fanatic for whom the spiritual life transcends every other and to whom miracles and visions are of daily occurence. Dr. Wright tells us that Nilus' book, the last chapter of which has been translated under the title "The Protocols", (the balance of the book is totally ignored by Mr. Ford and the other anti-Semitic writers of America and England) is full of mystical ideas of the end of the world. Nilus relates the religious life of divers saintly men and the appearances from the spiritual world which they have had the happiness to witness. The chapters which are untranslated have the record of several dreams which Nilus' friends have communicated to him but of course in no instance is a single name given. Though at first Nilus seemed to be of the opinion that anti-Christ would arise from the Freemasons, he later came to the conclusion that it would arise from the Jewish community. Whereas, other Russian mystics of the same type have said that the Freemasons would produce anti-Christ and that the chief candidate for this post is still an unknown member of the Freemasons, Nilus declares that anti-Christ is not a single person but the whole Jewish community. To prove this, he incorporated in the second edition of his treatise the so-called "Protocols" which set forth the fantastic story that the Jewish people for twenty-four centuries have stirred up sedition by introducing liberal ideas which [illegible] as a poison and have weakened the power of kings and autocracy in order that all power may belong to them and their power be absolute. Dr. Wright states that it is obvious from an examination of Nilus' text that the author only used the Protocols as a literary device to put forward his views.

Mr. Ford, on the other hand, contends that the "Protocols" are in fact what they purport to be, namely: the minutes of a meeting of the leaders of Jewry in which the plans for gaining political, financial and cultural control of the world are set forth and progress reported.

But he has failed utterly to offer one iota of proof as to the authenticity of the document itself. He has accepted it at its face value. His "literary experts" could have easily demonstrated to him the absolute fictitiousness of the document. They could have shown him very easily that this whole conspiracy which he now makes so much of was originally ascribed to the Masons. As Mr. Ford is himself a Freemason, he might have known from his own knowledge how flimsy is the basis for the document which damns the Jewish citizens of this country with every crime in the Decalogue. With no other reason for his campaign than these apocalyptic forgeries, his mouthpiece has been echoing week after week the age old "Hep! Hep!"—the slogan which through the centuries has urged the masses to rapine and massacre.

Shortly after the publication of the London edition of the Protocols, the Morning Post of London, England, which has long been recognized as the organ of the ultra conservative party of England began a series of articles in much the same manner as Mr. Ford's articles; but the circulation of the Morning Post is confined almost entirely to people of education and it was, therefore, necessary to offer some proof for the assertion that the document was a bona-fide one. The result has been that there has been considerable rummaging around in the archives of European libraries to trace the literary and political history of the idea contained in Nilus' book and much has been written on the subject. One of the best explanations is to be found in an article by the eminent scholar, Mr. Lucien Wolf, which was published in the London "Spectator". Wolf shows that the Protocols belong to a type of forgery which was common enough in the 17th and 18th centuries when party passions ran high and the reckless scurrilities of political warfare could not be made effective without the concoction of bogus documents. In our own time, this fraudulent traffic has become relatively rare though the notorious Dreyfus forgeries and the roorbacks of our own political campaigns are known to all.

Nilus' documented "discovery" that the Jews are at the bottom of all the political and religious convulsions and all the social instabilities throughout the world has been devised to bolster up a theory which has long failed to convince. The theory itself is at least three centuries old. It was the staple of the pseudo-apocalyptic literature of anti-Christ and the Wandering Jew which assailed the early years of the Reformation and filled the literary armory of the League during the Thirty Years' War. It took more definite political shape in the tracts and broad-sheets, afterwards collected by the German Clericals under the title of "Anabaptisticum et Enthusiasticum Pantheon", which explained the Puritan Revolution in England as a plot against Christianity and Monarchy contrived by the Quakers, and Freethinkers. After the French Revolution and the upheavals of 1830 and 1848, a fresh impulse was given to the agitation. Meanwhile, the Illuminati had come into existence, and Freemasonry had become known, and they were promptly annexed by the scaremongers and substituted for the Quakers and Free-Thinkers in their new rendition of the "Hidden Hand". A number of blood-curdling works dealing in minute detail with their supposed activities as authors of the Revolutions were published by such writers as Father Barruel (1797, etc.), the Chevalier de Malet (1817), Eckert (1854), Gougenot des Mousseaux (1860), Cretineau—Joly (1863), Saint—Andre (1880), and Chabauty (1883). These books all fell flat; the blood of the public refused to be curdled, and today they are only found in second-hand bookshops, or in the libraries of collectors of Masonic and Occult literature.

The Protocols—The Child of a Yellow Novel.

In 1868, a postal clerk in Prussia, one Herman Goedsche, began to write sensational novels based on contemporary history which had considerable success at the time. Goedsche was a man of somewhat unsavory reputation. He had been discharged from the postal service because of a plot to ruin the Dem [illegible] Benedict Waldeck, who he [illegible] German constitution of 1848. Conspiring with certain Prussian junkers who were untiring in their efforts to defeat rising democracy in Germany he manufactured a letter which Waldeck was supposed to have written to a Jew in Switzerland and then as a member of the postal service, he "discovered" the letter and presented it to the authorities. Among the novels which he wrote about the time of his discharge was one entitled "Gaeta, Warschau und Dueppel". As originally published, it was frankly a work of fiction. Thirteen Jews from all parts of the world, draped in flowing white robes, gather about the tomb of a mythical "Grand Master Caleb, the Holy Rabbi Simeon ben Jehudah" in the Jewish graveyard at Prague, (by the way, a name entirely unknown in that cemetery). The meeting which he says is held once every hundred years by the leaders of international Jewry commences at midnight sharp. Goedsche's novel related that the meeting is addressed by a Chief Rabbi who expounds the plan of Simeon, handed down from generation to generation by which the Jews may secure domination over all the nations of the earth. Nilus closely follows the Goedsche novel.

For some years, this story received no more attention than would any other fantastic yellow novel. With the beginning of the anti-Semitic movement in Germany, some journalist who had a good grasp of the psychology of the masses, utilized it for the purpose of agitation. It first came into prominence in the anti-Semitic paper "Deutsch Soziale Blaetter", February 8, 1891, wherein Goedsche's book is presented under a new title, namely: "Review of Political Events of the Last Ten Years", and in place of Goedsche, we find the work ascribed to an Englishman who is called "Sir John Ratcliff". In this form, the hoax appears over and over again in books, pamphlets and periodicals. As late as 1911, it was reprinted in France. Nilus transfers the scene from the cemetery at Prague to a meeting of Freemasons in Paris and to the first Zionist Congress in Basle (he gives both scenes of action in different editions). Otherwise, the protocols are nothing more than an amplified edition of Goedsche's handiwork adapted to the circumstances of the Russian revolution in 1905.

A Weapon of Autocracy.

It will be remembered that in 1905, Russia was defeated in the war with Japan. On Bloody Sunday, in January, 1905, only the cannons turned upon the crowd succeeded in bolstering up the tottering throne of the Czar. The Czar however was compelled to grant the constitution which gave to the people their first representative assembly, the Duma. Dissatisfied with this concession, the reactionary element worked for the restoration of autocracy and the old Czarist despotism. The Russian secret police stirred up pogroms all over Russia. It was the old game of tyranny to discredit democratic government by branding it as a move which would benefit only the Jews and in this guise it was presented to the Russian moujik. Nilus' work was a useful weapon in this propaganda. According to the propaganda then carried on, the Jews were supposed to have been the only element which desired relief from the Czar's despotism and that otherwise everybody would have been absolutely happy under the rule of the despot.

The first reference to the Protocols in the German press of that period is found in the anti-Semitic "Deutsche Hochwacht" of February 4, 1906. This paper reports from Russia the publication of a Russian book entitled "The Cause of our Misfortunes". It is possible that this is the same book that Nilus had written. But the description given in this German newspaper of the story leads one into the belief that others beside Nilus used Goedsche's yellow novel as the basis for forged documents in behalf of the Russian reactionary propaganda. In the "Deutsche Hochwacht" the documents were stated to be the records of a meeting of Jewish Freemasons obtained by a patriotic lady who sacrificed herself by marrying the head of the Freemasons and who stole them from him in the dead of night.

The role which this document played as a pogrom weapon was not confined to the years 1905 and 1906. Abstracts of them were only recently circulated in Denikin's army. They were printed and distributed by the Union of the Russian People, the successors of the Black Hun- [illegible] horrible massacres of inoffensive Jews and Jewesses which followed in the footstep of Denikin's army throughout South Russia and which according to a report of an investigating committee appointed by President Wilson, resulted in the murder of nearly 40,000 Jews.

It is not surprising that in Russia where 90 per cent of the population is illiterate these preposterous stories are given credence but to insist on their authenticity in America is to insult the intelligence of American citizens.

Who is Frazier Curtis?

A man is known by the company he keeps. Mr. Ford claims that he is not an anti-Semite but he has vouched for the auspices under which the London edition of the forgery was published. Let us, therefore, examine in further detail these auspices. One of Mr. Ford's colleagues operates under the name of Frazier Curtis. This is not the man's real name. A further article will disclose who this man is and what is his connection with continental anti-Semitic propaganda agencies. For the present, we are concerned only with a circular which he had printed and which was published and distributed broadcast in London during the latter part of 1919. The significance of that circular is that it constitutes the first effort of the anti-Semitic propaganda in England and contains the first reference in English to "The Protocols". The circular which bears the facetious title of "Jewry Ueber Allies" purports to be a synopsis of the original manuscript of "The Protocols". The copy of the circular which has come into the possession of the Anti-Defamation League, photograph of which appears herein, was one of those which was sent to the American Legion Posts in this country in envelopes mailed from London. Mr. "Curtis" does not attempt to pose as a reformer for in the many other circulars of a similar nature which were mailed in the same manner and in the same handwriting to American Legion Posts, he declares himself frankly an anti-Semite. One of his later circulars sent last May to this country urged Americans to "vote for General Wood on a straight anti-Semitic ticket". In justice to General Wood, it should be said that in a letter addressed to the Anti-Defamation League, he vigorously denounced those who had sent out this circular and stated:

"I have done everything possible to build up a spirit of national solidarity and to prevent the rise of racial or religious animosity."

The animus which was responsible for the publication of the "Jewry Ueber Allies" circular is therefore clear. The reader will note at the top of the circular the explanation which is offered as to the source of "The Protocols". Mr. "Curtis" is bunglesome in his propaganda. Herzl (not "Hertzel") was dead many years before this alleged meeting. Early in 1920, Mr. "Curtis" started distributing "The Jewish Peril", the London edition of "The Protocols". Photographs of the title page and the first page of the introduction taken from the copy sent by Mr. "Curtis" from London to the American Legion Post at Pittsfield, Mass., appear in this report. *Compare the explanations offered as to the source of "The Protocols"*. Compare the handwriting with that appearing at the bottom of the "Jewry Ueber Allies" circular, sent to the American Legion Post at Butte, Montana, some six months earlier. We agree with Mr. Ford that the "auspices" under which the London edition was published do challenge attention. "Auspices" operating in a foreign country which attempt to cause internal strife in the United States and which urge our four million ex-soldiers to vote only for candidates who will make anti-Semitism a plank in their political platforms as well as those Americans who stand sponsor for their propaganda in this country and aid them in their nefarious activities must and do challenge the attention of every American citizen who loves his country and would not see it defiled.

A Weapon of German Reactionaries.

An article in the London "Spectator" suggests that the circulation of the London edition "is a part of a German intrigue to prejudice the German general elections in favour of the Militarist Reactionaries and perhaps even to justify the forcible upsetting of the present German Government by means of another Kapp Putsch". The German Reactionaries have lately [illegible] heir money on anti-

[illegible] on page 13.)

Current Events

By Gotthard Deutsch

General Outlook.

SIR PHILIP GIBBS, writing in the New York Times, of September 20, on the situation in Europe, begins his review with the question "Is Europe dying?" He quotes Anatole France as answering the question in the affirmative, adding, "No man, unless he is blind or drunk with optimism, can deny that Europe at the present time is very sick." Similar is the statement found in the Wiener Morgenzeitung, of Aug. 24. It says: "The balance has been drawn. Victors and vanquished are equally bankrupt. The old Europe buried in Versailles and St. Germain will not resurrect, but the new Europe is also in a state of agony. Czechoslovakia is no less miserable than Poland. The latter country is not only threatened from outside but has to face an acute internal crisis, quite aside from the yet unsolved question of the Jews and the Ukrainians. Nobody must wonder when Czechoslovakia and Poland furnish a fertile soil for communist propaganda. Consequently the old game of the anti-Semites of various colors is being repeated and the Jews are held responsible for the conditions in Czechoslovakia, Poland, Austria and Hungary." The most serious question at present is the outcome of the peace negotiations between the Poles and the Bolsheviki, which began in Riga, September 1. It is significant for the Jews for whom the outcome of these deliberations is of the greatest moment that the transactions were begun on the eve of Yom Kippur. Somebody is going to be the "Kapporah-chicken".

The Land of Promise.

From the point of view of the I. O. B. B. it is quite interesting to learn that the Jerusalem Lodge proposed to establish a Garden City, consisting of two hundred houses with lots of fifty dunam each, to be named for Adolf Kraus, President of the order. Young Judea was quite elated when Sir Herbert Samuel opened the vintage in Rishon le Zion, reciting grace in Hebrew, and still more so when he appeared on the Sabbath of Consolation at the main synagog of Jerusalem and recited the prophetic section in which Isaiah appeals to the people to be comforted, for the measure of Israel's suffering is full. The audience, consisting of Jews of all shades, of whom Jerusalem has an unsurpassed cosmopolitan variety, was especially elated when the High Commissioner recited the prayer for "mercy upon Zion for she is the home of our life". It is also reported that in the closing Kaddish, the custom reported from the time of the great philosopher Maimonides was repeated, and the formula was inserted in the prayer for God's kingdom to come: "may it be realized in your days and in the days of the Nasi of Palestine." Another source of enthusiasm was the order issued by the High Commissioner that the British officials have to rise when the Hebrew national hymn "Hatikvah" is sung. Something tangible in the way of gratification is seen in the promotion of Norman Bentwich to the position of Legal Secretary and of Mr. Nurock as Assistant Private Secretary to the High Commissioner.

A report which will have to be confirmed is the statement that Ezra Sassoon, a member of the great banking house in Bagdad, donated 10,000 pounds for the national fund, and the English government plans a bond issue of 2,500,000 pounds for Palestinian improvements. A Belgian company proposes to make large harbor improvements in Jaffa, which, since the railroad between Alexandria and Jerusalem has been established, has lost considerably in importance. It is also said that Sir Alfred Mond has promised substantial aid for the irrigation of and for the installation of electric works in Palestine.

On the other hand we hear discouraging reports about restriction of immigration. In view of the critical condition in Eastern Europe where so many people will be willing to go anywhere in order to escape the hell in which they are living, one can fully understand such an order against aimless immigration. Yet, the laborers in the harbor of Jáffa have already declared a strike as a protest against this order. Far more discouraging is the strong opposition to the new order of things found in the Arabic paper, "Suria al Junubia", June 29, which says, "we consider recognition of the Zionist claims and the appointment of Herbert Samuel an insult to our rights. We have been told that we were liberated from the Turkish yoke, yet we do not see ourselves free in our own country". The Catholic paper "La Croix" of Paris, a clerical and bitterly anti-Semitic organ, demands a revision of the "barbarous peace treaty" with Turkey, which delivers the Christian Arabs into the hands of the Jews. The fact that two Arabs were recently sentenced to long terms in prison for the murder of two Jews, and that Sir Herbert Samuel demanded the resignation of the Governor of Haifa because of his anti-Semitic agitation shows that there is still considerable room for improvement.

Wilson and the Wunder Rabbi.

Isaac Ewen has for several years been publishing very interesting sketches of the lives of Hasidic rabbis in the New York Yiddish press. These stories, full of pathos and humor, are a [illegible]tion of Jewish folklore. One reader took them seriously as a glorification of the "wunder rabbis", a species which of late has been imported to the United States. He protested on the ground that the supposed miracle-workers have never taken any interest in the terrible sufferings of the Jews in Poland and Ukraine, and when approached to do something on their behalf one of these saints merely "gave a krechz" (sigh) and said "What can I do?" President Wilson in his letter addressed to Rabbi Stephen S. Wise, and published on the eve of the Jewish New Year, says he is "deeply moved by the sufferings endured by the Jews of Eastern Europe". He adds what we know that the Jews loyally served this country, and this government earnestly desires that Jewish persecutions be ended. So it seems that both mystic saints and practical statesmen can only repeat the Talmudic wisdom that in critical times Israel can do nothing but rely on his Father in heaven.

The new Polish Premier, Witos, a member of the labor party, received Rabbi Thon of Cracow, member of the Sejm, and in reply to a presentation of anti-Semitic persecution promised he would do his best to work for a harmonious relation between the various nationalities in Poland. This happened at the end of August, but during the whole month of September we have heard daily cases of murderous attacks on the Jews, pillages, legal discriminations and bitter press agitations, in short, nothing different from what we have been compelled to tolerate ever since Poland was resurrected as an independent state. The pogroms usually occurred when in the early part of September the Poles had to retreat before the Bolsheviki. An unusual horror is the execution of Rabbi Hayim Shapira of Plock, August 27, under the charge that he had given signals to the invading Bolsheviki. As a matter of fact the rabbi was standing by the window and reciting the evening prayer, thus giving to the blood-thirsty Poles an opportunity to claim that his swaying meant a signal to the red army. Similar, although not explained in detail, was the execution on August 15, of Erich Bock, a highly respected merchant in Posen, [illegible] of Poland. It is impossible to give in detail the names of all places where such pogroms occurred, but the attack on the Jews of Seiny which lasted four days and resulted in numerous casualties, shall be quoted as a typical instance, because the place is claimed by the Lithuanians. We heard that the Lithuanians now claim Wilna and a number of other cities where the Poles heretofore merely formed the ruling section of the population. The defeat of the Polish armies which at one time was quite serious, naturally required a scapegoat, and while the Jews were drafted, and as a class denounced for draft evasion, they were not allowed to go to the front, probably for the sake of using this fact afterwards as a proof of Jewish cowardice. In spite of this fact quite a number of Jews volunteered for the army. One Jew of Warsaw gave 1,000,000 marks for national defense, and in Lemberg a "Polish society of the Mosaic persuasion" was formed. This constitutes a grave danger because Lemberg is contested between the Poles and the Ukrainians as we remember from the massacre of November, 1918, and nobody can foresee what may happen next week, making the patriots of today traitors of tomorrow. An attempt to conciliate the Jews may be seen in the fact that three Jewish experts were added to the Peace Commission in Riga. Among them is Prof. Simon Askanazi. Nobody will be surprised to learn that Jews are fleeing in masses beyond the borders. In the city of Miedzyrzec, ten Jews were selected, when the Bolsheviki invaded the town, to collect 1,000 marks from every household. They acted under compulsion, but when the Poles returned they were arrested as traitors. It is, therefore, only natural that they are trying to escape from such a choice between the devil and the deep blue sea. This, however, is again treason, and so the Poles crossing the German border to the territory, whose allegiance is to be decided by the Plebiscite, into Myslowitz, arrested 400 refugees whom they drove across the border into Poland. Neither the French military command which is in charge of the territory nor the German authorities made an attempt to prohibit this flagrant violation of international law. The German authorities, in fact, aided the bitterly hated Poles by deporting a number of Jewish miners who had been employed in the coal mines of the district at the time when, owing to the war, Germany needed hands to do the work of the miners who were in the army.

As a specimen of petty persecution and open violation of the clause in the Versailles Treaty, which protects the right of religious minorities, the following is quoted. Polish authorities prohibited the import of [illegible] as a luxury, which draws money out of the country. An unexpected testimony is that of Immigration Commissioner Uhl, who says that many Jewish immigrants arrive penniless in Ellis Island, because they are robbed on the way by Polish officers in Warsaw and Danzig.

Patients Jewish Hospital, Krakow

Poland's Advocate.

The great international question now is undoubtedly the future of the Soviet government in Russia, which has received a more serious import by the conditions in Italy. It is for this reason that Poland is being treated as a bulwark against the advance of Bolshevism towards the west. For this reason evidently President Wilson addressed his letter condemning Bolshevism to the Italian ambassador. In Italy the Jews can certainly not be held responsible for the spreading of communist ideas. There were, according to the last census of 1910, only 34,000 Jews in Italy, in a population of nearly 40,000,000. The enlarged Italy after the war did not receive any increase of her Jewish population, with the exception of Trieste. Even with the 6,000 Jews of Trieste, the Jewish population of Italy is probably less than one per mill. Southern Italy and the island of Sicily have practically no Jews at all, and the seizure of the large estates in Sicily by the peasants, following the example of the Bolsheviki, is surely a fact for which Jews are not in the slightest way responsible. The expression of sympathy with the struggle of the Italian government to maintain the present order of society did, however, not prevent the London Morning Post from denouncing the Russian Jews of America as responsible for America's coldness in suppressing the Bolshevist movement. The Morning Post has become an anti-Semitic organ, as vehement in its attacks as the old Kreuzzeitung. It seems that this paper is largely responsible for the monstrous charge of an organized Jewish movement to gain control of the world politics. In addition to the stupid "Protocols", it published an old hoax of the anti-Semitic press which claims to be a circular issued by Cremieux for the foundation of the Alliance Israelite. This renewed old hoax deserves elucidation.

It is, first of all, an established fact that Cremieux was not one of the founders of the Alliance. The appeal which called for the formation of such a society and published in various papers of 1860, clearly proclaims as the object of the society, the organization of the Jews of various countries for the protection of the rights of their coreligionists in countries where they are oppressed. It is perhaps better to explain the situation. In 1858, Edgar Mortara, a child of six years living in Bologna, which at that time was part of the sovereign papal states, was kidnapped by the order of Pope Pius IX on the ground that four years previously a Christian nurse-girl had baptized him. This medieval outrage provoked public opinion all over the world, was the subject of interpolations in the British Parliament and led to public mass meetings in the United States and protests in the liberal press all over the world. All this availed nothing and so six young men in Paris conceived the idea of establishing an international Jewish organization for the protection of the rights of Jews. There was absolutely no secrecy about it nor anything which could justify the suspicion of a plot for the dominion of the universe. Cremieux, as stated before, was not a charter member. He joined three years later and indeed was for seventeen years, until his death, the president of the society. How little he dreamed of a Jewish world dominion is proven from the fact that he had his own children raised as Catholics. The Morning Post was asked to produce its authority for the monstrous statement, and in reply, September 14, stated that it was taken from a book by the Russian anti-Semite, Alexis Shmakoff, published in 1906. Anticipating, as is quite natural, that this source would be called spurious, the paper says that the Jews are in the habit of calling inconvenient revelations forgeries. In support of this statement it quotes the revelations of the apostate Jew who wrote under the name of Justus. This authority is a rather poor support of the statement. Justus, who was a Rumanian Jew by the name Aaron Briman, was an all round crook. He had deserted his family, hoboing through Europe as a pious Talmudist with a Hebrew book which was plagiarized, afterwards being converted several times to Christianity, and finally being sentenced to a term in the penitentiary for forgery of documents by a Vienna court. A paper which quotes such authorities will not have to complain when fair-minded people refuse to believe its stories that all the Jews executed in Poland or killed in pogroms were supporters of the Bolsheviki.

The Morning Post is assisted by the Times, which in addition to repeating the charges against the Jews of Poland, declared that the Jews killed the czar. It is quite unfortunate that no definite information on the death of the czar and his family is available, but the Times might know that at one time the British people killed their king. For this crime the pious and God-fearing Puritans were responsible and not a single Jew was then living in England, at least as far as is known. We might also remind the London paper of the fact that some czars had been previously assassinated at the time, when in St. Petersburg, not a single Jew was permitted to live. It might know the cases of Peter III and Paul I, both of whom were assassinated by Russian nobles with the consent of the czar's family. So we must consider the story of one Yankel Judonski, a supposed Russian Jew from Chicago, as the murderer of Nicholas II as not quite proven. We have an interesting specimen of the way in which the Northcliffe papers interpret facts. The Morning Post tells us that a convention of the Jewish radical "Bund" proposed joining the social democratic party but [illegible] opposed the motion on the ground that Jewish socialists have special objects. The fact of the matter is that the Bund made application to join the communist party, but was refused by the committee on the ground that its principles were not pure communism.

Russia.

The situation in the old empire of the czars will not be clear until the barriers [illegible] ion are removed. We [illegible] g with reserve which is said to come from Russia. As proof of our fairness, we begin with the fact, that Rabbi Ginsburger of Geneva reports a statement made to him personally by the Bolshevist leader, Victor Kopp, that the majority of the Russian Jews are opposed to Bolshevism. We would merely state that the probability is on the side of this witness, because of the fact that the great portion of the Jews being shopkeepers find themselves out of place in the new order of economic life in Russia. It is reported in a cable from Warsaw, dated September 29, that the Bolsheviki executed two Zionists in Homel and the prominent Yiddish publicist, Rappaport, who writes under the pseudonym of S. A-Nski reports that eight Jews in Wilna were sentenced to death by the Bolsheviki and two were actually executed. From Paris a cable reports that several Jews were executed in Odessa by the Bolshevik government. If it is true, as the London Times, September 19, reports, that the Bolshevik government rests on Jewish intellect, it can at worst only be a section of Jewry that is in sympathy with the movement. We have also heard recently that Bokhara established a Soviet republic and that another one was established in White Russia. Readers will not feel insulted when they are not supposed to know that the White Russia is a branch of the Russian language standing between the Ukrainian or the Ruthenian and the Great Russian. We confidently look forward to learn that all this is the work of the Jews, although it is more than unlikely that the typical Asiatic Jews of Bokhara, mostly engaged in the export business of oriental rugs and jewelry, and at the same time religious mystics who make their annual pilgrimages to Palestine, have any desire of seeing communism established or have any political ambition at all.

Gehinom.

The conditions in the Ukraine are just at this moment again extremely grave. Wladimair Temkin who attended the World Relief Conference in Karlsbad reported that during the last two years pogroms have taken place in 568 cities and towns and that approximately 138,000 people were killed and 1,200,000 rendered utterly destitute and that there are from 120,000 to 150,000 Jewish orphans that require assistance. Wrangel, the present hero of what is supposed to be the real Russian government, is, to judge from the reports, not better than his predecessors, Denikin and Petlura. The last named is reported as again in the field and again active in his heroic victories over defenseless Jews in Eastern Galicia. Nobody can say exactly what the present Ukraine actually is doing. Is it to be the nucleus of a reestablished Russia as France desires to see it in the interest of Russian bondholders or is it to be an independent republic? The other section of the old Polish kingdom which declared its independence, the Republic of Lithuania, seems to make it a point to manifest a fair treatment of the Jews. Its opposition to both Poland and Russia is shown in the small incident that Jewish members of public corporations who do not know the Lithuanian language are allowed to speak in Yiddish but not in Russian or in Polish. The government appointed two Jews to positions on the bench and has publicly protested against the inhumanity of the Poles. A similar protest was made by the Republic of Latvia which denies that a pogrom ever took place in Riga. It would be presumptuous to believe that we can distill the truth out of the numerous conflicting reports.

Roumania.

There is one absolutely undeniable fact known about conditions in Roumania. The rate of exchange of the Roumanian lei is about ten cents on the dollar. More or less, this condition prevails everywhere in Europe, and in Austria conditions are about the worst, but even for a member of the allied victorious nations this state of affairs is rather ominous. An Associated Press dispatch, published in our papers of September 3, reports that many people from what was southern Hungary and is now annexed to Roumania are fleeing. The crown prince who, following the examples of his "colleagues" in other countries, is touring the world was shown a good time by the Bankers' Club in New York and expressed himself in a very optimistic manner as to the prospects of his country, promising to American investors not merely a cordial welcome which we believe, but also great wealth which is a matter of a somewhat subjective opinion. He declared himself a democrat, a statement which was vociferously applauded, and sounded very good from a Hohenzollern. He also received Dr. Gaster, retired Chief rabbi of the London Portuguese Congregation, a Roumanian by birth, September 10, and assured him that the naturalization law will be passed and the king will see to it that it will be carried out. The assurance reminds one of the story of the Jew who applied to a Christian mission for conversion and incidentally for some material support. The first request was absolutely granted, but the second was conditioned upon a proof of the sincerity of his faith. The prospective Christian said: "You wish me to believe that Jesus died and was resurrected. The first part I believe already. Give me one half of what you promised me." So we believe that the Roumanian parliament will pass the law because it has to, but as to the king's promise to carry the law out in good faith, we would have to hear what Messrs. Cusa and Jonescu will have to say. For the present we hear conflicting reports of the treatment of Jewish refugees who cross the border from the Ukraine. At one time it is claimed that they are admitted, at another time again that they are driven back. The experience of the last forty years has amply proven that there is a difference between theory and practice in this section of Europe.

Reawakened Tartars.

The boycott against Hungary, which was declared June 20 by the Labor Federation of Europe, was lifted August 1, because it was not effective. So the reawakened Hungary has gained a victory over the sympathizers of the oppressed socialist party. We have not yet heard anything about the report of the British Commission. It is claimed that the head of this commission is in sympathy with the White Terror. Even some Jews like Rabbi Kraus of Debreczin deny that pogroms have ever taken place, but the town council of Nagy Koeroes passed resolutions condemning the acts of the White Terror as a disgrace to civilization. The resolution names a number of cities in which many Jews were killed and demands the intervention of the Allies. Paul Reiss, a fugitive who arrived in Vienna, reports terrible atrocities, naming both victims and perpetrators. He quotes the case of a man of 89 years who was tortured to death by two officers, the case of another man who was blinded and of a third man who had four of his fingers chopped off. Similar barbarities are published by the Legal Aid Bureau of the socialist party, and finally it is a fact that at the trial of the murderous ba who attacked a cafe in Budapest, killi two Jews and wounding one seriously six of the bandits were sentenced penitentiary terms, ranging from five thirteen years. The government evidently felt that it had to do something to redeem its reputation. This feeling, however seems to be limited to acts of open outlawry, while as far as legal restrictions are concerned the present government seems to be actuated with a desire imitating Roumania, Budaveny, a member of the parliament, introduced a resolution to draft a law which shall deny Jews the right to own or to lease rea estate, shall refuse naturalization to Jews and expel all who settled after July 1914, confiscating all property acquired by Jews during the war, disbarring them from all appointments to public offic and from teaching positions, refusing them licenses, for managing a theater prohibit them from employing Christian servants, and close all Jewish schools, August 7. The most significant part is that the minister said that while he did not agree with all the points of the motion, he felt that the gentleman had presented material for deliberation in the solution of an important question The Minister of Education of his own accord presented a plan to restrict the number of Jewish students in educational institutions. As to the latter it is significant that the Jewish professors Julius Pikler and Rustem Vambery of the University of Budapest were discharged for supposed sympathy with the Soviet although they are baptized, the latter being the son of the famous orientalist and traveler, Armin Vambery, who himself was baptized, is only a Jew by descent. Many Jewish students have fled to Prague Vienna, Germany and Switzerland with the hope to be able to finish their courses there. A Budapest banker donated 1,000,000 crowns for a Jewish university, but on the other hand it is reported that Jewish bankers as a matter of self-protection have contributed liberally to a fund for anti-Semitic papers. Owing to irregularities in the transmission of mail it is difficult to understand these individual instances of Jewish cowardice. It is reported that the Rabbi of Goedoelloe addressing the dictator Horthy, compared him to Moses, the liberator of the Jewish people. A more comical incident is that of the trial of a Jew who had changed his name from Freystadtl to Szabados The prosecutor each time addressed him as Szabados-Freystadtl. He retaliated by addressing the prosecutor as Aczel-Abeles The prosecutor himself had changed both his name and his religion.

Germany.

Both the Reichstag and the diet of Bavaria heard interpellations on the unending tragedy of Polish refugees who are constantly threatened with expulsion In both instances the representatives of the government denied any anti-Semitic motive but declared that food shortage and unemployment required that undesirable foreigners be kept out. In the diet of Hesse a socialist presented the fact that a professor at the university of Giessen posted in his lecture room an invitation to the students to join the anti-Semitic party of the German Nationalists. The president replied that such illegal acts would not be permitted. In the public press of the anti-Semites and in organizations for anti-Semitic propaganda the old story repeats itself. An analogy to the agitation in the London Times

גן ילדים
ירושלים

Kindergarten, Jerusalem

Technical School, Jerusalem

d Morning Post is a statement found the campaign literature of the anti-mitic Schutz und Trutzbund, that Lasllle had said Jews and capitalists must kept out of the labor movement beuse Jews merely pursue their own jects. Challenged, where this stateent was found in Lassalle's published itings, the executive of this union had admit its inability to give this source it, like the Morning Post, insisted that was genuine. Of the many little incidents le shall be quoted as rather humorous.

trade paper, representing the beermers, complained that the governent gave only two pounds of sugar for ch bee-hive and blamed it on the Jews, ho are responsible for the sugar shortge by profiteering. It quoted a Jew by ame who had boasted that he had made),000 marks in one deal of illegal sale sugar. The paper had to admit upon le protest of the local Jewish community at no such man existed. A clear case owing that the militarists are incorrigie is reported from Berlin. A lieutenant tered the dressing room of a dance ll in Berlin and yelled, "All Jews take f their hats, a Prussian lieutenant has rived". One man laughed and the aliant soldier threw himself upon the an and began to choke him. He was, ith great difficulty, separated from his ictim, who by the way, was not a Jew. s a sign of a better conception of realities the same circle, the case of the antiemitic publicist, Von Gerlach, shall be quoted who came out with a public statenent that the anti-Semitic party is corupt and he would have nothing to do with it any more. The Von Gerlach's are an old anti-Semitic family. One of their number was a bitter enemy of Bismarck whom he accused of sympathy with the Jews. Another comical stunt of an anti-Semite is the assertion made by a professor, Lehmann, of Weimar, who complains that the Roman law is still the basis of the existing civil code and that it will have to be abrogated, as the only means of breaking the power of Jewry. The comical part lies in the fact that the same appeal was made 150 years ago by the anti-Semite Goethe in his Goetz von Berlichingen, where an attorney complains that the people rebel against the Roman law and against attorneys in general whom they consider grafters. This statement was made by Goethe, himself, a law graduate, at a time when not a single Jew was allowed to practice law in Germany. Small annoyances are reported from seashore resorts. In one a gallows was erected with the Mogen David on it. In another one, Jews were taxed higher than non-Jews. This however, was done in the state of Danzig which is a sort of Polish protectorate. From Borkum it was reported that the dock laborers of Emden declared a strike against this seashore resort on the ground of its anti-Semitic agitation. Afterwards, the report was corrected and this correction is quite interesting as a proof of the anti-Semitic charge of profiteering. It seems that the visitors at this resort, taking advantage of special laws, not merely lived in extravagance but sent fats and other rationed food stuffs to their homes, while the children of the laboring population in Emden could not even obtain milk. The case of Professor Einstein against whom a wild anti-Semitic propaganda was started, has been amply reported in the daily press. It is claimed but not yet officially confirmed that he will leave Germany for Holland. An illustration of communal Jewish life is the election of George Minden, successor of Edward Lasker as attorney for a prominent banking institution, as president of the Berlin Congregation. Minden who has just completed his seventieth year is the son of one of the founders of the reform congregation of Berlin, and even the Zionists voted for him while the orthodox members declared they could not give him their votes, but paid a tribute to his Jewish loyalty. The other side of the medal is a strike threatened by all officials of the Berlin congregation from the rabbis down to the grave diggers. The solution has not been announced at this writing, but the trustees declare that inasmuch as the congregation has no compulsory power in raising taxes and must always face the fact that individual members will rather withdraw than pay higher assessments, they could not promise substantial relief. A rather typical sign of the times is the announcement that the former crown-prince of Saxony is engaged to the daughter of the Jewish banker, Heimann of Breslau. The former dynasty of Saxony is strictly Roman Catholic and an uncle of the young man is a member of the Jesuit order. There was also some unpleasantness in the family. The king of Saxony separated from his wife who had eloped with a French dancing master, but still there is genuine royal blood, and it is a pity that Heine could not write a sequel to his poem "Erlauschtes", in which two Hamburg Jews discuss the prospects of their daughters in marrying Christians of high standing, and one warning against raising the price says, for 80,000 marks I could get a pope.

...he hinter dem Hauptbau befindlichen beiden Isolier-pavillons & das Desinfektionshaus mit Waschküche.
Allgemeines jüdisches Krankenhaus Schaaré Zedek, Jerusalem — שערי צדק ע״ה״ק בירושלם החולים הכללי לבני ישראל

Jewish Hospital, Jerusalem

Misery Within Misery.

The poor Galician refugees in Vienna have again received notice that they must leave the city. Of course the question "whither" is highly important, as the latest developments in Eastern Galicia render it more impossible than ever that these people should return to their homes. Meantime the order serves as a campaign issue for the anti-Semites of both colors, the clericals and nationals, who charge the present socialist government with dereliction of duty. The officials of the republic, however, are by no means favorably disposed as may be inferred from one instance. The law permits any German citizen of the former Austrian empire to become a citizen of the Austrian republic by declaration. A Jew, who is a native of Bukowina, tried to avail himself of this legal provision but was told that he had first to prove his claim by his race. The clerical party naturally is the most hostile of the various brands of anti-Semites. The mayor of Maria-Taferl, a place noted for a shrine, posted notices in the town warning hotel keepers against receiving any Jews or else he would issue an order that no one is permitted to stay longer than three days, for—so the ukas continues—Maria-Taferl is a most illustrious Catholic shrine but no Juden-temple, July 27.

Miscellaneous.

The conference for international Jewish relief, held in Karlsbad August 5-13, was not recognized by the Joint Distribution Committee. It claimed that the relief as managed at present was merely interested in emergency and not in constructive work. It demanded that instead of food, raw material and tools should be furnished and even these merely on credit. At the same time trade unions, model workshops, evening schools, children's protective associations and assistance to students was demanded. The descriptions of the terrors in the Ukraine while not bringing us any news, were heartrending.

The new president of the French Republic, M. Millerand, originally a socialist but of late a national chauvinist, is not known in regard to his position to the Jews, but it is a little disquieting to know that he has the ardent support of the two wildest anti-Semites of the French Parliament, Barres and Daudet. It so happened that the first man called to cast his vote in the presidental election was a Jewish Socialist, Uhry, who naturally voted against the president. A belated report tells us of a pogrom which took place in Goletta in the French protectorate of Tunis, July 13. The details are not given but comparing conditions with those of Algeria, we know that the native Arab population sees in the Jews who are more assimilative, enemies of their own autonomy.

The two Jewish deputies of Italy, Della Seta and Modigliani, both socialists, were assaulted by a mob when they left the parliament after a protest of the socialists against the attacks on the building occupied by the socialist paper Avanti. The motives are supposed to be anti-Semitic because other socialists were not molested. It is worth while noticing in this connection, that of the ten Jewish members of the Italian Parliament only three are socialists and of these three, two, the above named Modigliani and Claudio Treves, are so moderate that the socialist party in a three days' session discussed their expulsion on the ground that the third internationale had declared them traitors to the cause of communism.

Hausdorff
Gegründet 5618-1818 durch Selig Hausdorff
Armen und Pilgerwohnungen auf dem Berge Zion in Jerusalem

Dwellings for the Poor, Mount Zion, Jerusalem

A paper, recently received, informs us that the daughter of Thomas Masaryk, the president of the republic of Czechoslovakia, who married the Jew Bondi, was married without a religious ceremony. It proves that Masaryk must be very popular if he can dare public opinion in a largely Catholic country in this way. Masaryk, himself born a Catholic, has declared himself a Protestant, and within the Catholic clergy of Czechoslovakia there is a strong movement "away from Rome" similar to that which some years ago was agitated within the German population of that country.

From Spain comes the report of the legal establishment of a Jewish congregation in Madrid, supposed to be the first in the country after the expulsion of 1492. We heard, however, some years ago of a regular synagog in Seville. It is hard to believe in a change of public sentiment when we consider that about twenty years ago in spite of the constitutional guarantee of freedom of worship, a mob demonstration led by the duchess of Medina Sidonia took place in the Spanish capital when the first Protestant church was dedicated. Far more interesting is the report that the little band of Samaritans in Sichem asked for a Jewish teacher. The Samaritans, a tribe that has dwindled down to about 120 souls, represent the last remnant of the group of Jews excluded by Ezra because of their intermarriage with the Cananites.

It is strange that Hasidism, until lately unknown in America, seems to be receiving quite a following owing to the war which devastated the sections of Galicia and Ukraine, which furnished the largest part of its devotees. One of these wunder rabbis, Elimelech Hurwitz, who recently arrived in New York from Galicia, said to the newspaper men that conditions are very unfavorable at home. The terrible privations compel people to accept the garments sent from America, and so the gaberdine and the fur trimmed hat is being discarded and American food is being accepted without much question as to its kosher quality.

Obituary.

Rudolph Mosse, one of the most prominent newspaper publishers of Germany, died September 8. He was the son of a physician, born in the now Polish town of Graetz, and the Berliner Tageblatt, which he published, is one of the most influential organs of liberalism. He also published for a number of years the oldest Jewish paper in existence, the Allgemeine Zeitung des Judentums.

Edward von Schweitzer, the first Jew who obtained the rank of general in the active service of the Austrian army, died in Budapest at the age of 74. He was raised to the rank of major-general in 1904, and of Lieutenant Field-Marshal in 1908. He was a loyal Jew and member of the Board of Trustees of the Budapest Congregation. In connection with his death an interesting reminiscence presents itself. As colonel of a regiment which was named for the Russian Grand-duke Michael, he represented his regiment at a celebration in St. Petersburg and was received in audience by the czar, at the time when a foreign Jew could not legally enter Russia except under very humiliating conditions.

An equally exceptional case is recalled by the death of William Cahn, who was one of the two Jews employed in prominent positions at the foreign office under Bismarck. Cahn had served as interpreter for the Bavarian legation in Paris in 1870 when the war broke out, and was permitted to remain in the French capital during the whole period of the war, representing the German interests. For his meritorious service Bismarck appointed him councillor at the foreign office after the establishment of the new German empire.

A Hebrew author whose name was connected with a quite interesting controversy was Schulim Albeck, who died recently in Breslau. Many years ago the orthodox rabbi of Halberstadt, B. H. Auerbach, edited a very interesting code of rabbinical law, written by Abraham ben Isaac of Narbonne, in the twelfth century. Albeck claimed that the editor had allowed himself certain liberties with the text because of his orthodox bias. The orthodox side naturally denied this charge vigorously.

Edward Birnbaum, one of the most learned cantors of Germany, died August 7. He was an authority on the history of synagog music, was born in Cracow, 1855, came as a very young man to Germany, and served for many years as cantor in Koenigsberg.

The injustice of generalities in the charges made against the Jews is strongly impressed upon us by the news of the death of Siegmund Adler, professor of public law at the University of Vienna. He was the brother of the socialist leader, Victor Adler, who died just on the day when the Austrian Republic was proclaimed. Siegmund Adler was the exact opposite of his brother, being a believer in a democratic Austria with the German element as leaders and in a constitutional monarchy. Both brothers were baptized in infancy in Rome, the father having obtained the privilege that Pope Pius IX personally perform the ceremony. The latter, at least insofar as Victor Adler was concerned, did not prove an infallible success.

JEWS WILL ENJOY FULL MINORITY RIGHTS IN LITHUANIA.

Vilna (J. C. B. Service).—Recently the Jewish community had its first meeting since the release of its members. Among others present were Dr. Soloweitchik who represented the government, Dr. Jonaines, president of the Jewish National Council, Dr. Rosenbaum, vice-president of the National Council and Dr. Rachmilievitch, president of the Kehillah. In welcoming the guests Wigotsky, who acted as chairman, expressed the joy of the Jewish population of Vilna at the release of the leaders and appealed to the government to mitigate the suffering of the Jews. In behalf of the government Dr. Soloweitchik declared that Lithuania will give national minorities full recognition and that at an early date proper representation in the Jewish Ministry will be provided for. Dr. Rachmilevitch and others expressed the gratitude of the Jewish people in Lithuania to the Jewish Ministry, the work of which was lauded by numerous speakers.

The Anti-Defamation League

By Lucius L. Solomons, San Francisco

THE spectre of anti-Semitism is looming up on both sides of the great ocean. The happenings of the last six years in a disordered, a distracted world, have given us a foretaste, then a full taste, and now a very bitter after-taste of the nauseous repetitions of history. The scapegoat of the ancient world, the pariah of the Middle Ages, centuries of modern civilization have scarcely raised the Jew's relative rank of social and political outlawry; for today—the first time in its glorious history of liberty and liberalism—seeds of race hatred have taken root in the virgin soil of this freest of all free lands. Temperately and without needless alarm, we desire to meet the critical issue; but despite that spirit, let us not delude ourselves with the notion that the recent vaporings of the pseudo-philanthropist and pugnacious pacifist of Detroit indicate a detached gospel of hate, initiated by himself or his hired hack writers. They are in reality distinct features in a program of anti-Jewish propaganda "made in Germany" and deliberately spread through agencies in Europe and America by methods so insidious that neither its origin nor purpose is externally apparent.

This danger to the Jewish cause in our own country was sensed by the Order of B'nai B'rith more than a decade ago. I do not mean the danger lurking in the viciousness of social, commercial or political prejudice and petty persecution. I mean the danger attendant upon our complacent disregard and indifference; the cowardly fear of "answering back"—the utter failure, in short, of either defensive or preventive measures. The agency through which the Order has sought to combat the alarming spread of Jew-hatred—for it is just that and no less—has been known for the last eight years as the Anti-Defamation League, although it existed for more than four years prior thereto under another name. Curiously enough, it was suddenly called into life by such a series of Jew-baiting publications as are at this precise moment spreading flamelike over Germany, France, England and the United States—to say nothing of Central and Eastern Europe, under such labels as, "The Jewish Peril", "The International Jew", "The Jewish Superman". "Jewish Freemasonry", "Down with Jewish Government", and the like. In one sense the sinister literature of twelve years ago was less alarming than the present propaganda, because unlike the latter, it was no part of a world program, but originated here at home; yet from another viewpoint it was for that very reason a matter of even graver concern to American Israel.

The first challenge to us appeared in the early part of 1908 in the form of an unofficial published interview with a police commissioner of New York, in which the Jews of that city were charged—not with constituting themselves a super-empire as now—but rather a sub-empire—a sort of underworld oligarchy—an organized leadership in criminal vice of every variety known to the slums of the great metropolis. He declared that Jews composed more than 50 per cent of the criminal classes of New York City, and that in non-violent crimes, such as sexual offenses, forgery, embezzlement, perjury, fraud, petty forms of thievery—in short, those involving moral turpitude, our contributions to current penalogical history were even larger. As if by prearranged schedule, this extra-judicial dictum of a quasi-judicial public officer—(a naked libel fortified by neither facts nor figures—but badly and boldly asseverated in contemptuous language and spread by the Associated Press all over the world) was seized by several magazines and periodicals as a pretext for distorted stories of Jewish white slavers, procurers, gangsters and underworld denizens who it was claimed (in Chicago particularly) enjoyed a monopoly of proprietorship in all sorts of commercialized vice—profiteers in prostitution, so to say. "McClure's" of New York and "Blackwood's Magazine" of Chicago were the most conspicuous of these publications.

It took three years of patient and laborious research to gather statistics sufficiently authentic to refute the reckless utterances of the New York commissioner; and during those same three years the agency which was the predecessor of the Anti-Defamation League systematically organized and operated by the following:

First: On the assumption that most libels have some elements of truth at their base, we proceeded by discipline of the miscreants among us to clean out our own Augean stables. Operating politically we had laws passed in many States (commencing with Illinois), making many forms of commercialized sexual vice a felony.

Only public agencies, the constituted authorities and the courts were called upon to act; but the directing force, the moral and financial support of the movement and the detail came from the councils of our organization. Neither the Jewish nor the non-Jewish public was openly solicited for aid; but the employment of special prosecutors and investigators was financed by our own membership assisted by Jewish and Christian clergymen and publicists; and certain philanthropic agencies were approached purely upon the ground of civic decency, disassociated from any consideration of race or religion. The resultant clean-up showed that where one Jew was convicted, seven non-Jewish offenders were prosecuted—not always successfully but sufficiently to demonstrate some intimate phrases of the main problem we were facing. The moral shakeup incident to these prosecutions had the effect, as always, of causing a stampede of the offenders, who were either driven from one State to another or voluntarily sought fields where lax laws or non-enforcement gave greater freedom. It soon was apparent that the malignant growth was not being uprooted but merely transplanted. Accordingly the Mann bill was devised, and its enactment into law by Congress followed. Upheld by the highest court in the land, it has been found effectual with the aid of the state laws already referred to in wholly eradicating the external evidences of what has been known (perhaps a misnomer) as the white slave traffic. There still exists commercialized vice, and Jews, in common with other classes, are sometimes identified with it. But what remains of it in the United States today takes to cover; it no longer perches on the housetops. Thus a Nation-wide condition, involving the moral health of the larger communities of the land, was relieved under the secret leadership of a Jewish organization, primarily because our people were charged on slight provocation with sharing the guilt.

After the lapse of twelve years I am betraying no secrets, nor am I indulging either in a confession or a boast on behalf of the league, when I say that the Illinois Congressman, who has so frequently declared he did not originally intend the broad interpretation which the courts have given to the law, could, if he so desired, shift the responsibility for its authorship upon that same executive council which formed the nucleus of the present organization.

Second: The defamation of the Jew eight years ago was general and of multiplied variety. Unprotested and unresented, ridicule, contempt and obloquy were showered upon him from the stage in drama, vaudeville and motion pictures; and be it said parenthetically that the greatest embarrassment confronting the league was the shameful fact that a large percentage of the offenders were themselves Jews. Newspapers in reporting criminal or quasi-criminal news items delighted to emphasize the Jewish origin of the offenders. Hundreds of summer resorts took pains to give publicity to the undesirability of Jews as guests. In the commercial world advertisements appeared offensively reflecting upon our business as well as our social standing as a people. To the observant but uninformed it might easily have appeared that the word "Jew" was synonomous with "pawnbroker", "thief" or "procurer"—possibly all three. During the war "slackers", "deserters", "malingerers", to say nothing of "profiteers", were designations indiscriminately applied to us by anti-Semites here as well as abroad; and that this poisonous propaganda crept insidiously into official reports in some departments of the Government war service the records of the administrative committee of the league will show.

But the records of this same administrative committee which met weekly in Chicago year after year will likewise show that patient, persistent and tactful methods applied unceasingly have in the course of time reduced to a minimum the evils complained of and the dangers attendant upon them. The league has functioned largely through legislative channels. Laws in many States were passed making defamatory publications designed to create race or religious antagonism a species of criminal libel. Appeals were made to the courts, where other methods failed, to keep Bible reading, particularly the Crucifixion story, out of public school rooms and school libraries. We have exposed and removed the false and unjust statistical reports which from time to time found their way somehow into the war service activities. But beyond this—by educational processes, by lectures in schools and colleges, by public addresses before every variety of civic, fraternal and religious organizations, by temperate and scholarly publications in both the Jewish and secular press; and (most vital of all) by friendly and dignified correspondence with each one of the hundreds of defamers, concrete results have been effected. In almost every instance retraction, apology, explanation, or what is more to the point, a promise to desist, has repaid the effort.

Until a few months ago the league was beginning to believe that the greater part of its herculean task had been fairly accomplished. It now appears that it has not even fairly begun.

The principals in the present world-wide conspiracy to disseminate anti-Jewish propaganda are for the time being working anonymously on the European side, as are also their American agents, among them Mr. Ford's editorial scavengers. This much only is known from an investigation in the German senate, viz, that the funds for the campaign are being supplied through Prince Salem and Count Behr, the leaders of the Conservative or Reactionary party. But as to the literature itself, or such portion of it as is intended for non-German consumption, its origin is cunningly camouflaged by being written in the Russian language, translated into English and French and printed in England in the form of books and circulars. This evidence is in the possession of the league with the additional fact that the pretended authorship of the most dangerous portion, viz, that circulated among the membership of the American Legion, is signed, "Frazier Curtis, formerly of the Lafayette Escadrille". Investigations by the league indicate that the name is assumed, the French service records disclosing no such individual; and the purpose is apparent, viz, to have it appear that an American fighting for France against Germany is beseeching the American Legion to drive out of its ranks all Jewish ex-soldiers as traitors, deserters, profiteers, etc., and likewise to Nominate General Leonard Wood "on a straight anti-Jewish platform".

Not all this literature is being published abroad, and not all is officially connected with the European propagandists. As in all campaigns, there are volunteers, camp-followers and stragglers, who seek to attach themselves to the main body for purposes of their own. There are about to be issued from printing establishments in this country several books dealing with multifarious phrases of the "Jewish Question", which outrank in scandalous villification anything which has yet been published in Russia or Austria. Advance copies have been procured by the executive secretary of the league, and the press of America has already been requested by the governing board to ignore these publications in their book reviews. In two separate instances the authors have admitted to our investigators that their sole purpose is profit, and have disclaimed any connection with what is understood to be the common source of the propaganda, although they announce their intention of presenting a copy to every member of Congress. The league, therefore, appeals to the Jewish public not to buy these books. A little calculation will make it self-evident that at least 500,000 people among the Jewish population would ordinarily (either from natural desire or sense of duty) read with interest any book whose subject matter concerns them in any way. The more infamous the contents the greater the concern; but that concern—and even ordinary curiosity—may be subserved without playing into the hands of our enemies by paying them to defame us. They boast that we are ourselves virtually the only purchasers, thus enriching them—nay (paradoxical as it is) subsidizing their libels against us. The exact figures will probably never be known, but undoubtedly the circulation of the "Dearborn Independent", already over a million, has jumped 50 per cent in the last two months principally because the victims of its coarse and clumsy fabrications have rushed to buy each weekly issue. Sober reflection will soon convince one of the vital necessity of applying the boycott method as most effectively administering the ounce of prevention and saving the pound of cure.

I have been long in reaching the main purpose of this article, which is to protest against what I consider a short-sighted attitude assumed by many leaders of American Jewry and likewise by friendly Gentile publicists. They assert that we should treat this international cabal against us with pitying contempt; that if let alone, it will peter out like the piffle that it is; that its own gurgling and sputtering idiocy will choke it to death before long; but that if we dignify it by resentment, denial, protest, we create the universal impression that there is truth underlying it. If this were indeed the view of the outside world we might joyfully cry Amen; but it is so far only the view of Jewish optimists and non-Jewish friends and well-wishers. It may likewise be the view of all intelligent, unprejudiced and informed Gentiles. But how many among the world's population are at once intelligent, unprejudiced and informed upon Jewish affairs? To be sure, we have nothing to fear from those few; and the ignorant and vicious who unfortunately compose largely the rank and file of humanity can not be reasoned with anyhow, or made to understand. They must be born over again through posterity; but there is the crux! We of the older generation can do little else now than write the closing chapters of our lives and prepare to meet whatever further life there may be reserved for us when the eternal question will perhaps be answered. But it is for the little lives that are in our keeping—it is for our children and their children who are to follow us, and who we pray may escape the slings and shafts of prejudice and hostility from which we have suffered. If by so doing we can make this sad and selfish world a little safer, a little happier—a little more peaceful for them to live in—then let us with our dying strength, if need be, strike boldly at bigotry and injustice wherever they rear their hideous heads. To do that, we must nail every lie, however palpable, or it stands admitted before a biased world. We must hurl back every slander in the teeth of the slanderer, however insignificant he be, or how absurd his charge. We must resent and punish every insult, no matter how far beneath contempt may be the vile offender.

The Jew does not ask for power, except the power to breathe and function as a vital organ in the world's economy—as a component element in the anatomy of its body politic. He does not seek for place or preferment — only a place to live in peace — for him and for his children. But he does crave for justice—for common justice—for this he cries out passionately to Christian civilization and offers in return charity and love, service and sacrifice. Has ever any people asked for less or offered more? But no longer as of old, on cringing knees, begging princely boons or supplicating thrones —but "erect and loud as men who ask man's rights".

Whether we be a "super-empire" or only an aggregation of supermen—whether God's prophets or man's profiteers—preferred or common stock of humanity—patriots, pariahs or alien enemies, however they may regard us—Israel's arm shall hold aloft the Torch of Truth until that arm is pulseless; and the undimmed light shall blur into the glistening eye of new-born nations as it has ever pierced the sightless ones of those long dead.

. . . . the slave
Of the Ideal, a pilgrim far and wide,
Cursed, hated, spurned and scourged,
with none to save.
The Pharaohs knew him, and when Greece beheld
His wisdom wore the hoary Crown of Eld;
Beauty he hath foresworn and wealth and power;
Seek him today and find in every land
No fire consumes him, neither flood devour—
Immortal through the lamp within his hand.

News from London

By Our Correspondent, Dr. M. Epstein

London, Monday, Sept. 21, 1920.

T WOULD seem that London is gradually becoming the great center for all anner of Jewish activities. The Zionts have long been here; the Mizrachi ovement has likewise set up its abode the English capital; and now we hear at the Agudas Yisroel are about to come London, which they have decided to tablish as their center. Considering ie unsettled state of continental Europe e can understand this tendency, for reat Britain is now literally the "island the blest", where at least people can about their daily avocations without eing in fear of their lives. The economic tuation here likewise makes it a dumping round for appeals of all sorts. Truth to ll, there is not a single one of these ppeals which has not a good motive, and hich does not support a good cause. he War Memorial is still with us; the rst £150,000 (say $750,000) have aleady been collected, and now the prooters of the scheme are redoubling their fforts to make the snow-ball increase. hen, there is the National Fund, which t this time of day requires little explanaion. These are, as it were, the main hannels; side by side with them, there are umberless others, differing in character nd degree, but all having as their aim, elief. Messengers from such bloodtained countries as the Ukraine, or from he Jewish communities in Poland, where ife is one long terror, reach London from ime to time and tell us in eloquent fashion ow much they suffer and how much they eed. They are aided in their efforts by uch bodies as the Association of Ukrainn Jews in Great Britain, which appeals nd appeals again, and which has a splenid ally in the passionate eloquence of r. Jochelman who, by the way, is the oreign Secretary of the London Lodge.

The latest demand in this direction is not o much for contributions of money, as ather contributions of practical sympahy, showing itself in clothing the naked nd feeding the hungry. I refer to the hildren from Vienna and Hungary, who ave been sent over to this country, first by the "Save the Children Fund", and now y the Government itself. A couple of thousand of these innocent victims of the war have reached these shores, and there is a fair sprinkling of Jewish children among them. A committee of ladies has undertaken to find homes for these boys and girls, and it is pleasing to be able to report that while this committee is not officially connected with the London Lodge, as a matter of fact, the great majority of the ladies are also members of the Women's Auxiliary of the London Lodge. So far, their appeals to people to take one or more of these under-fed children into their homes, to treat them as they treat their own, to feed and clothe them, and give them a chance of physical development, have not met with all the success that might have been expected. But then the first appeal came at the holiday season, when most people were either away or about to go away; in the second place, there are many people still here who cannot easily overcome their feeling of hostility to what were lately enemy countries; but it is hoped that humanity and common-sense will triumph over stupid prejudices. The Quakers have done wonders in this work; their achievements cannot be sufficiently highly praised. What Quakers can do, can also be done by Jews, who pride themselves on being kind-hearted children of kind-hearted sires. The committee in its very delicate and arduous work is not hopeless as to the prospects. It is only necessary to see the children for oneself to realize that these little, bent, emaciated, under-fed creatures must be helped unless we are to blush for our own humanity.

Of the general life of the community there is little to tell at this season, for the holidays have just ended and the Holy Days have just commenced. Nevertheless, it is possible to see already the stirrings of the "dead bones". As might be expected it is the youthful element in the community that is moving first. The teachers have just had a successful gathering at Oxford, and while they were there the Inter-University Jewish Federation of Great Britain and Ireland held its third conference, and showed that it was a baby, vigorous in constitution and determined to achieve great things. This Inter-University Federation corresponds very nearly to the Inter-Collegiate Menorah Association of America. You have had Jewish college boys and girls, and many of them, for a long time; we are just beginning to show a fair number of these modern academicians. This tendency for Jewish University men and women to federate is all to the good; we shall, at least, know upon what fund to draw for social and other communal workers. As our problems grow so the demand for workers will grow, and here we have enthusiasm, youth, knowledge, and culture, an ideal combination of which our community stands in great need. The literary societies are also beginning to stir, and the defunct union which did such excellent work before the war appears to be reviving. It has been fortunate in obtaining the leadership of Dr. Charles Myers, who is a keen Jew, and one of the foremost psychologists in the country. Then we have had introduced to us a Jewish Folk-Song Society for the purpose of cultivating traditional and old-fashioned melodies, which might otherwise tend to get lost. Last, but not least, the Jewish Historical Society of England is arranging for a course of lectures to be held shortly, on various aspects of Jewish culture: One on Music, one on Folk-lore, one on Art, one on Science, and one on Heredity. Courses such as these will probably provide information to non-Jews about Jews, for at present the Jew is very much in the limelight, and the Jewish question is topical. "Mrs. Morning Post" is still quixotically tilting at wind-mills. It has been suggested that its only reason for so doing is an intense desire to see its circulation go up. One cannot help hoping, in the interests of the intelligence of the British public, that its circulation will not go up. For the stuff that it furnishes for its readers, judged from an average standard of knowledge, appears contemptible in the extreme. *The Church Times* recently castigated this journal of feudal conservatism, showing up how false is its history, and how unjust and unfair its charges.

Some observers in our midst declare that as a community we are becoming more religious. Perhaps conforming would be a better word. Certainly one or two facts point in that direction. Quite recently the Beth Din set up a Commission for Kashrus. This body has agreed upon certain requirements to which Kosher boarding house keepers and restaurant proprietors will be expected to submit in regard to Kosher food, Sabbath observance and the rest. Only those who accept the conditions set up will be placed on the list approved by the commission, and the public will be informed by the publication of the list in the press. Many people question the efficacy of this procedure; certainly the restaurants not on the list have by no means had to close their doors; but the list is there, and those who care for Kashrus have at least an opportunity of safeguarding their principles. Ten years ago such a list would have been inconceivable in our midst. We were not yet ripe for it. Today it is regarded as evidence of a move towards the right.

Nor does this stand alone. During the recent Holy Days the Synagogues were said to have been more crowded than usual, and, what was more remarkable, there were many young men in the congregations. Whether it is that Zionism has stirred our young people, or whether they have been moved in some other way, cannot be determined with ease. Anyhow, they are to the fore in the Synagogue, in the friendly societies, even in the Zionist movement itself. Here the great problems are practical; immigration into Palestine must be soundly regulated, and the new settlers must be helped in their economic development. Not money only but business experience is essential for these objects, and a movement is on foot to bring about the cooperation with the Zionist movement of prominent leaders of Anglo-Jewry. Whatever may be said of the attitude of these men to Zionism, it must be admitted that they are fully alive to the importance for Anglo-Jewry of Palestine. We have in Palestine, they say in effect, an experiment which must succeed. If it fails, the blame will rest on Jewry as a whole. It must not fail. It is up to all Jews to see that it does not. We are in honor bound, therefore, to do our utmost to make a success of the Great Adventure. Fortunately the recent Zionist Congress created a piece of machinery by means of which such cooperation can be utilized for Palestine. We refer to the Economic Council, of which Sir Alfred Mond is to be Chairman, and to which it is hoped to appoint some of the men prominent in the councils of Anglo-Jewry, most of whom are not professed Zionists. It is hoped, too, that some prominent American Jews will likewise join the Council.

Negotiations are still in progress, and nothing definite can be reported as yet. But great efforts are being made to ensure the success of the movement, in which many of our younger men are greatly interested. One of them, however, Harry Sacher, is shortly leaving for Palestine, where he will edit the Palestine Weekly and also practice law. Mr. Sacher is a journalist and barrister, and has been a tower of strength to the Zionist Organization during the last year or so. To use the old saying once more: London's loss will be Palestine's gain.

A number of distinguished visitors from America have recently been here. Foremost among them must be placed Dr. and Mrs. Moses Hyamson, who are old friends of London Jewry. Dr. Hyamson is greatly loved and respected by those who know him; his broad human sympathies, his learning, and his personality are bound to retain for him his old friends, as they are bound to win for him new friends. Many still among us regret his loss to Anglo-Jewry; but that is an old story, the ending of which was written years ago. Had Dr. Hyamson remained here, he would have had friends in one hemisphere; his going to New York has carried his fame to two. Another visitor was Dr. de Sola Pool, likewise an old Londoner, who has made his home in New York, and who is now connected with Palestine; and the third is Mr. Nathan Straus, who is sufficiently well known in the States to need no introduction. Mr. Straus came forward in the press the other day with a remarkable letter, remarkable for its tone and its substance. Its tone was vigorous; Mr. Straus spoke of "my people" and came forward boldly as a conscious Nationalist Jew, desirous of having a part in the great work of rebuilding Palestine, and anxious to win for that work the sympathy and help of all people. The substance of the letter was to announce the inauguration of a campaign for pasteurization of milk in this country. His last paragraph expresses a fine sentiment, and is worth quoting:

"It gives me the greatest satisfaction to be in a position to give England the benefit of my experience of a life-time. Every good Jew cannot fail but appreciate the momentous service rendered my people by the Balfour declaration and in the acceptance of the mandate over Palestine. It is little that one individual can do in view of the tremendous debt we owe to your Government. But I am attempting that little with a grateful heart. And I know that the adoption of pasteurization will redound to the greatest benefit of your country in the growing up of a healthy generation, and in the saving of innumerable lives."

One of our London theatres is showing a new version of the old legend of "The Wandering Jew". While the acting is good, the play as a play is written down as somewhat second-rate. It is by E. Temple Thurston, and is described as an historical drama in four phases. But if it is no great play, it is a fine spectacle, beginning at Jerusalem on the day of the Crucifixion, and ending with the Tribunal Chamber of the Spanish Inquisition.

The London Lodge is still in vacation, but when we meet again after the Holy Days we are determined to continue our efforts to establish sister lodges in the country. With Manchester we have already been in communication, and hope to meet the brethren there at an early date; at Liverpool, Leeds and Birmingham we hope to be in close touch with likely people before long. The London Lodge has issued two pamphlets setting forth the aims and objects of the Order; their distribution backed by personal effort ought to bring new adherents to our organization in many parts of these islands.

THE TERRIBLE PLIGHT OF THE JEWS IN SOVIET RUSSIA.

Despite the fact that pogroms are not tolerated in Soviet Russia, and every attempt to incite one portion of the population against the other is strongly suppressed, the Jewish problem in that country has never been so acute, according to an official bulletin of the World-Zionist Organization. It asserts that Jewish party leaders of the Left who at first approved of the Soviet regime now say openly that for Jews there is practically no room in Russia.

"The stringency of the economic condition has created an ugly wave of anti-semitism" declares this bulletin, a copy of which has been received by the Zionist Organization of America.

"The Jewish population was the only section which was ruined almost completely by the nationalization of commerce. The Soviet Government, as is well known, passed measures suppressing all private trade; and the effect of these on the Jews may easily be estimated when it is remembered that before the war about 66 per cent of the Jewish population was engaged in trade and commerce, while the remaining 34 per cent made a living as artisans and factory workers. The greater part of the ruined non-Jewish commercial classes were easily able to find a livelihood in the field of agriculture, but to the Jews this path was completely closed. Every attempt to settle the Jews as farmers in the villages came to grief owing to the opposition of the peasants. It must be remembered that even the Soviet Government has not introduced the nationalization of the soil, that on the contrary the right of property in land has been declared to be still existent for the peasants. These latter, who are jealous of every foot of ground, refuse under any circumstances to admit new settlers, especially Jews. The Soviet Government thought it best not to enter into any arguments with the peasants about the Jews.

"Last March the decree regarding compulsory labor was issued. All so-called 'unproductive' persons without a definite occupation were declared liable to compulsory labor. The neglect of this duty was proclaimed as desertion, punishable with death. Almost all Jews were inscribed in the category of those without occupation, irrespective of whether they knew a trade or not. A terrible hunt began for the Jewish masses, carried out by military groups of the Red Army, with the willing help of all the anti-Semitic mob.

"The only hope of the Jews is now emigration to Palestine. Even in the Jewish Socialist circles, which were always indifferent to the Palestine idea, it is now generally recognized that a solution of the Jewish problem in Russia without a Jewish Palestine is quite impossible. The San Remo resolution consequently was received with the deepest joy and gratitude by the whole of Russian Jewry, which gave expression to these feelings, in spite of all prohibitions and at serious risk in public manifestations.

"The only reference to Jews in the Bolshevist Press is in the perpetual charges brought against Zionists.

"The Zionists are commonly stigmatised as 'British agents,' whose function it is to win sympathy for England among the Jews."

POLISH MILITARY CHIEF WOULD CHECK ANTI JEWISH EXCESSES.

Warsaw (J. C. B. Service).—General Rozwadovski, Chief of the Polish General Staff, has issued an appeal urging that all measures be taken to stop excesses upon the Jewish communities. The General points out that it has been fully established that the Jews of Poland and particularly the orthodox elements have done their full duty towards their country in its hour of need. General Rozwadovski has ordered that the alleged excesses upon Jews in the towns of Viskov and Sokolow be thoroughly investigated.

ROUMANIAN JEWS WILL MEET IN CONGRESS.

Chernowitz, Roumania (J. C. B. Service).—A movement has been set on foot in Bucharest to call a congress representing all the Jews of Roumania, Transylvania and Bessarabia. In all these states, there are over a million Jews. The movement is headed by noted Jewish Deputy Dr. Straucher and has for its object the better organization of Roumanian Jews domestically.

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JEWISH CALENDAR.

5680	1920
New Moon	November 12
Chanukah, first day	December 6
New Moon	December 12
Chanukah, last day	December 13
Fast of Tebet	December 21
	1921
New Moon	January 10
New Moon	February 9
New Moon	March 11
Fast of Esther	March 23
Purim	March 24
New Moon	April 9
Fast of the First Born	April 22
Passover, first day	April 23
Passover, second day	April 24
Passover, eighth day	April 30
New Moon	May 9
New Moon	June 7
Feast of Weeks	June 12
New Moon	July 7
Fast of Tammuz	July 24
New Moon	August 5
Fast of Ab	August 14
New Moon	September 4
Selihoth	September 25
5682	
New Year	October 3
Day of Atonement	October 12

WHO IS BEHIND IT ALL?

The Boston publishers of "The Protocols" with the reinforcing introduction and postscript may and may not be willing to reveal the names of those who engineered the publication in this land. Clearly there is an agency at work hereabouts which chooses to do its nefarious business clandestinely. These worthies who have prepared the "copy" are part of an organization supplied with funds and directed by master plotters. We are not dealing here with a few misguided spirits. We are confronted by a concerted movement, by a conspiracy the roots of which are spread far and wide across the Atlantic. The thing has been imported. It did not crop up here and there all at once spontaneously and unconnectedly. We recognize for one thing the sinister hand of Czarist Russia, of that element which in approved fashion, with Macchiavellian unscrupulousness, is fighting tooth and nail to restore the autocracy over the body of the hapless Jew. We are not referring to the forged Protocols themselves, a stupid concoction which has not even the merit of being interesting. Those are professedly Russian in origin; but we mean the American postscript. Right there it is not difficult to discern a Russian author, who finds it convenient to cite so-called utterances by Jews from a work published in the Russian language in Russia! We suspect that this worthy is now in this land. For all we know, he may be the sole author of the entire pamphlet, of the by-work of course with which the Protocols are garnished. He may have allied with him certain representatives of those second rate powers which have banded together to nullify the minority rights clauses in the treaties to which they affixed their signatures. That may and may not be so. For it is quite conceivable that that Russian emissary has with malice aforethought espoused the cause of those powers, knowing full well that he would meet with encouragement from their quarter. Another ally, either actually cooperating with them or cleverly worked upon by the Russian master-mind, is some European power determined to crush Bolshevism. The devilish lie is spread that the Jew, whether in Russia or elsewhere, sympathizes with the Moscow gang now throttling the life of the great empire of but a few years ago. This is not the place to repudiate the charge that because a few Jews, men who have broken with Judaism and have openly disavowed their connection with the Jewish people, happen to be found in the Bolshevist movement, aye, even in leading positions, therefore the Jewish people are behind a movement which spells death and destruction to Jewish life and faith. Nor do we care at this point to indicate how unfair it is to convict a whole people because of the utterances of individuals whom no Jew takes seriously. What we are interested in at present is to lay bare the triple cord in the conspiracy which has been set in motion. It is Czarist-Russian for one thing; it is anti-minority rights in the second place; and it is anti-Bolshevist in the last resort. In order to carry their point, the conspirators have banded together to sow the seeds of discord in this blessed land of ours. The fight is on. It is not of our own choosing. We shall not sit idly by; but for one thing we shall fight in the open. We shall not hide ourselves behind anonymous publications. Our enemies may be unknown to us by name; but we know their ilk, and to know who our enemies are, is half the game won. We challenge them to come out of their lurking places into the open daylight. Will they dare?

THE ROOT OF THE MATTER.

In casting about for an explanation of the rise of Bolshevism our traducers have spun out of the cobwebs of their imagination a supposed plot on the part of the Jews for world dominion. It has been pointed out again and again that the overwhelming mass of our people in and outside of Russia is opposed to the communistic experiment; that in Russia itself our people are undergoing great sufferings because of it, submit as they must, with other parts of the population under duress. Let the world—not our enemies, who are bent upon slander and malicious perversion of the truth, but the fair-minded among our neighbors whose reason our detractors would becloud—understand the Jewish position. The emancipation of the Jew at the opening of the last century came in the wake of an upheaval which broke down medieval feudalism. Where, as in pre-war England, the line of division between conservatives and liberals was not marked by feudalistic considerations, or, as in this country, feudalism had been defunct at the very rise of the nation, the Jew allied himself with either party according to his individual predilections and the dictates of his reason. There could not be and never was an alignment of the Jew on just one side. The Jewish question did not enter into the purlieus of party politics. That is exactly as it should be. The Jew votes as an Englishman or American, not as a Jew. On the continent of Europe the emancipation was grudgingly yielded by the exponents of feudalism, which had not died. When the Jewish question was dormant and opposition to the Jew was not spread upon party platforms, one might encounter the Jew even on the right wings of the electorate. Had there been no recrudescence of Anti-Semitism in Germany in the seventies and no pogroms in Russia in the eighties, matters would have developed there as with us or in England. As it was, the Jew was forced by the instinct of self-preservation to ally himself to the party which promised to safeguard his rights. So it was in Germany, so it was in Russia after the creation of the Duma. Russian Jewry could not possibly make common cause with Black Hundreds and Czarist autocracy which bent all their efforts upon annihilating the Jew. So much for the Jewish mass. Individual Jews, who under Czarism were excluded from all avenues of professional preferment, who might not practice law for example, it is quite reasonable to suppose, were thrown into the arms of the discontented, and discontent bred revolution. He who forswore his religion was immediately admitted to all honors. A young Jew who submitted to baptism found the doors of the universities and of professional activity opened; just as in Germany baptism led to a university appointment and even to a position in the army. Accordingly, a premium was placed on apostasy. It was the avowed aim of the governing classes to destroy Judaism. The masses clung to the faith of their ancestors; but the intellectuals succumbed. Here was the root of the matter. We invite to it the attention of all thinking men. For the result was a twofold one. On the one hand, where conscience rebelled, though the religious convictions were a little strong, resentment was begotten, and a spirit of hostility to a government trafficking with the highest interests of the human soul was engendered; but the other point is more far-reaching. With the weakening of Judaism engineered from above, there was lost in certain individuals the moral anchorage, and they became an easy prey to all vagaries which the faithful Jew must hold in abhorrence. This it is that explains the presence of this or the other Jew—mind you, not of the mass—in the ranks of Bolshevism or of any other 'ism. Bolshevism is a thing that must and will be crushed; but when our enemies blame us for its existence, it is but fair that we retort that Karl Marx was the son of an apostate and was himself reared in Christianity; that Trotzki and the rest of his ilk are avowed apostates; that the corruption, which for a century has alienated our best minds from Judaism, came from without; that in the face of all obstacles placed in the way of the profession of Judaism the Germans and Russians have only themselves to blame for the conditions that were not of our own making. Religion and morality are intertwined. The proselytizing missionary in our midst is the deadliest enemy to the body politic. Souls cannot be crushed without danger to the moral equilibrium; and where, forsooth, apostasy is dictated by state reason, it undermines sanity of moral judgment, warps the soul and produces revolutionaries. Give freedom to Judaism; let the profession of the ancient faith be no barrier to economic, political or social advancement; and the ranks of the discontented revolutionaries will be freed from the Jewish element. The Jewish soul is not a product of race, but of religion. Keep the religion alive. Keep the Jew to his faith. Do not lure him away from his center of moral gravity. Modernism is not of the Jew, for the Jew, who is left to cherish his religion, is quite opposed to it. Judaism is a conservative force in the world. It is perhaps not too late for the world to recognize this truth. For this truth is the root of the matter.

RABBI MARX HONORED.

On Sunday, September 12, after the service of the New Year's eve had come to a close, the members of the Temple Congregation of Atlanta, Georgia, tendered to their beloved Rabbi, Dr. David Marx, a most beautiful ovation. Mr. Arthur Heyman presented to him on behalf of the Congregation a handsome set of resolutions of thanks, in recognition of the eminent services rendered by their rabbi during the last twenty-five years, accompanied, as a token of love and esteem the members and their families entertain for him, with a more substantial gift, for his personal use, contained in a sealed envelope.

Rabbi Marx, greatly surprised and deeply moved, replied in a most touching manner. Next morning during the services, Rabbi Marx, who had discovered the sealed envelope to contain a check amounting to eighty-five hundred dollars, again thanked the members of his flock for the great honor bestowed upon him but found it impossible to accept their generous gift, which he graciously returned to them, to be used with their consent for a better cause, that of educational purposes. It is needless to say that this act of nobleness made a deep impression upon one and all and that congratulations were showered upon the generous and unselfish man of God in untold numbers.

B'NAI B'RITH OF PORTLAND.

An extraordinarily interesting meeting was arranged by the committee of Portland Lodge, No. 65, of Portland, Oregon, held on Tuesday evening, October 5, at the B'nai B'rith building.

JACOB H. SCHIFF.

Mr. Jacob Henry Schiff, noted philanthropist and Jewish leader, departed this life at the age of 73 after a comparatively short illness.

Mr. Schiff was born in Germany and after receiving his education in Frankfurt, his native city, he came to America in 1865 and began his business career as a clerk in a bank. Three years afterward he established himself in the banking business, became acquainted with the business house of Kuhn, Loeb & Co. and subsequently married the daughter of Mr. Loeb. Shortly afterwards Mr. Schiff joined the firm of Kuhn, Loeb & Co., which has changed its clothing business into a banking concern.

In communal life, Mr. Schiff took an active part. Montefiore Home had the good fortune of having his services as president for over twenty-five years. He dispensed charity with a lavish hand and did not confine his benefactions to Jewish institutions only, as was best evidenced by the numerous gifts made to non-Jewish and non-sectarian institutions.

Mr. Schiff was a devoted Jew, devoid of any narrowness and in the dispensation of his benevolence, he especially favored those institutions which had for their aim intellectual, religious and moral welfare of his coreligionists. Worthy and deserving causes always found in him a promoter and a munificent giver. Through his financial success, he delighted all with his ability and means for the realization of his ideals.

The love and esteem in which he was held was revealed most touchingly by the tributes of regret lavished by thousands to whom he was a benefactor and a friend. He was a loyal American.

As a public-spirited citizen, as a loyal American and as a faithful Jew, his loss is deeply mourned by all those who knew him and even those to whom his was only a blessed name.

GREAT THRONGS HONOR LATE COL. HARRY CUTLER.

Thousands of men and women were unable to gain admission to the Synagogue where impressive funeral services were held for Col. Harry Cutler.

Col. Cutler's body had lain in state at the Temple for a day and thousands had viewed it there.

Rabbi Samuel M. Gup gave the memorial address at the services at the Temple, in the course of which he said:

"We bemoan a terrible loss. Weep, we cannot, our hearts bleed from the weight of the load. Dwelling in the silence of our tortured souls is a gnawing grief beyond compare. In His wisdom and justice, the good God has called to the Academy on High His servant, a favored and favorite captain of the moral forces of humanity, our friend and associate, our own beloved Harry Cutler. His eyes are closed in lasting sleep, and his spirit has gone to join the greater number who have gone the way before him.

"Although cut down in the midsummer of life, the lamented deceased had crowded into that brief pilgrimage a record of achievement that few whose allotted time is three-score and ten equal or surpass. His days were not his own; they belonged to God, religion and mankind. Wealth he pursued not but whatever share of earthly goods were his, he used as a trust to increase the measure of good and happiness in the world. His magnanimity knew no borders, and his munificence no sect. And yet he was a warrior for definite principles, true as the North star, and of inviolable loyalties to his faith and to his people. His enemies respected him; his comrades loved him, and all admited his singular worth.

"Our brother, we mourn thee. We grieve for thy kin whom thou didst love and who loved thee, thou devoted husband, son and brother. Thy days on earth have been well spent. Thy dwelling now is with thy Supreme Maker, who thou didst serve so effectually, and who has called thee unto all eternity."

JEWISH STATESMAN HEADS LEAGUE OF NATIONS ASSEMBLY.

Mr. Paul Hymans, foreign minister of Belgium, has been selected to preside at the first assembly of the League of Nations at Brussels on November 14. Mr. Hymans is a lawyer and has represented the city of Brussels in the Belgium House of Representatives. He was also a Professor of Brussels University. Mr. Hymans was appointed Belgium foreign minister in 1917.

FORMER STUDENTS MOURN.

Dr. Politzer, Famous Aurist, Dies in Vienna.

A three line item buried in the interesting bits of news from near and far, in The Chronicle's "Noosettes" column of last week, brought to Dr. Emil Amberg, Detroit physician, a whole flood of memories. The item recounted the death of Dr. Adam Politzer of the University of Vienna, world famous specialist in diseases of the ear and incidentally Dr. Amberg's best loved tutor.

Dr. Politzer, who was a cousin of Joseph Pulitzer, one of the outstanding figures in American journalism, died recently in Vienna at the age of 85, as the result of an apoplectic attack.

International fame was accorded him first in 1863 on the publication of his method of inflating by air the tympanic cavity of the ear. The success of this delicate operation brought to his clinic thousands of students in the years that followed and made him a pioneer in a new branch of medicine. To him is owing the methodical and scientific investigation of the organ of hearing. He taught the methods of anatomic, physiologic and pathologic investigations of the ear, and by selecting from among his pupils those men who were most able and apt to continue such research work, he founded a real school of otology. Dr. Amberg was one of those to be invited to receive special instruction at Dr. Politzer's home.

Dr. Adam Politzer

Between 1870 and 1900 Vienna was the center of medical teaching and a large proportion of the foreign students came from America and England. The number of English speaking students who took classes with "old Politzer", as he was affectionately styled, amounts to more than 7,000 and they had the advantage of being taught the science of the ear in their own language. The clinic of which he was appointed director in 1870 soon rose to be the principal ear clinic of the continent; at that time this was equivalent to "the world". From his school nearly all the eminent aurists of Europe originated. Alexander, Neumann and Barany, to whom was awarded the latest Nobel prize, are examples.

The journal of the American Medical Association, commenting on Dr. Politzer's death, says, "Of Jewish origin he swept away by his genius the obstacles placed in his way by racial and national prejudices."

After graduating in Vienna in 1859 he went to Germany, where he studied physiology and acoustics with Helmholtz, who has contributed so much to the knowledge of audition and the physics of sound and sound waves. Thence Dr. Politzer went to Paris and London for years of graduate study. He was the author of numerous scientific books and papers and his work on otology is a standard.

Dr. Politzer bequeathed his invaluable collection of anatomic and pathologic specimens to the ear clinic at the university with which he was so long associated, and his great library will, by his request, be added to that of the university collections.

JEWISH ART EXHIBITED IN RIGA.

Riga (J. C. B. Service).—An exhibition of the works of Jewish artists has been opened at the Jewish Peoples University and is attracting wide attention.

The Morning Post and the Jewish Peril

(From the Church Times, London, July 30, 1920.)

IN THE Middle Ages, when a plague, usually the result of bad sanitation, decimated the countryside, the cry arose that the Jews had poisoned the wells, and a massacre followed. It is probable that the persons who made these charges were subjectly honest, but fanaticism had robbed them of their reasoning powers. We have no doubt that the author of the strange articles which have lately appeared in the "Morning Post" on the cause of world unrest is perfectly honest. He has only, we believe, sought the explanation of our troubles in a wrong quarter. The cause lies, we think, rather in the un-Christian spirit that has governed the world for the last three centuries than in any Jewish or Masonic plots. However, he has thought differently, and has given to the world a strange and fantastic history. It begins with the Knights Templar. Somehow, he thinks, they got mixed up with the Jews and were rightly condemned. Their survivors and certain Jews have since that date been mixed up with certain Masonic lodges, particularly one of the Scottish Rite, and after remaining quiet for many centuries began their policy of vengeance by arranging the French Revolution. Since this great achievement they have been struggling to destroy kings and nobles and to bring the world to anarchy, and have lately brought off a big coup in Russia. In preparation for further horrors they are at present starting strikes in England and organizing Sinn Fein murders in Ireland. Later on they will be setting up a King of the House of David. Meanwhile, there are a vast number of good Jews who hold such tricks in abhorrence, and we may add subscribe to the funds of the Unionist party, and also a vast number of good Masons in whose lodges nothing worse is arranged than perhaps a Curragh camp mutiny.

The picture is fantastic, and we feel sure that if the mob took our contemporary seriously it would not draw much distinction between the good and the bad Jew and the good and the bad Mason; but as some of our readers may have been disturbed by the gruesome picture, we shall try and show him or her that there is little foundation for our contemporary's wild history.

To reply to the history of our contemporary would require a volume. The few facts which we shall mention may, however, suffice to show our readers how very doubtful is the history on the subject which this newspaper's authority presents.

1. As to the Templars. It is extremely probable that they were innocent of the charges brought against them by Philip, the Fair. If guilty they were guilty not of apostasy to Judaism but of idolatry. They can therefore have had no connection with the Jews.

2. Whatever may have been the origin of the Scottish Masonic rite, the Scottish Masons were in the early eighteenth century warm supporters of the Jacobite cause. Scottish Masonry cannot therefore represent an ancient conspiracy against throne and altar.

3. The Jews played hardly any part in the French Revolution.

(a) The "Illuminati", of whom the Morning Post says so much, were not connected with the Jews. Their founder, Weishaupt, of Ingolstadt in Bavaria, a pupil and enemy of the Jesuits and a man of loose character, founded an order to spread revolutionary ideas. His order was modelled in point of organization on the Jesuit system, and he assumed the name of Spartacus. His teaching was a kind of philosophic anarchy, but had nothing in common with Socialism or Bolshevism. Every head of a family was to be a domestic king and priest. The foundation of the idea can be traced to Rousseau's theory of nature, and its ideal would seem to be a life like that described in St. Pierre's "Paul and Virginia". Weishaupt admitted to his friend Knill that the higher grades of his order only existed in his imagination. On Knill's advice he connected it with Masonry. In 1785, it was suppressed by the Elector of Bavaria. The order was eagerly run after for a time by fashionable people, but was unconnected either with Judaism or Socialism.

(b) The Morning Post's writer dwells on Mirabeau's visits to Berlin and his attitude to the Jews. If any connection between the French Revolution and the Jews can be made out it must be through the tribune of the people, Mirabeau. Berlin before the Revolution was one of the few places where Jews were really in society. A Jewess, Henriette Herz, kept a salon there, which Mirabeau visited. We learn, however, from Henriette Herz's Memoirs that, while she and her circle were liberal, they turned against the French Revolution after the arrest of Louis XVI. at Varennes, and that they would never have supported the French democrats if they had foreseen the consequences. Here is proof positive that the one group of really influential Jews on the continent had no enmity to the Bourbons, no sympathy with the Jaccobins.

(c) The Morning Post's writer lays great stress on a book called "Memoirs Illustrating the History of Jacobinism", of which an English translation appeared in 1798. The Abbe says nothing about the Jews, and traces the origin of the revolution to Voltaire, Weishaupt, the Masons, and the Illuminati. His prejudice was such that he attributes Polish resistance to Russian aggression to Masonic influence. If we accept his view that Voltaire was the real author of the French Revolution, we entirely acquit the Jews. No man has held up the Jews to greater ridicule than the author of "Saul", who in some measure was the true founder of anti-Semitism. The Morning Post's authority tells us that some years after the book was published the Abbe received a letter from Italy, which he handed to his superiors, telling him that the Jews were behind the Masons in the Revolution. He, however, never altered his book.

There is, in fact, no evidence that the Jews had any serious connection with the French Revolution, and with this view, it may be added, Mr. Hilaire Bellox, who cannot be regarded as an enemy of anti-Semitism, substantially agrees. (See Bellox's French Revolution, Home University Library, page 231.)

4. It is true that the Jews since the general emancipation have generally identified themselves with Liberalism, as they hold that it is to Liberalism that they owe their emancipation. Some Jews did take part in the 1848 Revolutions, but they did not originate them. It is true that many Jews sympathize with the Carbonari and the Young Italy movement in Italy; so did some Englishmen.

5. It is incorrect to attribute the work of Karl Marx, the Socialistic writer, to Jewish inspiration. Marx came of a Jewish stock, but his father was a nominal Christian. Marx lived for many years in London in great penury, and was not supported by the Jewish community.

Enough, we trust, has been written to show that the Jews cannot be fairly accused of being the instigators of the Revolutions of the eighteenth and nineteenth centuries. The one piece of our contemporary's evidence which strikes us as impressive is the wild statement of Disraeli in "Coningsby". One need not, however, take the wild statements there on the Jews more seriously than Disraeli's affected admiration for the High Church party in the same book. The chapters in question were doubtless written to convince English aristocrats that Rothschild, who appears under the name of Sidonia, was a gentleman born. If, however, the statements be accepted as true, they do not help the Morning Post's contributor's contention for we are informed that the "Jews are ever anxious to see the religious systems of the countries in which they live flourish".

It is true that in modern times cosmopolitan Hebrew finance has become an anxiety, and that the influence of the Jews in the Press and in politics and Masonry has often been used in favor of anti-Catholic movements. It is true also that many Jews like Disraeli in the last generation and Mr. Montagu in our own, have shown a sympathy with Mohammedanism which has had disastrous consequences in Turkey. However, as the Morning Post supported Disraeli and never attempted to restore St. Sophia to Christendom, it must share the responsibility. Jews would do well in such questions as Poland and St. Sophia to pay more regard than they do to genuine Christian and Catholic sentiment. To put it on no higher grounds, they would find it good business. Generally, we must add that on most political questions in this country Jews vote and think much like Englishmen, and in war time are not less patriotic.

It is true, however, that in the countries along the Russian marshes a different feeling exists. Here Jewish bigotry, stimulated perhaps by the oppression of the past, is far deeper than in Western lands. Education seems to have made it worse, and in fact we may find an explanation not only of some of the horrors of the Russian Revolution, but of the extraordinary pamphlet of "Sergius Nilus", of which the Morning Post makes so much, assuming, of course, that the pamphlet was not the concoction of the Tzarist police. This Russian Hebraism needs watching, though probably its worst features will vanish with liberty and education. They are, however, only a fraction of Judaism.

Our conclusion, therefore, on the recent revelations is that they do not prove much which was not known before, and that much in them is absurd. In any case, it is the duty of the Christian, while not shutting his eyes to a possible Jewish peril, to protect the Jew from unjust and unfair charges.

LITHUANIANS REPORT POGROM BY POLES.

London (J. C. B. Service).—The Lithuanian Legation in this city has today made public an official report of a pogrom committee by Polish soldiers in Sejni, Poland. The excesses, the report says, lasted four days during the course of which twenty-five ships and 150 houses were plundered, twenty-two women violated and a number of men ill-treated. The soldiers broke into the synagogue during service and deprived the entire congregation, the Rabbi included, of all their garments. The damage is estimated at two million marks.

Samuel Rzeszewsky, the youthful chess player who has astounded the continent and has become the idol of Parisian chess fans, is at present on a visit in London, where he has issued a challenge to the two world champions, Lasker and Capabianca. Sanuel, who is not yet ten years old, is of Jewish origin, born in Poland, and as a master of chess warfare is the marvel of his adult contemporaries.

TWO HUNDRED THOUSAND REPORTED TO HAVE FALLEN VICTIMS IN UKRAINIAN POGROMS

London (J. C. B. Service).—Continuing his investigations into the conditions of the Jews in Ukrainia, the Kieff correspondent of the "Daily Herald" brings further details of the Ukrainian pogroms. According to his present estimate no less than 200,000 Jews fell victims to pogroms in Ukrainia while an equal number died from starvation and epidemics.

AUSTRIAN ANTI-SEMITES SEEK TO EXCLUDE ALL JEWS.

Vienna (J. C. B. Service).—The anti-Semitic parties have issued a special appeal pleading for the expulsion of all Eastern Jews and demanding that the frontiers be closed against all newcomers.

A report from Budapest states that some very stormy scenes were witnessed in the Town Council during the election of city officers. Deri, who was vice-Mayor, was not re-elected because he is a Jew. The members of the liberal party left the sitting in disgust.

PALESTINE WEIGHTS AND MEASURES TO BE ADJUSTED.

Jerusalem (J. C. B. Service).—Sir Herbert Samuel, the High Commissioner in this country, has called a special conference for the purpose of adjusting the Palestine weights and measures. It is proposed to adopt European standards.

The High Commissioner has appointed an Advisory Council consisting of various members of the community. The Council includes David Yellin, the head of the Jewish Community in this city, and Mr. Kalvarisky, the administrator of the Rothschild colonies in this country.

BUDAPEST MERCHANT DONATES A MILLION FOR JEWISH UNIVERSITY.

Vienna (J. C. B. Service).—M. Hirsch, a wealthy merchant of Budapest, donated one million Kronen for the establishment of a Jewish University in Hungary. Owing to the fact that few Jews are allowed to enter Hungarian or Austrian Universities, Hungarian Jews recently decided to found a university of their own.

The Great Misunderstanding

By Dr. Max L. Margolis

II.

AN eminent rabbi of New York City has written to me commending my effort under the above caption in a previous number and suggesting that I continue in this strain and elaborate my points somewhat more fully. The timeliness of the subject is obvious. Be it once more said: Whatever may be said of all the other causes which lie at the root of the hatred of the Jew, the religious prejudice is the persisting element. It is an old quarrel, ever renewed. Be it also said without offense that as the account reads in the book sacred to Christendom, as the story is repeated before generations of impressionable children, it must needs beget resentment against the people charged with the crime of deicide. The present writer may be trusted to be familiar with the Christian literature on the subject, ancient and modern. Moreover, he has come in contact with living Christians, among whom he counts his very best friends. And here is the liberal verdict which was dinned into my ears by a philosopher-colleague: The founder of Christianity was the very flower and fruition of your culture, of your religion; and you have rejected him.

The corollary of the indictment is that the Judaism which survived represents an arrested development and its continuance furthers no cause of humanity. Of course, we Jews hold to the contrary opinion, which naturally involves the assertion that if we rejected the Galilean preacher, it was for cause; but I am not minded in this connection to develop this theme. The whole tenor of my first effort was not to widen the gulf that separates, but rather to bridge it over. As a student, I am given to the observation of differences, variant readings as they are called, in manuscripts which are copies of the same text or book. The more I study these divergences, the less I am surprised at encountering them. It is the normal thing for coypists to vary. When once the reason for the variation is detected, the divergences vanish. What is most astonishing is that these manuscripts agree at all. And agree they do by far oftener than they disagree; and so turning to the ancient quarrel, so far-reaching in its consequences, we will not minimize the disagreements. But in calling them a Great Misunderstanding, I have indicated that, no matter how the breach widened in course of time, in its origins it was much less formidable. What matters most is the recognition that primitive Christianity, and especially the attitude of the founder, was near enough Judaism to constitute a mere variety of it. distinguish from it in particulars, indeed, but in all essentials at one with it; and here is the point. In so far as Christians believe that no matter what changes their religion has undergone in its course of history it is essentially what the founder meant it to be, and furthermore as this religion is being threatened by the secularism of to-day, they should welcome Judaism as a worthy ally in stemming the tide of irreligion which is upon us. We do not gainsay for a moment that there is such a thing as a distinct Christian piety rooted in the founder's conception of religion; we concede its value as a complement to Jewish piety which is just as distinct. What we contend is that Christians on their side should be willing to concede the value of the preservation of Jewish piety as complementary to their own, and to recognize that the ancient misunderstanding or quarrel as to the ascendance of the one or the other should make way for an amicable understanding, leaving to each its sphere of influence and investing both with equal potency.

The outstanding feature in that ancient quarrel is inward piety versus outward expression of the religious sentiment. Let the issue be formulated with utmost clarity. Christian scholars grant that the rabbis dwelt on the paramountcy of inwardness; but they say in criticism of Judaism that that inwardness which was demanded with such insistence was apt to be submerged by the multitudinous outward observances which choked the very [illegible] of religion. They will naturally grant that in the Church piety there is much of external observance likewise. But then they claim that that feature was an inheritance from Judaism and foreign to the mind of the founder. Such at least is the Protestant position. The Protestant operates with the notion that the Church as it actually developed and as it now exists represents a step backward from the religion of the founder. Not so the Catholics who reason that the Church could not possibly have become other than it is. In other words, the question turns upon this. A living, religious community must necessarily be organized. It creates its inevitable expressions in the form of institutions or observances. Piety to be effective must be organized. There must be stated hours for prayer; a regular mode of service and stated prayers; a regular clergy and so on. Contrast churches in which these things are wanting or are left to the inspiration of the moment. The difference is simply this, that the one who believes in forms and regularity finds them in conformity with the needs of human nature. The house of worship is there, a building consecrated to devotion. Of course many may enter and perform rites and go through a lip service and be inwardly devoid of any finer religious exaltation. Of course many may leave the house of God and acquiesce on Monday in all the social sins, in the relentless pursuit of business, in the reckless hunt after pleasure. Still the organization is there, that when the penitent mood supervenes a place for communion is ready.

As an aftermath of the war (but it is really of more ancient date) we lament the immorality or immodesty in dress, in gesture, in the pampering of the body now rampant. A clergyman of my persuasion and my city recently upbraided his congregation, on our holiest day of the year, on the subject of moral laxity. I will not reproduce his minute catalogue based, I presume, on personal observation. He contrasted the old-time austerity, how fasting was universal and so forth. Now the prophet tells us that the true fast is attending to the needs of the oppressed and lowly, what we call social justice and charity. We read the prophetic word on the Day of Atonement. This preacher forgot that not quite so many years ago it was customary for rabbis to connive at breaches of observances and at the dinner recess. In breaking the fast in the morning and at noon time the congregation broke with a mere ceremony or observance; but we see now what it all led to. In the days when men and women and the adolescent youth partook of no food on a given day of the year it made for a stiffening of the moral backbone, an inuring to discipline, a lesson in the suppression of the desires of the body. In itself fasting may be an indifferent, external observance, but it ceases to be one when its potencies for steeling the moral fibre are considered. Pharisaism, as a system of discipline, stands approved in the light of the havoc which is now upon us.

What the founder of Christianity set himself against was the danger of externalizing religion. Therein lay the difference which assumed the proportions of a misunderstanding. The religious genius is always one-sided. So sure is he of his moral discipline that he does not require the fulcrum of an external stimulus or safeguard. Humanity, religion needs both. It needs the regulated worship and the well-defined code of laws for daily conduct. The ordinary run of mankind is only too prone to excursions into the forbidden realms. For them the sublimated truths are not sufficient. They require to be trained, held in leash, curbed. Obedience to law is the primary safeguard. Visible institutions and regular religious habits, if we may so express ourselves, are alone conducive to the straight path in morals. We cannot be left all to momentary impulses. Yes, God may be worshipped here or there, in our innermost chamber perchance, but the house of God is the surest place where we may find Him. Organized piety therefore is a necessity. A return to it and to all it implies is the only method to check the prevailing moral laxity. Back to your observances and fasts and penitences and days set aside for cessation from labor. We need at all times the counter-check of the exponent of inwardness lest we forget over the pans and pots and the washing of hands, the weightier matters of religious and moral duty. Both the system which calls for the hedging about of inward piety by all the fences of outward observances—Pharisaism—and the voice which recalls us to that which is central and uppermost in religion, inwardness—such as the voice of the founder of Christianity was, in line with the voices of the prophets who preceded him and with many a voice among the Pharisees of his day and later on—are needful. One is the complement of the other. There cannot be any one-sided supplanting of the one by the other. Acute as the misunderstanding must always be for the time being, it is but a misunderstanding; but it need not be continued for all the ages. At the moment of the clash, it is the spirit versus the letter. In the light of eternity, it means both the spirit and the letter, the principle and the application, the center and the periphery, the creed and the deed. Give them both sway, and the misunderstanding is no more.

CONVOCATION OF CONSTITUENT ASSEMBLY IN PALESTINE.

After delays and postponements covering a period of nearly two years, the Constituent Assembly of Palestine to which delegates have been elected by the entire adult Jewish population of the country will convene in Jerusalem on October 7, for the purpose of adopting such legislation as may be deemed essential for the political organization of Palestine's Jewry. The Assembly will also be called upon to establish the status and functions of the Courts of Arbitration and to strengthen Hebrew culture.

The convening of this, the first legislative body in the National Jewish Homeland, has been sanctioned by the British High Commissioner, Sir Herbert L. Samuel, and in this fact the Jews of Palestine see a guarantee that it will not again be postponed. The last prior date which had been fixed for the meeting of this body was May 6, but on that very day Jerusalem was recovering from a bloody clash between the Arabs and the Jews. The military authorities, who have since been supplanted by a civil administration, thereupon forbade the convening of the Assembly, giving as the reason for their act the fear that it would only serve to create more friction and possibly lead to new riots.

The plan for the Constituent Assembly was worked out at several preliminary conferences of representatives of all political parties in Jewish Palestine during the winter of 1918, and it was hoped that its first meeting could be held during the following Spring. But the ultra-religious elements in Palestine's Jewry held that the extension of suffrage to women on a basis of equality with male voters was in violation of tradition. The agitation against universal suffrage was so strong that the Zionist Commission, under whose auspices the preliminary conferences had been held, felt compelled to postpone the elections, making it clear however that it would not yield to the demand that women be excluded from either voting for or being candidates as delegates to the Assembly.

The elections were finally held last April, and the women not only voted in large numbers but several were elected as delegates, two from Petach Tikvah, the oldest Jewish agricultural settlement in Palestine. The result of the election on the whole will give to the labor elements of the land a majority of the delegates. It is not anticipated however that this will result in the adoption of radical legislation for the reason that even the Socialists of Palestine are so moderate in their view that they recently and in most emphatic terms declined, together with the Socialist-Zionists of England and America, to join the Third International. This so-called National Radical party favors among other things the development of cooperative societies and at the same time the encouragement of private initiative. Next in importance among the labor groups is the "Hapoel Hazair" which is also opposed to Marxism. On the other hand, the "Ezra," the so-called capitalist groups, favors profit-sharing and other modern social innovations. All parties recognize the sovereignty of the Zionist Organization, some going so far as to propose that it shall have the veto power over all legislation adopted by the Assembly.

BULGARIANS OPEN BANKS IN PALESTINE.

Constantinople (J. C. B. Service).—With the object of promoting industrial and commercial relations between Palestine and the Balkan States, Bulgarians have organized a large enterprise for the opening of bank offices in each centre of importance in Palestine.

PRESIDENT WILSON URGES JUSTICE FOR JEWS.

In a letter to Rabbi Dr. Stephen S. Wise, President Wilson expressed sympathy for the suffering Jews in Eastern Europe. His letter to Dr. Wise under date of September 16 is as follows:

"The White House, Washington.

"My Dear Rabbi Wise: I am deeply moved by the reports which you send me of the trials and sufferings endured by your fellow Jews throughout Eastern Europe. No American, whatever his racial origin or religious creed, can fail to feel the deepest sympathy with the Jews of Eastern Europe who continue to bear not only the burden of the war, but also the sufferings incident to unenlightened and unjust treatment at the hands of Governments and peoples.

"I am of the hope that those nations with which our own land holds political commerce may do everything in their power to end not only the legal disabilities of their Jewish populations as provided for by the minority clauses of the Peace Treaty, but all the injustices and wrongs which are laid upon them.

"We know in this country wherein Jews of right enjoy entire equality how loyally they serve and how faithfully they support the purposes and ideals of our own nation.

"I should greatly rejoice to learn through you that there has come about an amelioration of the status of the Jews in Eastern European lands. This Government most earnestly desires that Jewish persecutions be ended in all lands and for all time.

"Cordially and sincerely yours,

"WOODROW WILSON."

A CAMPAIGN OF EDUCATION.

The Anti-Defamation League, in cooperation with other national Jewish organizations, is about to undertake a campaign of education which will go far to set right the minds of the people as to the vicious libels that are being widely circulated in this and other countries about the Jews by certain well-organized Anti-Semitic agencies, behind whom are ranged the forces of fabulous wealth and whose agents, themselves unscrupulous, are playing upon the ignorance and the credulity of the masses.

There will be nothing subtle about the campaign to be waged. From first to last, it will be open and above board and every statement made will be accompanied not by vague insinuations that proofs of its correctness are at hand, but, on the contrary, such proofs indubitable in character will be furnished. In this campaign of education, it will be shown definitely where responsibility for cooking up this Anti-Semitic propaganda must be placed. It will be shown how much of it is due to ignorance; how much to an unscrupulous attempt to divert attention from the real enemies of modern society; how much to German propaganda and to other sources related to these.

The campaign of education to be conducted by the Anti-Defamation League will be along high and dignified lines. Men responsible for attempting to foment massacres and pogroms in this country will not be called fools or knaves even though it may be shown in some instances that they are both. But truth will be told. Some surprising facts will be brought forward as a result of which certain men and certain cliques will be exposed to the disdain and the derision that they deserve at the hands of those whom they unworthily call their fellow-Americans.

For the furtherance of this educational work which the Anti-Defamation League proposes to undertake, large sums of money will be necessary, for printing and publishing cannot be done at small expense in these times. The detractors of the Jew have fabulous wealth behind them, wealth so tremendous that we cannot possibly hope to raise sums that will remotely compare with theirs. But we shall not require so much as they. To foist a libel which contradicts the reason of thinking men and which insults the conscience of upright men, requires far more of effort and of money than does the spread of that truth of which the Anti-Defamation League shall be the sponsor. We have no doubt that when our people are called upon to aid in this important and necessary work, they will respond generously with such means as they may have at their command.—[Dr. Leo M. Franklin, in Detroit Jewish Chronicle.

News from Austria

GERMAN Austria is today more than any other country in the hands of foreign governments. The state and the population are dependent on the aid of foreign countries in public as well as in private life. The Entente has complete control over us. The correspondence which recently took place between the foreign commissions in Austria and our government furnishes us another painful proof for this statement. The whole situation of our country is so depressed that we live merely through the kindness of the Entente and that of neutral and friendly countries. We therefore deeply regret the great harm which is done to the people of Vienna by reports in foreign papers on Vienna and Austria which give an unjust and libelous picture of the life in our city. It is true that safety and sanitations of the city are in a bad shape, but one must not forget the great misfortune which the terrible war has brought over us and that we have so far not experienced any of the blessings of peace. Finally, other more fortunately situated cities are not much better off.

The "Temps", which is surely a respectable paper, described the situation of Paris in a manner which justifies the inference that conditions there are still worse than in Vienna. What should one say of conditions existing in Berlin and Budapest? The desolation of the city seems to have affected the population. It is depressing to every lover of humanity's ideals to learn that the tombs of the great German poets, Schiller and Goethe, were robbed for motives of sordid gain. How deeply have these people sunk who were so mean as to violate the most sacred shrines of the nation! What a terrible degree of degeneracy is here manifested before all the world!

The savagery of the population of Budapest expresses itself in other, by no means more pleasant, facts. Peaceful citizens are not safe at any time of the day. A fashionable cafe was attacked in broad daylight and guests who were believed to be Jews were robbed and murdered. Anti-Semitism there is without any bounds. Our coreligionists are simply outlawed. They find no protection from the authorities who look on without moving a finger when such atrocities are committed. The Hungarian Jew will remember the 7th of August for all times. On that day Mr. Budaveny, a member of the Hungarian Diet, had the impudence to introduce a motion on the solution of the Jewish question in Hungary. This motion was based on the old story that the Jews are responsible for every evil. With all that, the mover showed what he considered generosity. He did not wish a war of extermination and would not suggest a pogrom, but he demands that the Jews be forbidden to own or to lease rural land or to own more than one house. He demands that all property acquired by Jews since the outbreak of the war shall be confiscated and that political rights be taken from them. Naturally, no Jew shall be permitted to hold public office, to enter the army, and of course, hold a commission. All Jews suspected of Bolshevism shall be tried by court-martial and promptly executed. Nobody who knows the principles of "the Awakening Hungary", will be surprised at the fact, but the reply of the Minister is really a disgrace to all modern civilization. This man declared that while he did not agree to all the propositions he was willing to admit that there was a Jewish question and therefore he was willing to see the House enter into a discussion of the motion. This motion will therefore be placed on the calendar of the house, and we shall have in addition to all troubles, an exciting debate on the Jewish question. Let us hope that our Hungarian coreligionists will finally open their eyes and not play the super-patriots as they did before the war, and will abandon their policy of mimicry which made them change their Jewish names into such a Magyar sound, although from all appearances the authorities will pass measures to prevent this.

The population of Vienna cannot enjoy peace. One strike follows the other. At present all employees of the telephone, telegraph and postal service have gone on a strike. The high cost of living is still continually rising, the taxes are so exorbitant that the middle classes are reduced to the standard of proletarian existence and are practically pauperized, yet the Vienna population is still so good-natured that we do not consider it capable of acts such as we have seen in Budapest. On the other hand, the feeling of the population is one of deep depression. Vienna, once so proverbially gay, has become a city of mourning, and this is only too natural. Nearly two years have elapsed since the war was declared to have ended, but it has left the world an inheritance which is terrible. Public life is everywhere marked by acts of violence. Ireland is the center of unrest. From Czechoslovakia demonstrations are reported which are followed by acts of rowdyism. Hungarians invade Austria, rob the arsenals and Russia with her red armies invaded Galicia. Lemberg was evacuated and thousands of fugitive Jews fled to Austria, arriving in large numbers in Vienna where they increase distress and anti-Semitism.

The question of assisting these refugees is a very serious one for the Jews of Vienna. It cannot be solved unless all large Jewish societies in foreign countries are willing to cooperate. We gladly pay our tribute of respect to the Joint Distribution Committee whose activity has again proven beneficial and which everywhere stands in the front ranks when it is necessary to do something for the benefit of our coreligionists. It is self-understood that the brethren of our Order did not stand by idly, and although they did not act officially as members of the I. O. B. B. they are found in all relief organizations, very often heading them and displaying great zeal in assisting the homeless refugees exiled for the second time, with advice and deed.

One of the brethren of the lodge, "Eintracht", is in charge of a clothing relief station which assists the destitute refugees and their children with clothes and linen as far as the means will permit. A committee of the brethren of the same lodge engaged also in this work, collecting among a few brothers and from some benefactors outside of the Order the sum of 300,000 Kronen, which, considering our situation, is not a small matter.

The joint committee of the Vienna lodges took special interest in the case of underfed children. It succeeded with the assistance of the Grand Lodge of Germany and of the "Hilfsverein" to send several hundred under-nourished children of school age partly to Switzerland, partly to Holland, Croatia and Czechoslovakia for some time. The foster parents of these children are doing their best for their wards, and it is truly elevating to read the letters which the little ones send to their parents. We are convinced that they will return strengthened physically and spiritually, and they need both indeed. The Augustin-Keller Lodge in Zurich furnished us a new proof of brotherly love.

It sent us last June a carload of excellent foodstuff for the brothers of the Vienna lodges, and just now it took thirty children to Switzerland for a rest cure at its own expense. We have not words enough to thank our brethren in Zurich and especially their worthy President, Brother Max Weil-Bruell. We can merely hope that in a time not far distant we shall see better days, and then shall be able to prove to our Swiss brethren by acts that we are worthy of them. We cherish the same feelings of gratitude for the Executive Committees of the Order and its beloved President, Brother Kraus. We received for the second time from him 500 food drafts as gifts. Only those who know conditions in Vienna can appreciate the full importance of this act of brotherly love and realize the joy of the brethren and the gratitude with which they received the gifts. The lodge "Eintracht" formed a committee of which ex-President Brother Dr. Shnabel is chairman, for the purpose of coping with the distress existing in our midst by cooperative buying of food for the brethren. A collection for this purpose realized in a few days the amount of 120,000 Kronens.

The serious economic troubles which affect every individual member were increased by the sorrow experienced through the death of our illustrious brother, Professor Dr. Politzer. Both physically and mentally vigorous until the last moment, he was called hence, August 10, at the age of 85 years. In him, who was one of the greatest masters in otology, we lost one of the great men, who as scholar, teacher and physician helped to spread the fame of the Medical School of Vienna which attracted students and health seekers to Vienna in large numbers from the whole world. He was a pathfinder in his branch. His literary work was of the highest importance, his books were translated into various languages They will for all times be considered standard works. The greatest success of Politzer was his activity as a physician, especially the invention named for him which saved many people from deafness. Had he not left anything else except this method it would suffice to make him a benefactor of humanity. His body was carried to the last resting place followed by an immense number of friends and admirers, especially from medical circles. Professor Dr. Sol. Ehrmann spoke in the name of the Vienna lodges feeling words of farewell at the grave, and praised the departed scholar and faithful member of the Order, as Maecenas, as President of the Jewish Museum and as a faithful son of the Jewish community. He was a credit to humanity, and as his end proved "a beloved child of the gods" as the Greeks said, for he died without premonition and pain. May the earth be light unto him.

The 8th of August was a holiday for us. It was the fortieth anniversary of the graduation of our universally beloved President of the provisional Grand Lodge, Professor Ehrmann. Our brother President wished to escape all ovations and therefore had left Vienna to celebrate this day in strictest privacy within the circle of his family in a nearby summer resort. Professor Ehrmann, however, is too prominent and too respected in scientific and social circles to have succeeded in this attempt. Committees of various organizations could not be prevented from calling on him and expressing their heartiest well wishes, and the daily press of Vienna published highly laudatory articles on his activity as a scholar, physician and as a man. May he be spared to us for many years to come in full physical and mental vigor, and continue his activity for the benefit of his devoted Vienna brothers and of humanity.

THE WAR RECORD OF AMERICAN JEWS.

The outstanding features in the remarkable record that the Jews of America made for themselves in the World War may be summarized in six paragraphs:

In actual numbers the Jews of America contributed from 200,000 to 225,000 men to the United States Army, Navy and Marine Corps.

Proportionately, on the basis of population, they have exceeded their quota by at least one third. On Armistice Day, November 11, 1919, the forces of the United States numbered approximately 4,800,000 men. The Jews of America, who constitute but three per cent. of the population, should have contributed about 130,000 men to the service. Actually they have contributed, according to the latest data available, nearly 100,000 more than their share.

The volunteer spirit among American Jews was extraordinary. There were nearly 40,000 Jewish volunteers in the service, according to the best evidence, or practically twenty per cent. of the total Jewish contingent. This is a record unexcelled, as far as now known, by any other element of the American population.

The record of honors conferred upon Jewish soldiers for valor in action is remarkable. The office of Jewish War Records has already listed nearly 800 citations for valor, of which 501 were conferred by the American commands, 223 by the French, 25 by the British, and 75 by various other allied commands. Of the most valued Congressional Medal of Honor—of which only 78 have been conferred to date—at least three were awarded to Jewish soldiers. The Distinguished Service Cross is worn by at least 130 American Jews, the rare French Medaille Militaire by two American Jews, and the Croix de Guerre by 174 Jews in the A. E. F.

There were nearly 10,000 Jewish commissioned officers in the several branches of the service. In the Army there were more than sixty colonels and lieutenant-colonels, more than 350 majors, 1,400 captains, and over 7,000 lieutenants. In the Navy there were over 500 Jewish commissioned officers, the highest rank being that of Rear Admiral. In the Marine Corps there were over 60 Jewish commissioned officers, including one Brigadier-General.

The total of Jewish casualties, according to the latest estimates, was from 15,000 to 16,000 including about 3,500 who made the supreme sacrifice.

FORMER SERVICE MEN CONDEMN RELIGIOUS STRIFE.

Adopt Resolutions Opposing Parochial School Amendment and Attacks on Jews.

Resolutions condemning all efforts to stir up religious animosity were unanimously adopted at a recent meeting of the Private Soldiers and Sailors' Legion, Abraham Lincoln Post No. 1. Letters containing copies of the resolution have been mailed by Roy Ronsom, Secretary, to various Detroit publications. The resolution reads as follows:

Resolved, That the Private Soldiers and Sailors' Legion go on record as opposed to any effort to arouse religious strife and racial animosity, as it is contrary to the principles upon which our country was founded, and the ideals for which we fought in the World War for democracy.

Be it Further Resolved, That we go on record as opposed to the Parochial and Private School Amendment as an infringement upon the inalienable right of parents to supervise the education of their children.

Be it Further Resolved, That we condemn the scurrilous and malignant attacks upon the Jewish race in Henry Ford's paper, the Dearborn Independent.

POLISH SOCIALISTS PROTEST AGAINST ILL TREATMENT OF JEWISH SOLDIERS.

London (J. C. B. Service).—The Central Committee of the Polish Socialists has sent the government a resolution of protest at the suppression of the press and the persecution of the civil population. The resolution declares that the internment of Jewish soldiers seriously damages the interests of the state and calls upon the government to punish those officials who are guilty of these acts of persecution.

The "Nowi Dzienek," a Polish publication in Warsaw, gave publicity to the report of Deputy Hartglas about the pogroms in Siedlice.

OFFICIAL RESTRICTIONS FOR PALESTINE EMIGRATION MADE PUBLIC.

London (J. C. B. Service).—According to a Jerusalem dispatch received here, the following conditions just made public by the Palestine administration will govern the entry of immigrants into that country. Each immigrant will have to be possessed of a passport vised by the British Consul of his city, ample proof that he will be able to sustain himself for at least twelve months, and a certificate as to his medical fitness. All Palestine ports of entry will be strictly supervised by Immigration officials who have already been appointed, and every immigrant admitted into the country will have to register with the local police within fifteen days from the date of landing. Failure to register will lay one open to immediate expulsion. Tourists and pilgrims will not be required to register. The British High Commissioner is vested with the right to expel any immigrant within five years from the date of his arrival, if he has broken the laws of the country, or if it is proven to be in the interests of the state. He is also in a position to relax these restrictions in certain instances. The regulations do not apply to individuals who were residents of Palestine prior to the war.

HUNGARIAN GOVERNMENT SAID TO SUBSIDIZE AUSTRIAN ANTI-SEMITIC PRESS.

Vienna (J. C. D. Service).—Two million kronen have been spent by the Hungarian government on anti-Bolshevik and anti-Semitic propaganda in Austria, according to some correspondence made public by the local "Arbeiter Zeitung." The correspondence quoted is alleged to have been exchanged between the official press bureau in Budapest and the Hungarian Legation in this city. According to the correspondence, a large amount of the funds was spent on subsidies to local publications.

SOUTH RUSSIAN RED CROSS EXCLUDES JEWISH CHILDREN.

(Constantinople—J. C. B. Service.)

Sebastopol publications received here bring the report that the American Red Cross in South Russia, has received orders not to support Jewish children because the Jewish community is said to be sufficiently well off to take care of its own needy ones.

Anti-Jewish Excesses Have Not Ceased

Report of Morris Rothenberg to American Jewish Congress Gives Shocking Details of New Atrocities

MR. MORRIS ROTHENBERG, chairman of the Executive Committee of the Provisional Organization for an American Jewish Congress, arrived from Europe on Saturday, September 18, and has given to the Congress a statement supplementing the cable which he recently sent from Antwerp regarding conditions in Poland on the basis of which President Wilson addressed a letter to Rabbi Stephen S. Wise. Mr. Rothenberg's statement is as follows:

"Attacks upon the Jews in Poland had at no time ceased since the Armistice. Immediately after the protest meeting was held in New York, which aroused a storm of indignation against the happenings in Poland everywhere, the excesses against the Jews did in a measure diminish. Nevertheless assaults upon persons and property in a smaller degree continued throughout Poland. Gradually they again assumed larger proportions until within the last few months they have grown to such an extent that Jews have found it unsafe to walk in the streets. Beard pulling, robbery, assaults in trains and at railroad stations became so frequent that the Jews determined no longer to walk upon the streets which non-Jews frequented and had almost wholely abandoned travelling in the trains excepting upon most urgent business. Conditions came to such a state that the Jewish Deputies in the Polish Parliament went to Minister of War Pilsudski and Minister President Witos to appeal to them to put a stop to these outrages. The Ministers promised to take the necessary steps but nothing was done. On one occasion Deputy Perlmutter, while on his way to the Minister of War to place before him information of maltreatment of Jews, was attacked by soldiers and had to return home. On a later occasion while again attempting to reach the government offices, soldiers maltreated him and he was so overcome that he had to be taken to his home in a cab.

"At the time of the advance of the Soviet armies upon Warsaw, mobilization of all Jews between the ages of 18 and 49 was ordered. The Jews responded readily and enlisted as volunteers. They were, however, attacked by the Polish soldiers at every step, and not a single officer interfered. They were addressed not by name but by insulting epithets. No distinction was made between the intelligent or unintelligent. All were treated in the same humiliating manner. Such Jews as were regarded fit for military duty were detained and were given the filthiest menial labor, cleaning of letrines and sewages, at the same time being furnished no implements with which to do the work; they were told to use their clothes and their hands. In the course of their work they were beaten and insulted. The three Jewish Deputies in the Polish Parliament, Greenbaum, Hartglas and Prilutzki, went to Vice-President of the Ministerium Council, Daczinski, who belongs to the democratic party. He suggested that a joint conference be held between the Ministerium Council and the Jewish Deputies. The conference was held and it was decided that the Jews should make a public appeal to their people to come to the defense of the Fatherland and that the Government should make a similar appeal to the Poles, asking them to regard the Jews as fellow-countrymen and to accord them proper treatment since they were the same loyal citizens and since it was necessary that all Polish inhabitants should unite at this critical time.

"The Jews immediately made such a public appeal. Jewish students immediately left their universities and enlisted and everywhere Jews responded readily. [illegible] of the War Department published in several Yiddish papers in small [illegible] a few words purporting to be the appeal which was agreed upon and the Poles distributed in the Jewish neighborhoods some handbills containing the appeal. But the masses of Polish inhabitants never saw the appeal and knew nothing of it and the public announcement which the Ministerium promised was never made. The excuse was offered that there was no paper upon which to print the appeal and that a number of the important persons who were to sign the document were away at the front.

"When the Army was formed, battalions of Jews were created which were brought to the railroad stations. There they were met by a representative of the Minister of War who ordered them to fall behind the Polish soldiers. Immediately after the first victory, all Jewish soldiers were driven from the various fronts. This order was given by Sosinkowski. Their ammunition was taken away, their uniforms removed and they were put under guard as if they were offenders. Then they were formed into working battalions to do the work already described.

"In the city of Jablono, Jewish students in the eighth term of their medical course were driven out of the sanitary battalions and sent to the working battalions where they were set to work removing carcasses, cleaning stables, letrines and streets. Those orders had a terrible effect upon the entire Polish people. The Polish soldiers began to regard the Jewish soldiers as criminals. In Jablono six thousand Jewish soldiers were concentrated in a camp without reason. The Jewisn deputies again went to Daczinski and told him of these conditions and the hurtful effect they were having upon the Polish masses. Daczinski said that these were very ugly happenings and expressed himself to the effect that something ought to be done to remedy the situation. He published a short article in his paper about these matters and advised that the Jewish volunteers should not all be treated in the same manner but should be separated into different companies consisting of educated and intelligent soldiers and those who were not such. Even this has not yet been done.

"When the Bolsheviki began to approach Warsaw, the Minister of War ordered that the inhabitants of small towns near Warsaw should evacuate them. At the same time a secret order was made that only Jews should get out. They had to leave with only twelve to twenty-four hours' notice. Among the towns that were evacuated are Novodvor, Pomisuvi, Zahrugy. During the evacuations the property of the Jews was plundered and on their way the Jews were beaten and humiliated. When the Soviet army approached Warsaw, trenches had to be prepared. Jews were indiscriminately caught in the streets, old, sick and boys of fifteen. They were put to work for fourteen consecutive days without change of shift or a chance to change clothes. Many of the old and sick died at the work. When the Minister of War was appealed to to interfere, he answered it was not his order and advised that the appeal be made to the Minister of the Interior, who also disclaimed responsibility for the order. Every time the Poles took a city they killed Jews who came their way. In Palinitzi they drove out all the Jews and killed three. In Promzovitch Jews who were praying had their shawls torn off. A number of old Jews were taken to the woods and shot without trial. The officer in charge afterwards said he killed Bolsheviks. This was a lie. In Owotzk, Jews were robbed and beaten and a number were killed. The Pilaver Zadek was threatened with having his beard cut off and paid a large sum of money to prevent this. He was robbed and beaten. In many cities Torah's were cut and destroyed. In order to cover these outrages the Minister of War issued an announcement that a large number of armed Jewish Bolsheviks were found in many cities. But this information was fed only to the Poles and was not mentioned in the dispatches for the outside world because it was apparent that these statements could not be substantiated.

"In Sedlitz a very large number of innocent Jews were shot. In Wishcof the shooting of a number of innocent Jews charged with being Bolsheviks was prevented by the interference of a Polish Priest. The Jews in Poland expect that when the Poles take the large cities like Grodno and Bialystok, which are not Polish cities and which surely will be defended by all the inhabitants, including the Jews, the Jewish inhabitants will be singled out for special injury.

"Pilsudski and Wito refused to see a Jewish delegation who came to them in Sedlitz to tell them of the outrages committed against the Jews. This made a very bad impression for it became evident to the soldiers and officers that they could do whatever they pleased to the Jews without punishment.

"In Ober-Silisien a large number of Jews were illegally taken and deported to Poland where they were shot for evading military duty.

"An instance of the shocking acts of some of the Polish soldiers occurred in Alexandrova, a town a short distance from the city of Rovno, immediately after the capture of the town by the Poles from the Bolsheviki. The Burgomaster of the town was a Jew named Leibush Kramer. He had a son who was fortunate to have a pair of boots. A Polish officer took the boots away from his son. The Burgomaster went to the officer and demanded the return of the boots. The officer did return them but promised the Burgomaster that he would pay dearly for this. The next morning at four o'clock the officer with several soldiers poured kerosene upon the house of the Burgomaster and set it on fire. When the Burgomaster ran out of the house the officer rushed toward him and stuck a bayonet through him. Then the bayonet was suspended against the wall and the body of the Burgomaster was revolved around on the bayonet a number of times. When the fiendish lust of the Polish officer was satisfied he put a number of bullets into the Burgomaster's body and ended his life. No investigation of this horrible act was made until a day and a half later when several Jewish relief workers entered the town and heard of the outrage, when an investigation was ordered and a report was made to the commander at Rovno. No one has been punished for the outrage to this day.

"The spirit of the Jews in Poland is being utterly crushed by these terrible events and they feel that they cannot much longer bear up unless these terrible excesses are stopped."

Mr. Rothenberg also reported of dreadful persecutions and excesses against the Jewish people in Hungary. "There the officers and soldiers in the White Army are the chief fomenters of anti-Semitism. About 300 Jews have been murdered under the most horrifying circumstances between December, 1919, and June, 1920. A commission of the British Labor Party headed by Captain Wedgewood visited Hungary and exposed the terror against the Jews. As a result a boycott was declared by the International Trades Union Council held in Amsterdam recently. This resulted in the matter being taken up in the Hungarian Parliament and severe orders were issued against pogroms.

"The young nationalists who were largely responsible for the pogroms declared that they were willing to stop them provided laws were enacted which would destroy the Jews economically. This is now being done. Laws have been passed punishing profiteering by flogging. But the producers are not even affected by this law. It is only the middle-men, which means the Jews. Those who are found guilty are flogged and put in concentration camps and exiled. This law was passed last June.

"Another law has been passed which enables the retirement, with a pension so small that it is impossible to live a day on it, of any civil service or government employee, for any political reason deemed sufficient by the chief of department, where any such person was employed. For instance, retirement can be ordered because one is a Zionist or a Socialist on the grounds that that is unpatriotic. There are ten thousand Jewish civil service employees in Hungary. They are all gradually losing their places. Professor Adolf Szilagyi, who was thirty years a teacher in the government commercial school, was dismissed because he is a Zionist. Laws are also being passed specifically directed against the Jews without mentioning them by the following process: license of all persons engaged in commerce or industrial pursuits are revoked and application must be made for new license which may be issued at the discretion of the department in charge. Such licenses are not being granted to Jews, thus utterly preventing them from pursuing their former occupations. For instance, the traffic in alcohol was entirely in the hands of Jews.

"The laws revoke the licenses of all persons engaged in this occupation and Jews will not receive license in the future. Many other similar laws are proposed. Very sad is the law concerning the Jewish university students in Hungary. In Budapest there are 3,000 Jewish students. A law was passed that only those belonging to military formations could be admitted to universities. As Jews are not admitted into these formations and would not belong to them even if they were admitted because they consist mostly of those who make the pogroms and of anti-Semites, the Jewish students are unable to get into the universities. A law was passed that those students may be admitted in the universities who lost three terms in the course of the war. This excludes Jewish students in the high schools who were exempted from military service as students. A law was also passed denying admittance to students in universities unless they present certificates that they were not Bolsheviks during the period of the revolution. These certificates the authorities make impossible for Jews to obtain. By this process not a single Jewish student was accepted in the Hungarian universities and many of them have been compelled to go to neighboring countries in order to pursue their studies and are experiencing terrible want and suffering."

ENGLISH JEWS HONORED FOR DISTINGUISHED SERVICE.

At Buckingham Palace recently the Duke of York, on behalf of the King, invested Colonel Henry Samuel, A. N. C., with the Distinguished Service Order, and Lieut. Ernest Samuel, H. A. C., with the Military Cross. Some days earlier Mrs. Ernest Samuel, the wife of Lieut. Samuel, received the Insignia of the "Medaille de la Reine Elizabeth" from the King of the Belgians in recognition of the assistance she personally rendered to the Belgian refugees during the war. The King invested Mr. Robert Nathan with the insignia of Knight Commander of the Order of the Star of India, and conferred Knighthood upon him.

HUNGARIAN MINISTER OF EDUCATION WOULD KEEP ALL JEWS OUT OF SCHOOLS.

Paris (J. C. B. Service).—In the course of a debate in the Hungarian Parliament, the Minister for Education, Haller, eloquently pleaded for the extension of restrictions against Jews. Pointing out that the Jews destroy Hungarian genius, he insisted that all Jews ought to be kept out of schools. Deputy Daner, in defending the Jews, drew attention to the fact that statistics show that a proportionately large number of Jews were killed and wounded in Hungarian service during the war.

POLISH INTELLECTUALS PROTEST AGAINST PERSECUTION OF JEWS.

Paris (J. C. B. Service).—According to advices from Warsaw a group of prominent Poles made public a protest against the internment of Jewish soldiers in Jablona. Those who signed the protest include such well known names as Professor Leon Petrazicki, Professor Iwicky, Professor Podouanu de Courdanni, Dr. Gluski, Stephan Jeromski and Anna Struck. This is the first instance in which Polish intellectual leaders openly voiced their protest against persecution upon Jews.

EAST GALICIAN GOVERNMENT PROTESTS AGAINST UKRAINIAN POGROMS.

(Vienna—J. C. B. Service.)

Ukrainian government in Eastern Galicia has issued an official protest against the recent pogroms which are reported to have been made by Petlura's troops. The protest expresses compassion for the Jewish victims and accuses the Polish authorities of responsibility in these pogroms, since they failed to intervene although they were in a position to do so.

JEWISH COMMUNITIES IN HUNGARY OPEN THEIR OWN SCHOOLS.

(Vienna—J. C. B. Service.)

The Kehillahs of Budapest and Debrezin have opened secondary schools, the Hungarian legislature having recently adopted measures which restrict the admission of Jewish students to public educational institutions.

AN EXPOSURE.

(Continued from page 2.)

Semitism. Their publicity agencies in Charlottenburg and Munich have flooded the country with pamphlets denouncing the present Government as a Judaized Junta, the instrument of a far-reaching Judeo-Masonic conspiracy to ruin Germany and to involve the whole of Christianity in her fate.

This campaign, the article states, has lately become official, and a pragraph has been inserted in the Electoral Manifesto of the German Nationalists—the party of Kapp and Lutzow—formally adopting anti-Semitism as a plank in their platform. One of the aims of the party is to secure foreign sympathy and help, and its members hope to do this by finding a common ground in anti-Semitism. In these circumstances, the publication of "the Jewish Peril" in England (the name given to the English Edition of the Protocols) wears a disturbing significance but it becomes much more disturbing when we find that simultaneously with it a German edition was published by the Charlottenburg Agency under the title, "Die Geheimnisse der Weisen von Zion," ("The Secrets of the Wise Men of Zion") with a dedication appealing not only to the German people but also to "The Princes of Europe". The object was clearly to get English support, and unfortunately the response was not long in coming. On May 8th, 1920, the London Times was inveighed into publishing an article expressing alarm at the revelations of the Protocols and calling for an investigation. The delight of the German Reactionaries knew no bounds. It was voiced by Count Reventlow in a long article in the Deutsche Tageszeitung of May 17th, 1920, welcoming the Times' acceptance of the Jewish Peril as an indication that English public opinion was beginning to recognize the righteousness of Kapp and Co. in their resistance to the Ebert regime and what the Count called the "pax Judaica". Whether the English translators and editors of "The Jewish Peril" have consciously lent themselves to this intrigue, which is part of the German Reactionary plot to upset the Treaty of Versailles, and perhaps to plunge Europe into another war, cannot be said. But assuredly the worst suspicions are permissable so long as these gentlemen elect to shrink from responsibility for their scrubby handiwork.

Very few citizens realize what is going on beneath the surface of governmental affairs in European countries. The so-called Jewish Problem has been used for centuries as a political smoke-screen designed to obscure the true aims of autocracy and demagogy. Nilus' book has well served its purpose. We have shown in what manner it was used to bolster up the autocracy of the Czar. We have shown and expect to show in further detail in what manner it is being used in Germany to bring back the autocracy of the Kaiser. *Why is the excellent Mr. Ford using it now in America?*

In the trial of the libel suit brought by Mr. Ford against the Chicago Tribune he testified that he was ready to spend a million dollars to arouse public opinion against preparedness for war. Part of his propaganda consisted of booklets and newspaper advertisements which were spread broadcast throughout the country and in which he presented his arguments against preparedness. One of the charges he brought was that a certain clique (unnamed) was conspiring to force the President into declaring war on Germany. We quote from the stenographic report of his testimony to show what basis he had for *that* charge.

"Q. Do you know of anybody that was trying to drive the country into the slaughter? A. I thought there were many people that were.

"Q. Can you give us the name of one. A. No.

"Q. A single one? A. No.

"Q. You don't know of a single one? A. No.

"Q. And yet you made the statement in this booklet that there was a ring trying to impress the President and force him into war? A. I did say that, yes.

"Q. Without knowing a thing about it? A. No sir, not without knowing a thing about it, no sir.

"Q. What did you know about it? You did not ask him if he knew of anybody who was doing it? A. I did not know any person.

"Q. What did you know about it? A. What I had read.

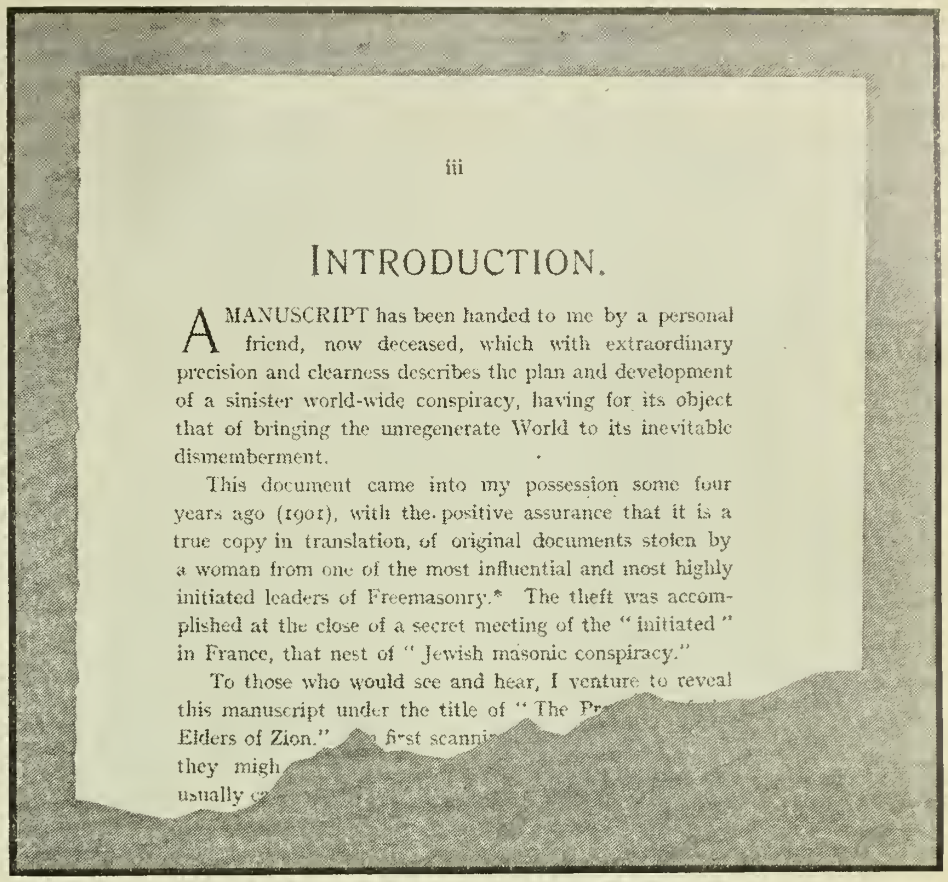
"Q. Do you recall what you read about it, anything you read about it? A. No.

"Q. Not a thing? A. No, sir.

"Q. Do you mean to tell this jury that you had sent out to educate the people advertisements printed broadcast all over this country, and you did not know what was in them? A. I sent out many statements to cause people to think.

"Q. You said that you did not know that that statement was in there? A. I have said that."

Mr. Ford did not know what he was doing when he was conducting his million dollar anti-preparedness campaign, but he assumed entire responsibility for everything that was done. The same irresponsible recklessness which he exhibited then is now being repeated in his attacks against the Jew.



iii

INTRODUCTION.

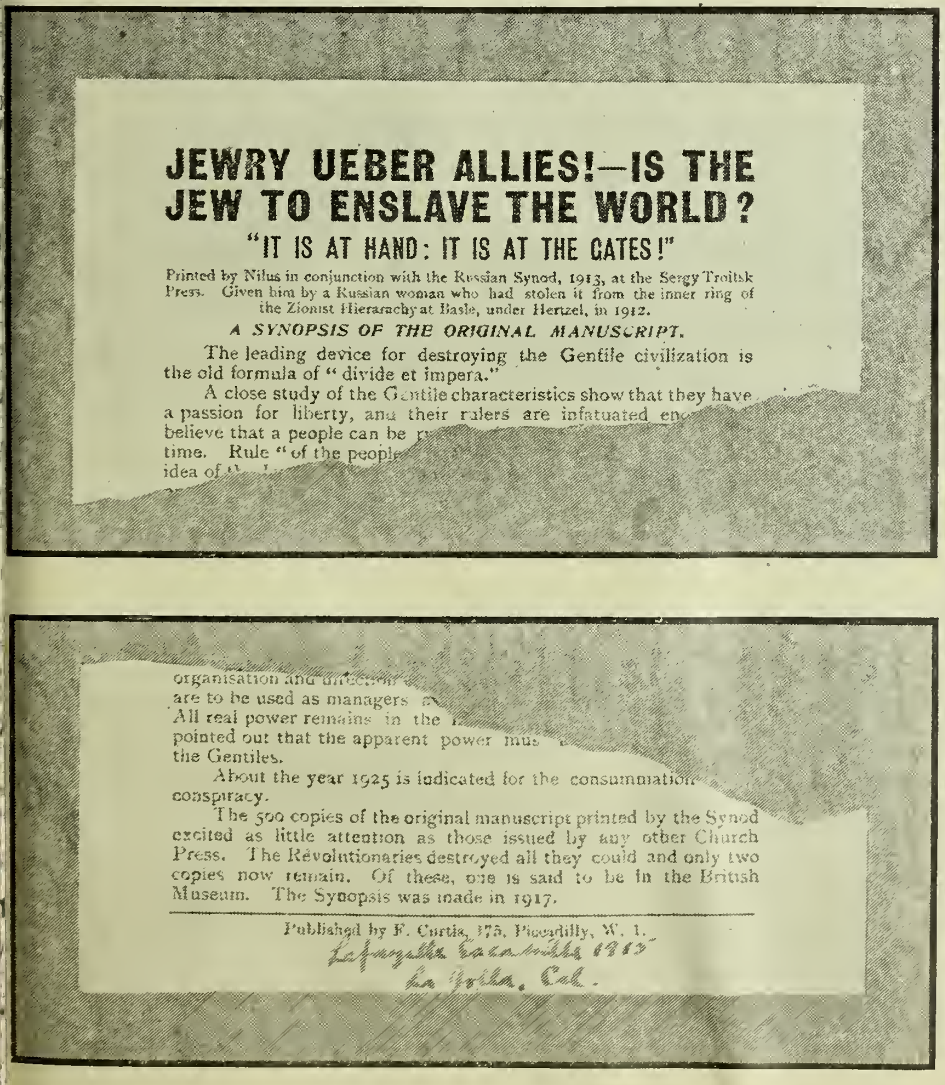
A MANUSCRIPT has been handed to me by a personal friend, now deceased, which with extraordinary precision and clearness describes the plan and development of a sinister world-wide conspiracy, having for its object that of bringing the unregenerate World to its inevitable dismemberment.

This document came into my possession some four years ago (1901), with the positive assurance that it is a true copy in translation, of original documents stolen by a woman from one of the most influential and most highly initiated leaders of Freemasonry.* The theft was accomplished at the close of a secret meeting of the "initiated" in France, that nest of "Jewish masonic conspiracy."

To those who would see and hear, I venture to reveal this manuscript under the title of "The Pr
Elders of Zion." first scanni
they migh
usually

"Consistency, Thou Art a Jewel."

Compare explanation which "Mr. Curtis" offers in 1920 as to the source of Nilus' information with that which he gave in 1919 as shown in the first two columns.



JEWRY UEBER ALLIES!—IS THE JEW TO ENSLAVE THE WORLD?

"IT IS AT HAND: IT IS AT THE GATES!"

Printed by Nilus in conjunction with the Russian Synod, 1913, at the Sergy Troitsk Press. Given him by a Russian woman who had stolen it from the inner ring of the Zionist Hierarachy at Basle, under Hertzel, in 1912.

A SYNOPSIS OF THE ORIGINAL MANUSCRIPT.

The leading device for destroying the Gentile civilization is the old formula of "divide et impera."

A close study of the Gentile characteristics show that they have a passion for liberty, and their rulers are infatuated en
believe that a people can be
time. Rule "of the people
idea of

organisation and
are to be used as managers
All real power remains in the
pointed out that the apparent power mus
the Gentiles.

About the year 1925 is indicated for the consummation
conspiracy.

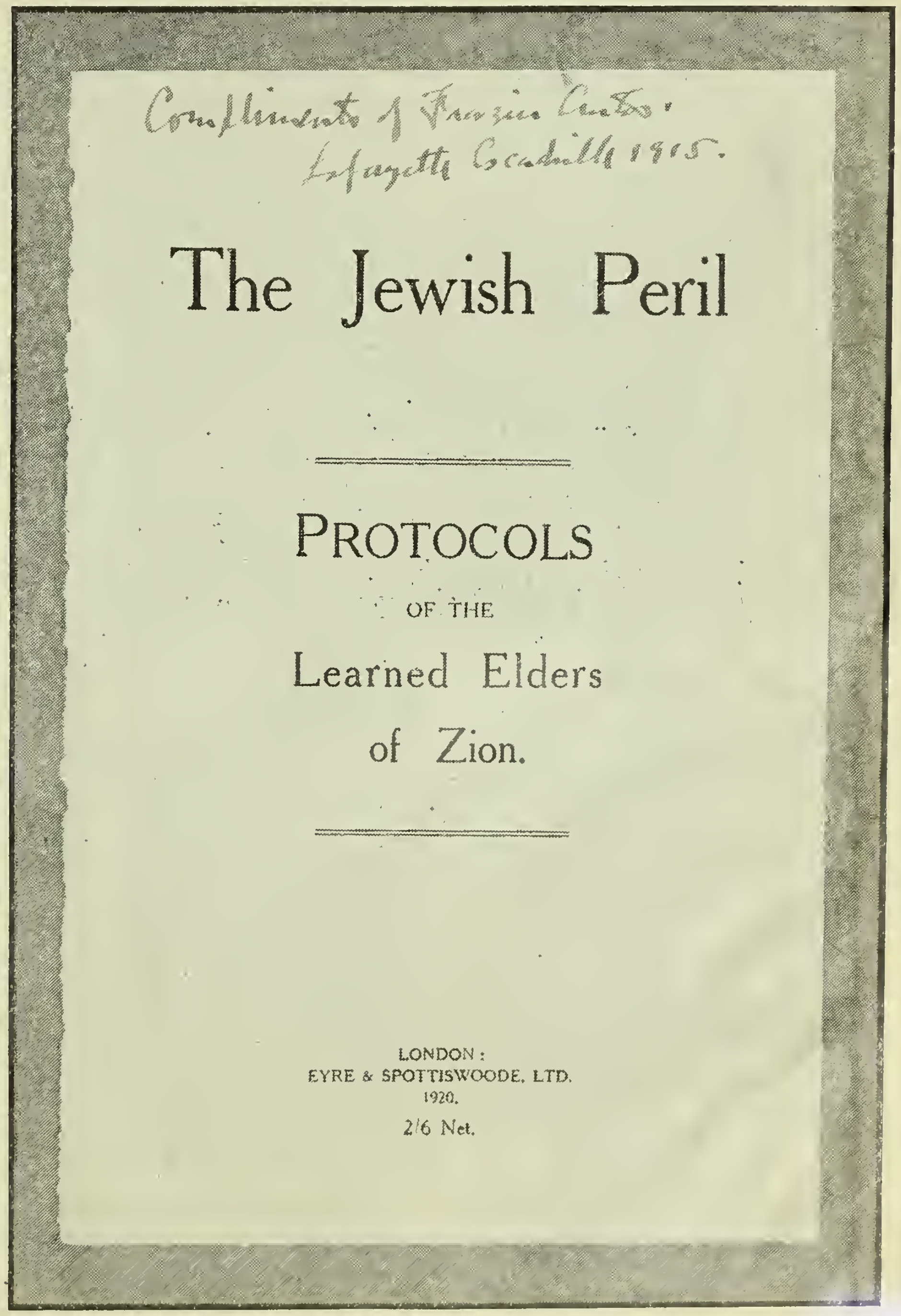
The 500 copies of the original manuscript printed by the Synod excited as little attention as those issued by any other Church Press. The Revolutionaries destroyed all they could and only two copies now remain. Of these, one is said to be in the British Museum. The Synopsis was made in 1917.

Published by F. Curtis, 175, Piccadilly, W. 1.

Lafayette Escadrille 1915
La Jolla, Cal.

"Mr. Curtis'" First Shot.

This circular was mailed in December, 1919, to the American Legion Post at Butte, Montana, in an envelope postmarked "London". Note the explanation the publisher offers of the source of Nilus' discovery. Note the hand-writing at bottom.



Compliments of Francis Curtis.
Lafayette Escadrille 1915.

The Jewish Peril

PROTOCOLS
OF THE
Learned Elders
of Zion.

LONDON:
EYRE & SPOTTISWOODE, LTD.
1920.
2/6 Net.

"Mr. Curtis" Follow-up.

Title page of first English edition of Nilus' book published in 1920. Compare the hand-writing with that at bottom of "synopsis" previously distributed. This book was inspired by the same source as the "synopsis".

What Our Lodges Are Doing

INSTITUTION OF B'NAI B'RITH LODGE AT BATTLE CREEK, MICHIGAN.

On Sunday, October 3, 1920, Battle Creek Lodge, No. 871, was instituted at Battle Creek, Michigan. The District Grand Lodge was represented by Past Presidents, Brothers Adolph Freund and Bernard Ginsburg of Detroit, A. B. Seelenfreund of Chicago, member of the General Committee, S. D. Rosenzweig of Detroit, District Deputy for Michigan, Edward Lichtig of Bay City. A large number of visiting members of other lodges, numbering more than one hundred seventy-five, came from surrounding cities,. such as Detroit, Bay City, Saginaw, Flint, Grand Rapids, Lansing, Jackson and Kalamazoo.

The Degree Team and the Glee Club of Pisgah Lodge, No. 34, of Detroit, were also in attendance and officiated at the initiation of the new members, numbering thirty-one. Brothers Freund and Ginsburg had charge of the institution ceremonies.

At the lodge meeting, after the ceremony, short addresses were delivered by the visiting Grand Lodge officers, all referring to the work of the Order.

In the evening, the members of the new lodge arranged and carried out a most successful banquet, which was attended by over two hundred people at the Post Tavern Hotel. The menu was excellent, service most prompt and the addresses made were varied, instructive and entertaining.

The principal address was made by Brother Milton M. Alexander, who spoke on "The Work of the Anti-Defamation League". Brother Freund reviewed the philanthropic and benevolent work of the Order and Brother A. B. Seelenfreund gave a resume of existing conditions among the Jews abroad, and appealed for support to aid our coreligionists to be rehabilitated.

Rabbis Dr. Steiner of Jackson and Waterman of Kalamazoo made short, but very impressive talks.

The Jewish residents of Battle Creek and the visiting members who attended the ceremonies will remember the day as one pleasantly spent.

AMOS LODGE, No. 121, BOSTON.

At the last regular semi-monthly meeting, September 29, at Beacon Hall, Brookline, there was an attendance approximating two hundred fifty and a class initiation of fifty-four.

Since Amos Lodge has entered its new quarters, which are spacious and pleasant, the large attendance and large class initiations are in regular order.

The Activities Committee, true to its name, has been on the job arranging for one or more interesting speakers for every meeting, sometimes outsiders, but usually from among our own people. This assures those who attend, an interesting, enthusiastic and instructive evening. Unessential debates and reports are being eliminated as the time is crowded with useful and instructive work.

A membership drive, now in progress bids fair to increase the present membership of between five and six hundred to a thousand before the end of the season. The same proportionate showing may be had in any city with the proper kind of interest, enthusiasm and work. Amos Lodge now numbers among its members some of the best, prominent and capable [illegible] men.

A report from their delegate to the general committee, outlining the seriousness and importance of the work of that body, proved of especial interest.

It behooves other and less successful lodges to watch and keep in touch with Amos Lodge and learn how it is being done, and can be done. It only remains to tell a man what the B'nai B'rith stands for and is actually doing and you find him a cheerful and willing recruit.

HUNTINGTON, W. VA.

The Board of Governors of Huntington Lodge No. 795, of Huntington, W. [illegible] have arranged for a dance to be [illegible] the B'nai B'rith club rooms on [illegible] 14. This is the opening affair of the season and will not be confined to membership of the lodge, but the public [illegible] welcome.

The lodge is endeavoring to make its [illegible] rooms the center of all Jewish activities.

BARNETT LODGE, FORREST CITY, ARK.

Never in the history of the Jewish people of eastern Arkansas has there been an affair which was so perfectly planned, so successfully executed, and so delightfully enjoyed as was the B'nai B'rith dance which took place at Brinkley, Ark., Monday night, September 6.

Barnett Lodge, No. 454, I. O. B. B., of Forrest City, Ark., were the hosts, but as it is the custom of the lodge to distribute the places of their various gatherings, Brinkley was chosen as the scene of this auspicious occasion.

The beautiful and attractive Elk ' Home at Brinkley was selected as the scene for the occasion and that edifice never presented a more brilliant appearance.

The cream of Jewish manhood and womanhood filled the large dance auditorium of the Elks' Home, and the elite of the non-Jewish residents, who had been invited to participate, mingled in social intercourse with their Jewish friends. It was a sight never to be forgotten, and the scene as the dancers tripped the light fantastic was most entrancing. At midnight delightful refreshments were served, and punch was dispensed throughout the evening.

Judge C. F. Greenlea, one of the highly respected and honored members of the Brinkley legal fraternity, made an excellent address, during which he lauded the Jewish people for the part they have taken in the development of civilization. He said everywhere that the Jewish people are, there is prosperity, morality and high ideals. He told of the many ordeals through which the Jewish people had passed for so many decades, and how they had endured persecution for centuries. Judge Greenlea related several anecdotes which were well received, and he was vigorously applauded at the completion of his admirable address.

The participants, of which there were over 200, came from all points in the vicinity of Brinkley, from Newport, Earle, Parkin, Clarendon, Wynne, Holly Grove, August, Cotton Plant, Marianna, Little Rock, Forrest City and Memphis.

DENVER, COLORADO.

An open meeting after the summer recess of Denver Lodge, No. 171, Denver, Colo., was held on Sunday morning, September 12, 1920. Matters of much importance were considered. The first address of the season was made by Ben Claff on the subject, "Jewish Social Service Activities of Denver."

Another well attended meeting of the lodge was held on Sunday morning, September 26, 1920, on which occasion Brother Jacob B. Krohngold, Executive Director of District No. 2, honored the lodge with a visit and delivered an address on the activities of the Order.

The Propaganda Committee of the lodge held a meeting at which an active campaign was outlined for the fall season. The slogan is "One Thousand Members."

The Intellectual Advancement Committee is arranging to present at the first meeting in each month timely and instructive addresses.

Under the auspices of the Big Brother Social Service Committee, of which Brother A. B. Cowen is chairman, holiday services were held at the penitentiary of Canon City and at the industrial school in Golden.

ADOLF-KRAUS LODGE, CHICAGO.

On the evening of September 30, Adolf-Kraus Lodge, No. 72, of Chicago, reconvened after the summer vacation, at which time it had as its honored guest, Rabbi Eugene Mannheimer, of Des Moines, Iowa, President of District No. 6, who installed the officers elect for the ensuing term. At the conclusion of the installation ceremonies, the lodge was favored with an address by President Mannheimer on the subject, "The Summons of the Centuries and the Summons of our Time to the Jews of the World and to the I. O. B. B."

The address was most instructive and entertaining and was followed by a rising vote of thanks extended to the speaker.

At the close of the evening's program,. the members and their ladies were entertained and a social hour followed with dancing and the serving of refreshments.

The Entertainment Committee announced that the affair was a forerunner of a series of interesting meetings during the current season.

AMOS LODGE, BOSTON, MASS.

Judge Michael J. Murray of the Municipal Court of Boston addressed members of Amos Lodge, No. 121, at an open meeting Wednesday, September 15, 1920, at the new headquarters of the lodge. The subject discussed by the judge was "Americanization." The audience welcomed the judge and enjoyed his eloquent and forceful address. The meeting was open to the public.

Those of the members of Amos Lodge, No. 121, of Boston, Mass., who were present at the closing meeting of the season held in the month of June, will not forget the inspiration and enthusiasm created for a bigger and better B'nai B'rith Lodge.

Brother Lucius L. Solomons, of San Francisco, First Vice-President of the Order, delivered a remarkable address that thrilled his many hearers and left them with a clearer understanding of the aims and duties of the Order.

Another outstanding feature was the class initiation of sixty candidates and the initiatory exercises were conducted very well.

The outing, under the auspices of the lodge, held on August 18 at the Mantaska Beach, was attended by about 150 members and ladies. Notwithstanding the inclement weather, that proved to be a most enjoyable affair. The games and races were enjoyed with much merriment and the dance in the evening brought the day to a happy end.

The Entertainment Committee of the lodge is planning to make October 11 ladies' night.

Class initiation is scheduled to be held under the auspices of the lodge at the second monthly meeting, September 29, at which occasion 150 candidates are to be initiated.

The lodge is holding luncheons at the City Club every Thursday and those who are attending are not only enjoying a good meal at a moderate cost, but have the privilege of participating in active B'nai B'rith discussions which are beneficial.

At the recent dinners of the lodge, the forming of an Amos Lodge Orchestra was considered.

DAVID FISH LODGE.

On Thursday evening, September 23, David Fish Lodge held its first meeting of the season at the Covenant Club, at which time officers for the ensuing year were installed. The meeting was an open one, and many members and friends of the lodge were present, including a goodly number of ladies.

After disposing of some urgent business matters, the balance of the evening was devoted to the program which had been arranged by the retiring administration.

Dr. Martin M. Ritter, the retiring president, briefly reviewed the history of the lodge, and the progress made by it under the administration of the retiring officers. His remarks were well received.

Dr. Ritter then introduced Brother Edward Sonnenschein, Vice-President of the District Grand Lodge, who was the official representative of the District Grand Lodge, for the purpose of installing the incoming officers. Brother Sonnenschein paid tribute to the work of the lodge under the administration of the retiring officers, and paid high compliment to the President in particular, and thereupon proceeded to install the new officers in a very impressive manner.

The incoming President, Brother Bernstein, briefly outlined the aspirations of the lodge for the ensuing year, and asked for coöperation of the members and officers.

Brother Leonard Grossman was then introduced by the President as the speaker of the evening, who spoke on the subject, "Defamation of the Jew." The speaker was most eloquent, and his address stirred the audience to a high pitch of enthusiasm, and gave all food for thought.

Following the address, a vocal solo was rendered by Miss Baumgartner, which was rendered in truly artistic fashion.

The President called upon the Vice-President, Brother Okin, who responded, making a few appropriate remarks.

Dancing and refreshments were next in order, and consumed the balance of the evening. The program, as a whole, was well received and thoroughly enjoyed by all present.

MENORAH LODGE, BLYTHEVILLE, ARK.

Rabbi Leonard J. Rothstein, Pine Bluff, Ark., addressed Menorah Lodge, No. 832, I. O. B. B., at Blytheville, Ark., Sunday, September 5, 1920, on "Why I am a B'nai B'rith." Rabbi Rothstein elegantly described the activities of the Order, and especially the activities of the Anti-Defamation League, and the noble work that it has contributed to keep the name of Judaism in its true light before the world. "There are many Jews," Rabbi Rothstein said, "who belong to many non Jewish lodges, and when they are approached in behalf of the I. O. B. B. they want to know what they will get out of it, what benefit they will derive from it, as if it was a business transaction," and that is true in many, but happily not very many, cases, for if there is any Order on earth which has the right to ask the Jew to join, it is the Independent Order of B'nai B'rith.

In the afternoon, Rabbi Leonard addressed a public meeting at the Methodist Episcopal Church, which was attended by Jews and non-Jews alike, his theme being "The Good Effects of the War."

After the meeting the Jews present who had come from the surrounding towns remained and a Sunday-school was organized. This is to be followed by similar organizations at Caruthersville, Mo., and Osceola, Ark., both towns being thirty miles north and ten miles south respectively. Caruthersville has already organized a Sunday-school and when Osceola, Ark., perfects its organization the three towns will form a circuit and have a Rabbi to address the different towns on the circuit. In the near future, a Jewish congregation will be organized, and the organization of the Jewish community of Southeast Missouri and Northeast Arkansas will have been completed.

The Jews of the two communities are to be congratulated upon their endeavors at organizing the Jewish community and feel grateful to Rabbi Rothstein for having prompted them in their initial move toward that direction.

HOUSTON LODGE, HOUSTON, TEXAS.

The opening meeting of the season of Houston Lodge, No. 434, of Houston, Texas, drew an unusually good attendance.

Many subjects came up for discussion, at the conclusion of which Dr. Morgenstern addressed the meeting. He left with those who heard him a desire to do something for the lodge and Order and Judaism.

Brother S. J. Westheimer, second vice president of the district, addressed the meeting, and in touching on the assistance all could render the Anti-Defamation League, said that his concern was discontinuing the use of Ford cars and trucks as quickly as they could be disposed of, and knew of other concerns which were taking a like action.

One of the delegates of the recent convention called to the attention of the members present the deficit of the Jewish Orphans' Home and suggested that those of sympathetic tendencies join the Association for the Relief of Jewish Widows and Orphans, with the understanding that such membership was not to interfere with their present subscriptions to the local charities. · About twelve joined.

EAU CLAIRE, WIS.

Under the auspices of Chippewa Valley Lodge, No. 334, of Eau Claire, Wis., religious services were held at the recent high holidays at which coreligionists in surrounding communities within the radius of one hundred miles were invited and participated in large numbers. Mr. Hiram D. Frankel of St. Paul, Past President of District Grand Lodge No. 6, officiated and delivered five addresses during Rosh Hashono and Yom Kippur. He spoke on subjects, "Prejudice," "Penitence," "Trilog," "Repentance," "Prayer and Charity," and used the opportunity to emphasize the work of the Anti-Defamation League in combatting anti-Semitism and prejudice against the Jews in this country.

In connection with the services, a meeting of the lodge was held which gave out-of-town members a good chance to be present at a well attended and finely arranged meeting and thus keep in touch with the affairs of their lodge, which they are unable otherwise to visit.

What Our Lodges Are Doing

NAI B'RITH OF SAN FRANCISCO.

A joint meeting of Golden Gate and emieux Lodges was held on Wednesday ening, September 1, 1920, in honor of r. Louis M. Mendelsohn, of Fresno, lif., President of District Grand Lodge). 4, who paid the lodges an official visit.

At the meeting of the lodge held on tober 6, a smoker was held at the con- usion of regular order of business.

The question of consolidation of Golden ite Lodge with Pacific Lodge is at present e subject of discussion at the meetings. Past President Brother M. M. Baer s offered to bring before Golden Gate dge the discussion of Jewish subjects vital importance to every Jew with a w in mind to have debates among the embers on the various topics.

Ethan Lodge, No. 37, of Sacramento, tended an invitation to the members of lden Gate Lodge to visit them on Sep- nber 7 during State Fair week. A ge number of the members of Golden ite Lodge and their ladies responded to e invitation.

A record-breaking attendance was evi- nced at Golden Gate's entertainment d dance on July 28, again demonstrat- the fact that this lodge is most active d successful in social as well as in other tivities.

August 8 marked a great day, for the mmittee of fifty representing San Fran- co lodges for the picnic given under the spices of the committee eclipsed any ch events of previous years. More than 0 people passed a most pleasant day, of fun and merriment, at East Shore , and all appearances indicate that e picnic was as successful financially as was socially. The proceeds of this tertainment will be used to make im- ovements in the club rooms as well as the gymnasium and to provide social airs throughout the year.

EVELAND LODGE PAYS TRIBUTE 'O MEDAL HONOR MEN.

A estimonial Dinner was given on esday evening, September 28, 1920, at e B'nai B'rith building by Cleveland dge, No. 16, I. O. B. B., in cooperation th the Jewish Welfare Board in honor Congressional Medal of Honor heroes the world war, Sergeant Benjamin aufman and Sergeant Sidney Gumpertz. venty-five ex-service men graced the stival with their presence and many presentatives were in attendance from her parts of the country.

Mr. Drucker acting as Toastmaster, viewed the heroic action of the guests of nor.

Addresses were made by Morton L. avid, Denver, Adjutant of the State of olorado. In his remarks, Mr. David ged the men to obliterate prejudice ainst the Jew and stated that a man ould be honored for his own merits and t for his antecedents.

Brother Leon Schwartz, of Cincinnati, war hero and active worker in the B'nai rith, said that the pledge of allegiance the Order implied those qualities which ake for a good soldier.

Sergeants Kaufman and Gumpertz re- onded to the welcoming addresses and e evening's program was brought to a se with a dance.

The Congressional Medal of Honor en came to Cleveland as guests of the merican Legion during their convention ld in Cleveland recently.

MAHONING LODGE, No. 339, YOUNGSTOWN, OHIO.

On September 19, a very enthusiastic eeting was held at which time a large ass of candidates were initiated into the orks of the Order. Important matters ere taken up and discussed by the mem- ers.

On October 3 another large meeting was eld, at which time a class of ten candi- ates was initiated. Important matters ere discussed in regard to the Anti- efamation League of the Order.

Members of Mahoning Lodge paid an nformal visit to New Castle (Pa.) Lodge f District No. 3 on Sunday, September 6, thus starting a mutual friendship etween the two lodges.

The grand opening dance of Mahoning odge is an event of October 13 to which nvitations have been sent to all neighbor- ng B'nai B'rith lodges. No effort or xpense has been spared in making this vent a success.

PISGAH LODGE, No. 34, DETROIT, MICH.

The finest and most representative group of artists ever gathered into a chorus and offered to the public is that arranged under the auspices of Pisgah Lodge, No. 34, of Detroit, and known as the Community Concert Chorus and arranged by the Wolverine Lyceum Bureau. Ten internationally famous artists will appear during the season in a series of seven concerts. The proceeds of the sale of seats for this concert chorus will be devoted to charity.

Recently a baseball match between Pisgah Lodge and Toledo Lodge of Toledo was won by the latter. A large delegation from Detroit attended the game.

The B'nai B'rith club announces a chess tournament to take place within a few weeks.

Simplicity marked the initiation ceremonies of a class of 350 candidates initiated at a special meeting of Pisgah Lodge, No. 34, of Detroit, Michigan, held at Temple Beth El. The class was designated as the "Rabbi Samuel S. Mayerberg Class" in tribute to its retiring president, who leaves the lodge and the city of Detroit, for Dayton.

A simple and impressive program was carried out. The degree team officiated at the ritualistic ceremonies. The Pisgah Lodge Glee Club rendered a special musical program. The principal address of the evening was made by Rabbi Mayerberg.

As a further tribute to the retiring president, the lodge gave a farewell gathering at its club rooms on Monday, September 6, which took the form of a stag party and was limited to the members of the lodge only. The program of entertainment began immediately after the close of the lodge meeting.

INSTITUTION OF B'NAI B'RITH LODGE AT SHEBOYGAN, WIS.

Davis Lodge, No. 872, was instituted at Sheboygan, Wis., on Sunday, October 3, 1920, by Brothers O. G. Felton of Chicago, Director of Propaganda of the District Grand Lodge and Alex P. Greenthal, of Milwaukee, member of the General Committee of the District Grand Lodge, representing the district at the institution.

The Degree Team of Gilead Lodge, No. 41, of Milwaukee performed the ritualistic work. After the initiation of a class of new members, election of officers was held and was followed by their installation.

Under the head of the "Good of the Order" the President called upon the visiting brethren for short talks. A number of them addressed the lodge instructively and interestingly upon the work of the Order outlining its object, its purposes generally, its accomplishments and the future aspirations of the Jewish people throughout the world.

After the regular order of business was disposed of, refreshments were served and a social time was indulged in.

There is every promise that Davis Lodge will become an important link in the fraternal chain and that its usefulness will be manifested on many occasions.

NEW CASTLE, PENNSYLVANIA.

About one hundred fifty men gathered in the B'nai B'rith hall on Sunday evening, September 26. to participate in services which ushered in the Succoth Festival. Services were read by Marcus Feuchtwanger, and the gathering was under the auspices of New Castle Lodge, No. 609.

After an address by Mr. Feuchtwanger, a movement was started to raise funds through the community to establish Friday evening services during the coming year.

The B'nai B'rith Religious School, also under the auspices of New Castle Lodge, began its session on Sunday, October 10, 1920.

Henry Freed, Past President of Mahoning Lodge of Youngstown, accompanied by eight members of that lodge, visited New Castle Lodge, No. 609, at a meeting held on Sunday morning, September 26, to witness the initiation of the lodges' degree team. After a number of short talks, the meeting adjourned.

The visiting brethren were banqueted at the Elk Lodge Home.

Brother Freed of Youngstown invited New Castle Lodge members to attend the Past Presidents' Day on October 17, at Youngstown, Ohio.

PORTLAND, OREGON.

The first meeting of Portland Lodge, No. 65, was held on Tuesday evening, September 17. An unusual program was installed for the attending members. Rabbi Dr. Jonah B. Wise rendered a review of events since adjournment and Secretary E. M. Weinbaum gave a resume of the works of the lodge and achievements in the past and outlined the work that is contemplated to be done during the ensuing year.

Prof. S. C. Kohs as chairman of the committee on Intellectual Advancement is planning a literary program for one meeting each month.

A special committee consisting of the Past Presidents of the lodge will be held to devise ways and means to perfect the plan of arrangements for the entertainment of the District Grand Lodge at its coming session in Portland.

Miss Rae Ladenson of Chicago has been secured as a social worker, directing the activities in the B'nai B'rith Building. Miss Ladenson is a cultured young lady, acquainted with Jewish cultural and social work in general.

Portland Lodge, No. 65, held a well attended meeting on Tuesday evening, September 28. The Entertainment Committee carried out an interesting program.

The opening dance of the season under the auspices of Portland Lodge was held on Saturday evening, October 2. Invitations were not restricted to members of the Order and the response was unusually large.

INSTITUTION OF B'NAI B'RITH LODGE AT LONG BEACH, CALIFORNIA.

On Wednesday, September 29, 1920, Long Beach, California, reached the milestone in its development and the Jewry of that city made history for themselves.

That day, Long Beach Lodge, No. 870, was instituted and its officers installed. It was indeed a gala occasion and a number of prominent members of the Order from neighboring cities were among the guests who were entertained by the new lodge.

The festivities began with a dinner at the Virginia Hotel to the visiting officers, after which the institution of the lodge was held at the Odd Fellows' hall, where Brother M. Mendelsohn of Fresno, President of District Grand Lodge, No. 4, officiated. A large audience listened with interest to the impressive talks made by the visiting Grand Lodge officers, Brothers Mendelsohn, Frankenstein and Rabbi Magnin of Los Angeles.

Musical and vocal numbers were rendered and the evening festivities were closed with a supper which was prepared by the ladies of the local lodge.

More than seventy-five members of Los Angeles Lodge were in attendance and the guests were all enthusiastic over the reception accorded them, and the new lodge and its members felt honored by the attendance in large numbers of visiting brethren.

EBN EZRA LODGE, ST. LOUIS, MO.

Ebn Ezra Lodge has acquired, through the efforts of its officers and members, since January 1, 115 new members.

As per request of Brother Adolf Kraus, President, this lodge collected from its members for the orphans in Switzerland $510.00, and the lodge subscribed the sum of $100.00, making a total of $610.00.

At the last meeting of the lodge, held on September 9, an Anti-Defamation League Campaign Committee was organized, to confer with a like committee from Missouri Lodge of this city, to devise ways and means to collect the necessary funds for the campaign. As a nucleus of this fund, nearly $200.00 was subscribed.

At the close of the meeting, refreshments were served and a social hour was spent.

COUNCIL BLUFFS, IOWA.

Council Bluffs Lodge, No. 688, held a well attended meeting on September 14, 1920.

The committees appointed to raise funds for the Anti-Defamation League submitted report to the effect that $500.00 had been secured in subscriptions and most of it had already been paid.

The lodge also appointed various committees to look after the Intellectual Advancement features of the lodge as well as inaugurating a campaign for propaganda.

RAMAH LODGE, CHICAGO.

On September 16, the first meeting of Ramah Lodge, No. 33, Chicago, was held after the summer vacation. The attendance was unusually large and a number of visiting brothers from sister lodges were present. A class of twenty-five candidates was initiated by the Degree team of the lodge and the newly elected officers were installed by Brother O. G. Felton, Chairman of the Propaganda Committee of the District Grand Lodge.

The most important feature of the meeting was an address by Brother Judge Harry M. Fisher, who recently returned from his tour in Poland and Soviet Russia, where he was delegated by The American Jewish Relief Committee to investigate existing conditions in those unhappy lands. Judge Fisher gave an extensive review of conditions existing during his sojourn in those lands and recited arrangements made for the relief of suffering coreligionists and outlined a plan for future activities with a view of rehabilitating the war sufferers. He closed his address with a strong appeal for financial support and at the conclusion of his address, a rising vote of thanks was extended to the speaker.

Various standing committees of the lodge were appointed and the Committee on Propaganda has arranged for a conference and dinner to be held on October 7 at the Covenant Club, at which time and place, plans for an extensive, though short, campaign for members will be prepared and decided on. It is contemplating to secure five hundred new members before the close of the year and to initiate them en masse in December and to arrange a program of entertainment in connection with the class initiation.

CLEVELAND, OHIO.

In honor of Sergeant Benj. Kaufman and Sergeant Sidney J. Gumpert, two of the Congressional medal of honor men who were in Cleveland during the American Legion Convention on September 27, as guests of the Legion, the service men of the B'nai B'rith gave a dinner on September 28 at the B'nai B'rith building.

The dance committee cooperating with the ex-service men of the B'nai B'rith and representatives of other organizations were acting as hosts to the visiting American Legion delegates and tendered them a dance and entertainment on the evening of September 28 at the B'nai B'rith Club Building.

Last year Cleveland Lodge received requests from various organizations to furnish entertainers for different occasions. The lodge cooperated and made a proper contact with the organizations for the securing of the desired talent.

This year the lodge contemplates the maintenance of an entertainment bureau so that when any organization is in need of talent, they can immediately be put in touch with it through this bureau.

Under the auspices of the Committee on Entertainment, the first dance of Cleveland Lodge, No. 16, was held on Sunday evening, October 10, 1920. The affair was held strictly for B'nai B'rith members and was largely attended. The committee has also arranged for similar affairs to be held the second and fourth Sundays of every month.

The dramatic section of the B'nai B'rith is selecting a list of plays to be read and used this coming winter season.

A meeting of those who formed the B'nai B'rith chess circle last season was held September 30 at the B'nai B'rith building. At this meeting, plans for reorganization of the club and for the organization of a tournament were discussed, also the personnel of a team representing the B'nai B'rith in city-wide matches.

THEODORE ROOSEVELT LODGE, SUPERIOR, WIS.

On September 20, 1920, Theodore Roosevelt Lodge, No. 844, of Superior, Wisconsin, held a well attended meeting at which more than ninety per cent of the membership was in attendance. Arrangements were made by the lodge for the holding of a dance on October 5 and a public meeting on October 19, at which time it is expected the President of the District, Brother Eugene Mannheimer, of Des Moines, will pay the lodge an official visit.

ELYRIA AND LORAIN (OHIO) LODGES.

A joint open meeting of Elyria Lodge and Lorain Lodge was held at the Odd Fellows' Temple in Elyria, Ohio, on Thursday, October 7. The attendance was most gratifying to the energetic officers of these two new lodges.

The meeting was addressed by Alfred A. Benesch, member of the General Committee of District No. 2.

The lodges are planning a joint initiation for November and the degree team of Cleveland Lodge will be requested to exemplify the ritual upon that occasion.

PROGRESSIVE LODGE, NEW YORK.

A regular meeting of Progressive Lodge, No. 841, was held on the evening of September 28.

A number of standing committees, such as Entertainment, Membership, Anti-Defamation League and By-Laws Committees were appointed, with instructions to submit reports of their activities at the meetings of the lodge.

The lodge resolved to carry on social activities within the lodge and to hold monthly open meetings with social sessions.

CONSTANTINOPLE.

Under the auspices of Constantinople Lodge, No. 678, of Constantinople, Turkey, a geography of Palestine has been prepared and published with a view of instructing the children in the geography of the country which has sheltered Judaism since its infancy, and which, after twenty centuries of foreign occupation, bids fair to again become a national home.

JOSHUA LODGE, PHILADELPHIA.

On October 6, 1920, Joshua Lodge, No. 23, of Philadelphia, held an interesting debate under the leadership of Rabbi Edward David on the subject, "Is the Jew Responsible for the Present Wave of Anti-Semitism that is Being Directed Against him Everywhere?"

A large number of the members of the lodge and visiting brethren from sister lodges were present and participated in the discussion. At the close of the meeting, refreshments were served.

FARGO, NORTH DAKOTA.

Under the auspices of John Hay Lodge, No. 634, of Fargo, North Dakota, a campaign for the raising of money for the use of the Anti-Defamation League was held and considering local conditions, the same resulted most successfully.

A mass meeting was held under the auspices of the lodge in the meeting room of the lodge, and addresses were made by various speakers and subscriptions were taken up at the same time. After the adjournment of the meeting, committees recently appointed canvassed the community and secured nearly $200.00.

SACRAMENTO, CALIF.

Ethan Lodge, No. 37, one of the oldest lodges of the Order in District No. 4, has advanced steadily during the past year, as evidenced by the large number of new members added to the roll of the lodge.

Increased membership has inspired the officers and committees to undertake bigger work including educational and social meetings.

On September 7 a meeting of the lodge was held during State Fair week and the occasion was celebrated by a public meeting in honor of brethren from sister lodges. As a special feature of the meeting Mr. Lucius L. Solomons, of San Francisco, First Vice-President of the Constitution Grand Lodge, was the guest of honor and delivered an address which was very much enjoyed by all those present.

MINNESOTA LODGE, ST. PAUL, MINN.

On September 20, 1920, the first meeting of the season was held under the auspices of Minnesota Lodge, No. 157, of St. Paul, Minn., with a large attendance present.

During the course of the meeting, a discussion on the Anti-Defamation League's work was held, particularly in connection with newspaper articles and the Ford publications.

Brother Gustavus Loevinger gave an interesting talk, after which subscriptions were called for from those present, resulting in $340.00 being secured. At the close [illegible] committee was appointed [illegible] nd means of raising funds [illegible] Anti-Defamation League.

OFFICE OF EXECUTIVE DIRECTOR, DISTRICT GRAND LODGE NO. 2, INDEPENDENT ORDER B'NAI B'RITH.

B'nai B'rith Calendar for District No. 2.

The General Committee of District Grand Lodge No. 2 has suggested and urged that the following occasions be celebrated by all the lodges throughout the District:

B'nai B'rith Day, between the first and twentieth days of November.

Past President Night, at a regular meeting in the month of February.

Memorial Services, to be held during the month of April.

Flag Day, June 14.

Mothers' Day, the second Sunday in May.

Rituals for the celebration of B'nai B'rith Day, Mothers' Day, Flag Day and Memorial Day services may be had from this office upon application.

Lodges Visited by Executive Director in September.

Mr. Jacob B. Krohngold, Executive Director of District Grand Lodge No. 2, made the following visits during the month of September:

Albuquerque, N. M., September 14.
Las Vegas, N. M., September 16.
Trinidad, Colo., September 19.
Pueblo, Colo., September 21.
Colorado Springs, Colo., September 24.
Denver, Colo., September 26.

Speakers Bureau Planned.

Preparations are now being made to supply each lodge in the District with a regular schedule of speakers for the year. Lodges are requested to communicate with this office, advising us of the dates of their regular meetings and upon what occasions they prefer to have the speakers. Arrangements are also being made to supply speakers for extraordinary or special occasions.

Anti-Defamation League Campaign for Funds.

The Anti-Defamation League has asked the lodges of the Independent Order B'nai B'rith to aid it in the collection of funds for the purpose of combating anti-Semitic propaganda and activities. Judge Rosenfeld, President of District Grand Lodge, No. 2, has urged upon the officers and delegates of each lodge the need of forming a local committee for the purpose of actively prosecuting this campaign. This work is of the greatest importance and should not be neglected or ignored. Secretaries are kindly requested to communicate with this office advising us of local progress along these lines.

I. O. B. B. Propaganda Literature.

Propaganda booklets, containing addresses by President Adolph Kraus, of the Constitution Grand Lodge, and President Samuel Rosenfeld, of District Grand Lodge No. 2, may be had upon application to this office. These booklets aré splendid material for distribution among prospective members and newly initiated members.

Request For Inter-City Debate.

This office has received an inquiry from Mr. Lewis Drucker, Secretary of Cleveland Lodge, asking us whether we knew of any B'nai B'rith organizations with which he might be able to arrange an inter-city debate in which the young men could participate. We agree with Mr. Drucker that such an activity would stimulate interest and urge that some neighboring lodge take up the challenege.

Cincinnati Lodge Gives Picnic.

We note with a great deal of pleasure that Cincinnati Lodge gave an old-fashioned picnic for its members and their families at Rosedale Park, Ky., August 29. We call attention to this fact because we believe that such affairs help to promote harmony and brotherly love among lodge members. Cincinnati Lodge is to be congratulated upon its enterprise.

Yours for a bigger and better B'nai B'rith.

HUNGARIANS DECIDE UPON FURTHER ACTION AGAINST JEWS.

Vienna (J. C. B. Service). We are telegraphically informed from Budapest that at the last conference of the "Awakening Hungarians" further definite steps for the persecution of Jews was decided upon. Among other steps it was decided to deprive all Jews of their citizenship, to restrict as far as possible their commercial privileges, to prohibit them from editing newspapers and to prohibit them from publishing anything in Hebrew.

B'nai B'rith—A Clearing House

By I. J. Aschheim

I AM asked by the publisher to make my contribution to the "Sum-Total of Knowledge" concerning the Order of B'nai B'rith, without at all being assured that Mr. Sum Total in his self-sufficiency and self-complacency desires his knowledge enriched on that subject. It is thoroughly well understood that the upper tendom takes no stock in anything that interests the average man, but if perchance a drop of the dew does penetrate the ancestral armor, instead of assimilating with his system, it dissolves and evaporates as quickly as a stray California snowflake.

For that reason, I shall not address myself to the readers of Emanu-El indiscriminately, but shall turn to those willing to give me a sympathetic hearing; at least such who would show a friendly attitude.

To speak of the Order as a dispenser of benefits, either material or ideal; to dwell on the moral duty of every Israelite, to cooperate with it and give it his wholehearted support; to present for review a list of its achievements, the result of three-quarters of a century of unremitting service in the cause of Israel, would not only be talking "Shop", but would be repeating things that should long ago have found their way into Jewish text-books. Somewhere there must be another angle to this question. Somewhere there must be an unexplored region. To me, it has for some time been a conclusive proposition, that, had no such an organization been in existence as yet, it would have been the imperative duty of the Jewish genius to create one on just such lines, as is built the Order of B'nai B'rith today.

Without a single word of disparagement of the ponderous organizations founded in this country within the last decade or two and headed by commanding figures in American Jewish life, it may safely be averréd, that the B'nai B'rith is the great Clearing House for the Jewish mind. Here as nowhere is an unrestricted interchange of thought in vogue on all Jewish questions, provided they be sane, practical and above all, realizable. A B'nai B'rith lodge has no time to chase after phantoms, no matter how alluring they may seem. Furthermore, the Order is a great democracy, a leveller of classes, permitting neither the plutocrat nor the proletarian to lord it over one another. Where will the average Jew find himself so unfettered? Certainly not at congregational meetings, where an unblushing and undiluted autocracy holds sway.

Next of paramount importance is the influence the Order exercises on the Jewish youth. It moulds his thoughts and stirs his emotions. It awakens the community spirit in him and henceforth he feels, frequently for the first time, that he is a link in a chain. No young man who has taken the obligation of a Ben B'rith in sincerity and uprightness, will ever thereafter shamelessly deny his origin, or live a life of deceit. And why? Not because of the obligation itself, that is not so soul-stirring and binding, but, because, in the lodge room, if he be in the least degree susceptible to the influence of mind, he will imbibe sentiments during the discussion of questions, which will forever fortify and steel him against the inroads of the insidious. Such schooling he can not get except in a B'nai B'rith lodge. I have been told by men in service in the war camps that whenever a Jewish soldier would take special trouble to find a hut of the Jewish Welfare Board, he would generally prove himself, on closer analysis, to be either a sprig of one of the eastern Ghettoes, or a member of the B'nai B'rith. Young American Jews, who were of neither class, and consequently lacked Jewishness, as a rule paraded, what they were pleas to call their broad-mindedness, or no sectarianism, and sought their diversions with commendable logic and consistency, in the Y. M. C. A. camps.

Next we must emphasize the intense Americanism of the B'nai B'rith lodges Jewish to the core, yet not separatist so-called "Nationalism", a bird of Slav nativity, is thoroughly eschewed. Th only "Nationalism" of any standing i of the American kind. The ritual teache patriotism with as great a fervor as i teaches Jewish ethics and Jewish pride The lodge room is not complete in it appointments, unless it has the U. S. Fla adorning the altar. Take it, all in a there is no better school for the American ization of our foreign element than B'nai B'rith lodge. Americanism is i the air and the foreigner inhales it withou being subjected to the sneers and scoff of the professional patriot and supe American.

Finally I come to the missionary chara ter of a B'nai B'rith lodge in smaller co munities. Thousands of our young peo on the rural districts would become i mersed and be entirely lost to the fol were it not for such Saving Stations plant here and there. I have in mind a numb of towns on the Coast, and I take the as typical of other districts, where t introduction of a B'nai B'rith lodge chang the vista of the young men entir and created a turning point in their v souls. For the first time in their li they stepped out from their isolation i a world, a world of which they had bu faint, and, at best, but a vague concepti In other words, they came back to the selves.

At the last general convention of Order, in Cleveland, O., I counted in tendance at least fifteen young Ameri rabbis, deeply engrossed in the affa of the organization. Those men eviden understood where the interests of synagogue lies. For let me say that rabbi who nowadays fails to recogn the pregnant relationship of synagog and lodge and neglects to cultivate t relationship, not only fails of his first du as a reconciler and a lover of peace, b displays a woeful, almost criminal, la of foresight and leadership as well.

I began this article, forswearing talk of "Shop". I am now constrai however to allude at least to one mod activity in the Order, one that has ta front rank, over-shadowing all oth As a matter of fact, many other activit in essence, finally converge into that cl I have reference to the anti-defamat work, which is carried on by a spe bureau of the Order's executive. In ma respects, the Central and Eastern Pow have contrived to make themselves exe plars for the Allies. Many times have latter flattered the former by copy their methods in spirit and in letter. O more we behold the example emulated the West. Ever since the armistice, poisonous snake of anti-Semitism spread itself from its indegenous soil Germany onto the English speaking wo and is now endeavoring to spew its sa even on the sacred soil of America, dedic ed to justice and equal rights.

A prominent business man in this sends me a very liberal contribution the anti-defamation campaign fund, wh is now being collected, with the follow note:

"I personally, through my exten travels, can see a frightful necessity this work, and therefore fully justify existence of the Anti-Defamation Leag

May all your readers be inscribed the Book of Life on this Rosh Hasha Day.

MEMPHIS, TENNESSEE.

Memphis Lodge, No. 35, of Memphis, Tennessee, held its regular meeting on September 26 with a large number of members in attendance.

Among the important matters discussed was the "five hundred membership campaign", which has been launched by the lodge. It is the purpose of Memphis Lodge to increase its present membership to five hundred before the close of the year, and from the number of applications for membership so far received, the lodge seems determined to reach that goal.

[illegible] int matter discussed was [illegible], features to be intro- [illegible] ting of the lodge.

SPOKANE, WASHINGTON.

Abr. Geiger Lodge, No. 423, of Spok Washington, held the first meeting of fall season on September 2, 1920. A l attendance was present and the wor the Anti-Defamation League was cussed.

A class of candidates was initiated at the close of the meeting luncheon served, and a program was carried by the Entertainment Committee.

KOVNO CROWDED WITH REFUGE

Kovno (J. C. B. Service).—Fearing possible invasion of Lithuanian territ by the Poles thousands of Jews from provinces are crowding this city in effort to save themselves.

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B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

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Vol. XIII NOVEMBER, 1920 No. 3

"The Poison Pen"

Further Revelations

(Anti-Defamation League of the I. O. B. B., 812 Tribune Bldg., Chicago, Ill.)

AMONG men and women who produce the newspapers of America, a "poison pen" is a person who spreads slander by written or printed words. Usually "poison pens" are not of great consequence as persons. They remain anonymous, afraid to stand sponsor for their canards. But occasionally there comes to light, a "poison pen" who is not precisely true to type.

Such a one is a certain manufacturer who lives near Detroit, Michigan. Although confessedly illiterate, he has sufficient wealth to employ men of considerable literary ability who are willing to sell their talent.

For months the newspaper of which he is owner has been attacking the Jews. Since he is a manufacturer of automobiles, we shall refer to him and to his mercenaries by the general designation of "Mr. Manufacturer."

Individually the attacks are unimportant. Many are so absurd as to warrant no contradiction.

He links, for example, the Jews of all nations in a conspiracy to obtain temporal control of the world, as if it were possible by that stroke of his "poison pen" to obliterate from the pages of history, and the memories of their kin, the names of hundreds of thousands of Jews who died for their respective countries—*to uphold opposing patriotic principles:* no mean feat even for a man who can accumulate hundreds of millions as rapidly as he.

Other of "Mr. Manufacturer's" charges are merely self-contradictory. He asserts, for illustration, that "Jewish financiers and Jewish bolshevists" have made common cause, thus attempting to upset all established economic conceptions to achieve, in other words, an affinity of oil and water.

If "Mr. Manufacturer" were always so ridiculous, he might not be, strictly speaking, a "poison pen". But by far the largest portion of his charges comprise a skeleton of fact garbed in elaborate and plausible fictions. Unfortunately untruths and misrepresentations do not possess the quality to contradict themselves. And the effect of much unchallenged slander is to give it the effect of reality.

Unless one had "Mr. Manufacturer's" facilities—a newspaper with an established circulation—as well as his wealth, one could not hope to answer each of the canards; for he can utter and broadcast them too quickly. It is possible, nevertheless, to refute the most representative of his distortions with the means at hand; and these having been shown to be inaccurate representations of fact, the inference is warranted that the remainder are no more trustworthy.

And upon that premise the case shall rest for the present. Future articles will consider other phases of the Anti-Semitic propaganda which "Mr. Manufacturer" is sponsoring.

The Jew-Bolshevist Charge

"The Manufacturer's favorite theme is the "Jewish bolshevist." Because the names of certain Jews have been associated with the soviet regime in Russia, he seizes upon that fact and offers it as evidence that all Jews would welcome the expansion of Sovietism.

A typical instance is the following quotation from an article captioned: "Is the Jewish 'Kahal' the Modern 'Soviet'?":

"It is therefore no new thing that has arisen in Russia. It is the imposition by the Jewish revolutionists upon Gentile Russia of a form of control in which Judaism has been schooled from the earliest times of its contact with the world. Soviet Russia could not have been possible had not 90 *per cent* of the commissars been Jewish".

It is characteristic of "Mr. Manufacturer's" utterances that he quotes no authority. So let us turn away from this bald assertion to a more reliable source of information: and while we are about it, let us look at the fountain head of the Soviet government, where all authority centers.

The facts are contained in an article published in "Le Temps" of Paris dated December 21, 1919, entitled "Bolshevism and the Soviets: Who are the Leaders". It should be borne in mind that "Le Temps" is probably the most conservative paper in France, that it is in effect a semi-official government publication, and that the French government itself is bitterly anti-Bolshevik. The article in "Le Temps" shows that *out of the* 48 *men at the head of affairs in Soviet Russia* 11 *belong to the old Russian nobility*, 29 *come from the Russian bourgeoisie, and that by the side of all these personages, all of them Orthodox Christians, there are* 8 *Jews in positions of authority.* In the Cabinet there is only one Jew, Trotsky. The following is a translation of the article:

"We have shown, in our previous articles that Russia is not governed by the Soviets, but by a political party which has been enabled to utilize them, and that the pretended dictatorship of the proletariat is in reality nothing but the dictatorship of a Central Committee of politicians. It is not true that every citizen there is a producer. . On the contrary, the working men are the victims of the Bolshevist revolution, which is carried on wholly for the benefit of the peasants, and against the interests of production. But if the Bolshevist chiefs are not proletarians, from what social status do they emanate?

"The majority of them belonged to the Russian nobility, or are descended from the lower middle class. The following among the old gentry are the most notorious:

"Lenin, Chief of the Government.

"Bontch-Brouewitch, Secretary of the Council of Commissaries of the People.

"Tchicherine, Commissary for Foreign Affairs.

"Lounatcharsky, Commissary for Public Instruction.

"Kolontai, Commissary for Public Assistance.

"Krassine, Commissary for Industry and Commerce.

"Milioutine, of the family of the Counts, Commissary of Agriculture.

"Obelensky, of the family of the Princes, one of the principal leaders of the central Bolshevist Committee.

"Stark, son of the Admiral, Chief of the Central Press Bureau of the Soviets.

"Menjiviski, ex-Commissary of Finance.

"Piatakof, Commissary of Kieff.

"Here are the principal Bolshevists who come from the Russian bourgeoisie:

"Rikoff, President of the Chief Economic Council.

"Lomof, Vice President.

"Newsky, Commissary of Railways.

"Krestinsky, Commissary of Finance.

"Mestcheriakof, Chief Editor of the "Pravda".

"Tzicuroupa, Commissary for Revictualling.

"Serada, Commissary of Agriculture.

"Boukharine, principal Bolshevist theorist after Lenin.

"Noghine, of the Chief Economic Council.

"Rakovsky, Chief of the Bolshevist Government of the Ukraine.

"Smidovitch, ex-President of the Soviet of Moscow.

"Pokrovsky, Professor of History, ex-President of the Soviet of Moscow.

"Krilenko, former Bolshevist Generalissimo.

"Watzetis (Lett), former Bolshevist Generalissimo.

"Kamenief, Acting Generalissimo (Colonel).

"Podvoisky, one of the principal members of the Bolshevist Military Council.

"Lachevitch, one of the principal members of the Bolshevist Military Council.

"Antonof, one of the principal chiefs of the Bolshevist Military Council, Generalissimo of the Southern Front.

"Jourenef, Chief of the Red Guard.

"Djerzinsky (Pole), Boskii, Peters (Lett), Medvedief and Wesselovsky, Chiefs of the Official Organization of the terror.

"Tomsky, President of the Central Syndicate.

"Staline (Georgian), Chief of the Commisariat of Nationalities.

"Latsis, Chief of the Commissariat of Nationalities.

"In addition there are two workmen:

"Kalinine, Acting President of the Executive Committee of the Soviets.

"Schliapnikof, Ex-Commissary of Labor.

It seems to us opportune to place, by the side of these personages, all of them Orthodox Christians, the principal Bolshevists of Jewish origin:

"Trotsky, Commissary of War and of the Navy.

"Zinovief, President of the Soviet of Petrograd.

"Radek, Consultant for Foreign Affairs.

"Kamenief (not to be confused with the Colonel), ex-President of the Petrograd Soviet.

"Litvinoff, former Bolshevist Ambassador in London.

"Joffe, former Ambassador in Berlin.

"Larine, of the Chief Economic Council.

"Stieklof, Chief Editor of the 'Izvestia'.

"If we add that Trotsky, the only Jew who at present holds a portfolio of Minister in the Government, can only exercise his functions in cooperation with the General Staff composed of Superior Officers of the old Tsarist regime, all of them belonging to the gentry, the part taken by Jews in the Bolshevist movement appears to have been singularly exaggerated.

"Moreover, abroad, the role of Trotsky is likewise misunderstood. Always tossed between diverse currents of Socialist thought, sometimes Minimalist, sometimes Bolshevist, he had never been the doctrinaire of the Bolshevist party, the true father of which, the sole inspirer, is Lenin. It is Lenin who completely subjugates the Government, Trotsky included. It is by examining his very curious mentality that we will have an exact idea of that of all the Bolshevist chiefs".

If further proof is deemed necessary, it is to be found in an English Secret Service report published by the British Government as "Parliamentary Paper, Russia No. 1 (1919). That document which was sent to British government officials shortly after the outbreak of the Revolution gives the names of those who at that time constituted the "Central Committee"—the body which according to the Paris "Temps", possesses complete power in Soviet Russia. All but one of the names given in that report appear in the non-Jewish list in "Le Temps".

According to a report in the November 22nd issue of The Chicago Tribune of an address by an eminent Chicago jurist, who recently returned from Soviet Russia, the Jews of Russia are united in their opposition to Bolshevism. They are divided into twelve political parties. The strongest of these is the Zionist party which numbers seventy percent of the Jewish population. These are all under the Bolshevik ban and 107 of their leaders are now in prison in Moscow. Why they were imprisoned and why they have not been liberated is common knowledge in Russia. They had the courage to sign their names to a proclamation issued by the Zionist party, denouncing the communist government and calling upon the other parties to support them. They were immediately arrested.

"Upon my arrival in Moscow", said the jurist, "I was approached by those men still free to see what might be done to obtain liberty for their leaders. I was told that if the Jewish conference would issue a proclamation of loyalty to the Soviet Government, the men in prison would be let go.

"It was decided that the decision lay not with us but with those who were under arrest, and we were permitted to send a delegation to the prison for a conference with them. They told us that their freedom should never be bought in such a way, even though they all be executed. That proclamation against the communists is in effect to this very day".

These are the facts. Let the reader judge for himself whether "The Manufacturer's" Jew-Bolshevik charge and the corollaries he derives therefrom have any foundation.

The Jew and Patriotism.

In an article "Does a Jewish World Program Exist" which deals with the discredited "Protocols" (referred to in part one of this series of articles), the editor makes the following statement with reference to the loyalty of Jews to the country in which they live:

"The patriotism of the Jew * * * is very widely questioned in all countries; you hear it in England, France, in Germany, in Poland, in Russia, in Roumania, and with a shock, you hear it in the United States."

As a matter of fact, according to the latest report of The Office of War Records—31 Union Square, West, New York City, the total number of Jews in the Army and Navy of the United States, during the world war was close to 225,000, more than four per cent of the armed forces of the United States, which on Armistice day numbered 4,800,000.

There were nearly 40,000 Jewish volunteers in the service, or practically twenty per cent of the total Jewish contingent, a record unsurpassed by any other section of the American population.

Eleven hundred citations for valor were conferred upon Jewish soldiers in the American forces for bravery in action 725 were conferred by the American command, 287 by the French, 33 by the British, and 46 by the various other allied commands.

In the whole history of our country only 78 Congressional Medals of Honor have been awarded. In the late war three were awarded to Jewish soldiers. The distinguished Service Cross is worn by at least 150 American Jews, the rare French Medaille Militaire by four American Jews, and the Croix de Guerre by 170 Jews in the A. E. F.

There were nearly 10,000 Jewish commissioned officers in the several branches of the service. In the Army there were more than 100 colonels, and lieutenant colonels, 540 majors, 1,400 captains, and over 7,000 lieutenants. In the Navy there were 500 Jewish commissioned officers, the highest rank being that of Rear Admiral Joseph Strauss. In the Marine Corps there were over 60 commissioned officers, the highest rank being held by Brigadier General Chas. H. Lauchheimer.

The total of Jewish casualties was close to 14,000 including about 2,800 who made the supreme sacrifice.

The proportion in each of the European countries is naturally larger as they were longer at war.

The Jewish Lobby.

In the article entitled "How the Jews in the United States Conceal Their Strength", "The Manufacturer" quotes at length from hearings before the Senate Committee on Immigration and the Immigration Commission to prove its thesis that the government was prevented by "The Jewish Lobby" at Washington from making a complete census. The hearings in question arose from opposition of certain Jewish organizations to the practice of classifying immigrants fom various European countries as Jews rather than as Germans, Russians, Austrians, Hungarians, etc. They took the stand that if this classification were carried to its logical conclusion, Americans of Jewish religious faith going abroad would have to be classified as Jews rather than Americans. Their position was that unless religious belief was in question, the Jew should be classified as a native of the country to which he owed allegiance. The matter quoted in the article is garbled to such an extent, however, that the real purposes of the hearings are entirely lost sight of and "Mr. Manufacturer" summarizes the whole matter by saying "the Jewish Lobbyists had their way". The hearings are reported in the Reports of the Immigration Commission. On page 19, Volume 1 of those Reports the Commission stated its conclusions in *overruling* the above objections as follows:

"Though both terms (Hebrew and Jew) in question are used interchangeably to designate a religion as well as a race of people, the Commission has employed *them only in the latter sense* in collecting and compiling data respecting immigrants of the various races".

Rusty Weapons.

There is nothing especially new in attacks upon the Jew, and most of "The Manufacturers'" material (with superficial changes) has been used before.

One of the most popular weapons in [illegible] hands is the charge of acquisitiveness. Von Beguelin, a Prussian official, stated in a report on the conditions of the Jews, that they accumulated money and hoarded it and explained this fact by saying that they were unsociable and, therefore, did not spend their money. At the same time the provincial authorities of Alsace by a report on the Jews stated that they were unsociable and that their extravagance is a consequence of this quality.

Stoecker, the former anti-Semitic leader of Prussia, in an address delivered in the Reichstag December 14, 1904, throws the whole blame for the spread of Socialism on the Jews. Almost on the same date the English labor leader, John Burns, speaking in the House of Commons charged the Jews with "ox-like submission to authority".

In the September, 1917, issue of "The Smart Set", Richmond B. Barratt makes one of his characters say "He is too humble; he is a Jew only in that". In the same issue there is a review of a novel dealing with the negro problem. The reviewer describes the hero, a negro, as displaying an "almost Jewish impudence and obnoxiousness". Incidents of this sort abound in literature and indicate the ignorance which generally prevails of what constitute the true characteristics of the Jew.

In the fall of 1918 when the war seemed hopelessly lost for the Central Powers, the anti-Semites of Vienna were vehemently attacking the Jews on the ground that they were advocating the continuation of the war while the anti-Semites of Berlin were attacking them on the grounds that they were advocating peace.

Before the outbreak of the war one of the Junker backers of the leading anti-Semitic paper of Berlin assailed the Jew, Ballin, for advocating peace with England while a few weeks later another anti-Semitic organ of Berlin declared that the whole war was the work of "Hebrew Jingoes".

Before lending too attentive an ear to traducers of "The Weekly Slanderer" type, it is well to remember that the Jew is an individual, before he is a Jew. Macauley stated the proposition eloquently when he pleaded with the House of Commons on April 17, 1833, to remove from Jews all civil disabilities. He said:

"There is nothing in their national character which unfits them for the highest duties of citizens. In the infancy of civilization when our island was as savage as New Guinea, when letters and arts were still unknown to Athens, when scarcely a thatched hut stood on what was afterwards the site of Rome, this condemned people had their fenced cities and cedar palaces, their splendid temple, their great statesmen and their soldiers, their natural philosophers, their historians and their poets.

"What nation ever contended more manfully against overwhelming odds for its independence and religion? What nation ever in its agonies gave such signal proofs of what may be accomplished by a brave despair? * * *

"Let us do justice to them. Let us open to them the door of the House of Commons. Let us open to them, very career in which ability and energy can be displayed. Till we have done this, let us not presume to say that there is no genius among the countrymen of Isaiah, no heroism among the descendants of the Maccabees".

COOPERATION WITH THE ANTI-DEFAMATION LEAGUE URGED.

After printing a letter addressed to the Jewish press by Adolf Kraus, President of the B'nai B'rith, in connection with the outbreak of anti-Semitism in this country, the "Jewish World" of Philadelphia.

"We gave this letter in full for it shows that the wave of anti-Semitism breaking forth from such a journal as the "Dearborn Independent" originally emanates from European anti-Semites. It is also evident that this anti-Semitic poison is taking root and is gradually spreading over this country. There is an obvious danger unless we take timely measures to prevent it that the venom of our enemies will spread and poison the minds and hearts of the American people, a people who were until now, quite free from hate and prejudice against the Jew.

"Quite some time ago we drew attention to the anti-Semitic propaganda which was being systematically carried on in this country. We said at the time that steps must be taken to counteract this propaganda and we are glad to see that this great Jewish order, the B'nai B'rith, has in the absence of any other body, taken upon itself the duty of counteracting and stemming the tides of anti-Semitism.

"It would be no more than right and expedient that the other Jewish orders of the United States should cooperate with the Anti-Defamation League in order to make a unanimous effort to combat the anti-Jewish propaganda in this country, which is apparently a part of the well-organized anti-Jewish movement in Europe."

The Jew a Public Enemy

Through the courtesy of a friend we have been favored recently with an opportunity to glance at the Dearborn Independent, a periodical which seeks to justify its claim to independence by calling itself "The Ford International Weekly." The copy carried the serial number thirty-one, and we are thereby informed that its life has been short and that its owner, who has a page to himself, has not as yet seen the full fruition of his scheme and must wait a while before he may determine whether to be uplifted or disgusted.

How, we wonder, how does he reconcile his theory that "a better mood is coming upon the people," that "we can have peace if we want to build it on justice," with the finding of space—a considerable allotment—for a bitter article under the caption, "Germany's Reaction Against the Jew"? Somehow it contrives to leave the impression, rightly or wrongly, that this reaction is a development which not only must be taken into consideration by students of existing conditions in Germany, but is one for which much may be said. Thus, in a sort of editorial summary, we find these words, the savor of which is unpleasant and the spirit, to some people, will be detestable:

"The daily press brings fragmentary reports of the strong sentiment which now exists against the Jew throughout Germany. This forms the subject of a very considerable literature in Germany, though not, however, newspaper literature, many of the greater German newspapers being under Jewish control. In an effort to show what lies beneath and behind this arousal of the German mind, this article is offered. It represents a summary of the most reliable declarations on the subject, and includes some amazing charges which are more or less believed to be true by most of Europe."

Now, in the first place, this summary does not quote authorities. Declaring, as to some of the allegations, that "assertion is not enough; proof is wanted," it nevertheless is content for the most part with assertion and nothing else. Insisting, for example, that the Jew in Germany is regarded as only a guest of the people, not as one of the people, the writer—his name is nowhere indicated—proceeds to tell us that the Jew hated the German people, that, in Germany, the "sole winners of the war were Jews," and that those countries dominated by Jews showed the greatest hatred of Germany during the recent "regrettable" war. We have his word for it, that is all.

There follows on this statement a catalog of Jews highly placed in Prussia and throughout Germany. To this is added the charge that they dominated the German side of the Peace Conference and that Jews played a very considerable part in the representation of other countries. That their work was nefarious, if not positively unavowable, may be gathered from the statement that, to get at the truth and discover the traffic, we must read the accounts of impartial non-Jewish chroniclers. These alone were struck by the fact—"the multitude of Jewish writers apparently judged it wise to conceal it." Further along we are told that patriotism is not part of the equipment of a Jew in Germany and we are asked to consider whether that *may not* throw some light on the Jew's assertion of patriotic loyalty to any other land where he may chance to live. If that does not mean that the American Jew is under suspicion—we need not concern ourselves with the Jew of France, or Italy or England—what does it mean and what is it intended to mean?

That, however, is secondary. The gravamen of the article is, as it seems to us, not only to show us the incredible influence which the Jew has come to exert in the new Germany—entirely by his own efforts, so much is not denied, and clearly because he was best adapted to the work in hand, though this our author does *not* say—but that such influence is used as a weapon against Germany, as an international weapon that is, that, this most of all, it is scandalously abused. "Go the length and breadth of Germany today, say the reports, study the temper of the people, and you will discover that the abuse of power by the Jews is burned across Germany's memory like a hot iron." Oppression, extortion, sedition, if not treachery, these, he indicates, are the marks of the Jew in Germany. He is fostering anarchy for his own ends, seeking to "break up new fields in which the new Jew may operate." Such, at least, is the picture painted for us by a brush which, if it is not directed by malevolence, succeeds in conveying an inescapable impression of purpose and bias malignant.

From Germany to Russia was an easy transition, a natural step. Was not Kerensky a Jew and, not being sufficiently "red," was supplanted by Trotzky, another Jew? Nor is it otherwise in this country, for, the world over, Jews "supply the energy of disruptive movements." It is they who would "practically abolish the United States." True, though they are vastly wealthy, their attack is directed at "capitalism," but what is capitalism but "the present government of the world by the Gentile"? And this apparent contradiction in no degree boggles the anonymous reviver of Judenhetze. He sticks to his text. His Judenhetze is no longer local to Central Europe, but world-wide.

For, as he tells us, Judaism is the most closely organized power on earth, "more so even than the British Empire." It forms a State. There is an "All-Judaan," and it is the only State that exercises world government—other States are national only. Money and journalism are its weapons. At will it commands anarchy or order. It was good enough to work through the English navy. But its aim is America. And so forth—ad infinitum and likewise ad nauseam.

We do not care to adventure further. When we reach a sneer at American "tolerance" we have more than enough. But we marvel at the inclusion of this anti-Semitic propaganda—what else is it we inquire to know?—in Brother Ford's curious leaflet directed at teaching people how not to think crookedly.

What is the motive, what the purpose? Or does the good man fancy he is spreading the gospel of brotherly love?—[Louisville Herald.

LITHUANIANS WILL GIVE JEWS FULLEST AUTONOMY.

Paris (J. C. B. Service).—At a conference held here between the Lithuanian Delegation and the Committee of Jewish Delegations of this city, the Lithuanian representatives assured the Committee that under the Lithuanian government, the Jews would be enabled to realize the fullest measure of autonomy. A similar assurance, the Committee learned, was given Dr. Rosenbaum, President of the Lithuanian Jewish National Council by Foreign Minister Purizki and the leaders of the three parties in Lithuania.

SWISS PEOPLE WILL DECIDE QUESTION OF SHECHITA.

Paris (J. C. B. Service).—The Swiss government is preparing to take a referendum on the disputed question of "Schechita" (the Jewish ritual form of killing animals) according to a dispatch from Zurich. Considerable opposition to the Jewish form of killing has been raised and the government has been called upon to suppress it, a number of leading men of science and learning have publicly declared that they favor it, and the government has decided to leave it to the decision of the people.

AUSTRIA'S FEAR OF JEWISH EMIGRANTS.

Vienna (J. C. B. Service).—Government instructions have been issued to all Austrian authorities to supervise the strictest control upon Jewish emigrants passing through Austria and to make sure that those will under no circumstance remain in the country. Particular attention is directed to the movement of "Chalutzim". Not only must the "Chalutzim" be kept out of the country but they cannot obtain food even during their temporary stay and must therefore bring their own food with them.

DEVELOPMENT OF PALESTINE REQUIRES HELP OF ALL JEWS, SAYS HERBERT SAMUELS.

London (J. C. B. Service).—In the course of a letter addressed to the Jewish Board of Deputies, Sir Herbert Samuel, the Palestine High Commissioner expresses himself as highly pleased with the present condition of the country, harmony, he says, prevailing in all communities. Speaking of the future development of the country, Sir Herbert appeals to the Board for its support and states that the cooperation of Jews everywhere is required in order to rebuild the ancient land of Israel.

Current Events

By Gotthard Deutsch

The B. B. News and the Torah.

THE rabbis of old when they were embarrassed by some contradiction in the biblical narratives, helped themselves with the principle that the Torah is not written in chronological order. The writer of the Current Events is bound to make a similar plea. The distance from the place of publication, and various difficulties which often work together to delay the publication of the B. B. News make it necessary that, perhaps more than is the case with other monthly publications, the reader will find that the reviewer is occasionally behind time. The last review for October stated that peace negotiations between Poland and Russia had begun. By the time the reader received his paper these negotiations had led to a conclusion. From a Jewish point of view it was interesting that Polish extremists charged the representatives of their government with betrayal of the interests of the nation because they had demanded for the Poles in Russia minority rights which the Polish press considers a dangerous precedent in the case of the Jews. On the other hand Dr. Schipper, member of the Parliament, representing the Poale-Zion, declares that the peace of Riga was a compromise with reactionary forces in Russia. At any rate we see that no party is perfectly satisfied.

Our information is for the present and will be for some time contradictory and uncertain. Mr. Katz, who returned to New York from Poland and Ukraine, October 16, says the Poles are a new incarnation of Amalek. The difficulty of relief work is most vividly brought home by the same man when he tells us that Jews in Ukraine often had to give the money which they had received from the Joint Distribution Committee in order to save their lives and the honor of their daughters. A more important proof of the terrible situation is brought home by the fact stated in an Associated Press dispatch of October 27, that the exodus of the Jews from Poland is constantly increasing and that soon a quarter of a million Jews will have left. The Joint Distribution Committee experiences also considerable difficulty in rendering assistance to the immigrants. The military authorities requisitioned trucks which were sent by the Joint Distribution Committee for the sake of aiding the refugees. Equally important as a picture of the situation is the fact that rabbis and other congregational officials are leaving the former Prussian part of Poland as rapidly as they can.

Under these conditions it is not sufficiently encouraging to read that Dazinsky, the vice-premier, promised a better understanding between Poles and Jews. (Associated Press, Oct. 2). Similar is the order signed by the chief of the army staff, Rozwadwski, who ordered the troops to refrain from mistreating the Jews. It is hard to see how this order can do any good when it says among others that it is a fact that a part of the Jewish population had been hostile "to our state" during the Bolshevik invasion. Similarly suggestive is a report sent out from Lemberg that a conspiracy of Ukrainians and Jews had been discovered. It is futile to express an opinion on the chances of an improvement and impossible to give advice. Rabbi Perlmutter of Warsaw, representing the orthodox Jews, and a member of the parliament, registered as a Pole, which the radical element resents because it wishes the Jews to be recognized as a national group. Professor Asknazi, under the Austrian government professor of history in Lemberg, and now in Warsaw, appeals to the Jews in the same sense, advising that they should waive the minority rights granted to them under the Paris Treaty. The trouble is that nobody knows where the Polish sphere of influence ends. On October 10 a cable from London reported that the British ambassador in Warsaw stated that the Polish government would never occupy Wilna. One day later we read that General Zelegouski had occupied Wilna under the same pretense under which D'Annunzio declared Fiume a free state. The general resigned from the Polish army but everybody understands that this means the territory will be declared Polish as soon as this can be done. The general invited the Jews to take part in his administration which was refused, probably because they do not know how soon Wilna will be Lithuanian again. We can readily believe that their protest against Poland, which was reported by the London Times, October 21, is sincere. They surely have reason for it because the occupation of Wilna by Polish troops was inaugurated with the usual massacre of Jews and the same occurred in Minsk and probably in other cities claimed by Lithuania, for the Jews of Lithuania proper sent out a telegraphic appeal to the Jews of the world for assistance.

The situation is not in the least better in the Ukrainian territory, held by Polish troops, in spite of a supposed enthusiastic reception of the Polish Premier Witos in eastern Galicia which, as the London Daily Telegraph, October 9, reported is to be an independent state under the control of the League of Nations. Ukraine, the home of terror for the Jews, has again been visited by pogroms, the extent of which must have been very large. While the Polish minister of war officially ordered to stop persecutions, a secret circular issued last year was discovered which directed all commands to keep Jews and Germans from military office. Traveling in a railroad car means for a Jew in Poland to take his life in his hands.

View of "Tell Avis", the Prosperous Jewish Colony at Jaffa

As far as can be seen from a distance the present policy of the Polish government is reactionary in order to keep the socialists in the background. For this purpose the parliament passed a bill constituting an upper house which will consist of priests and landed proprietors, the same class which by its monopoly of all power brought Poland to rack and ruin (Oct. 23). The Jews were to be conciliated by the appointment of a chief rabbi for the army. We can readily see that this does not mean that Jewish religious and cultural activities shall be encouraged. A Hebrew culture society in Lemberg was suppressed by the government. The liberal paper "Tog" of Warsaw was suspended and the Israelitisches Wochenblatt of Zurich which receives reports from Poland through refugees who have found their way to Switzerland is excluded from the mails. The sentiment of the Poles may somewhat be judged from a demonstration made by the Poles in Chicago against the Jews on the West Side on Sunday, October 24, whom they ordered to close their stores. A few black "eyeskis" convinced these "gentlemanskis" that Chicago has not yet been annexed to the Polish republic. A public protest meeting planned in New York was abandoned upon the plea of Rabbi Stephen S. Wise who proposed that a committee should have an interview with the Polish ambassador, Prince Lubomirski. It is equally questionable whether this interview will have a tangible result, as it is whether a protest parade would have any influence. The rabbis tell us, that Jacob being informed of Esau's approach, prepared three methods, bribe, plea and defense. The first two methods have been tried repeatedly, but in vain in this case.

Russia and Her Border States.

A Russian paper which is published in Paris contains a letter from the famous revolutionary, Vladimir Burzeff, who emphatically denies the rumor that Jews killed the late czar and strongly attacks the London Times for its policy of creating prejudice by spreading reports of this kind. To us it would seem that if Jews should actually have been so prominently connected with the assassination of Nicholas II they did nothing different from what Puritan Englishmen did in 1649 and French Catholics in 1793, not to speak of the former privilege enjoyed by the Russian nobles or quite lately by their Slavic brothers in the Balkans when they found a king or emperor too inconvenient. In all these cases there were no Jews implicated and it would seem to us that the brutality with which the late King Alexander of Servia was assassinated together with his wife does not make a good record for the much admired King Peter who evidently was the organizer of the plot.

The uncertainty of our reports from Russia makes it doubtful whether the news of anti-Semitism in the Bolshevist army should be accepted as a fact. It seems clear, however, that the vast majority of the Jews as traders and modest property owners would find the Bolshevist government not at all sympathetic, even if, indeed, the charge is true that among the leaders the Jews predominate. Among the delegates to the Riga Conference was, as far as is known, only one Jew, Adolph Joffe, the first ambassador of the Russian republic to Germany, and one converted Jew named Rosenberg, originally from Lodz. There was another converted Jew present as representative of the republic of Latvia who holds the position of Foreign Minister. His name is Mejerowitsch.

The conditions of the Ukraine have been mentioned in connection with Poland. All that could be added is the terribly long list of cities where pogroms took place, the appalling number of victims and the incredible brutality with which murders and rapes were committed. Lithuania presents right now a more serious problem. The Jews greeted the occupation of Wilna by the Lithuanians very sympathetically, but their joy was not of long duration. It seems that of all these new states the republic of Lithuania has most sympathetically solved the Jewish question by the acceptance of the principle of minority rights. The Cabinet Council decided that all nationalities should be equally represented in appointments to offices and directed Jewish congregations to name eligible persons. Such a system is of course not an ideal one from the American point of view, but as the records of the Poles and Ukrainians since their "liberation" from foreign rule has proven, it seems to be the only possible solution of an intricate problem in Eastern Europe.

The Balkan States.

The reports from Roumania are conflicting. It may be taken for granted that the press reports speaking of the prohibition against the admission of refugees from the Ukrainian hell are correct. While knowing Roumania's attitude to her own Jews too well to believe that she would treat foreign Jews with any degree of respect for human rights, one can understand what indiscriminate admission of foreigners to a country which is at present financially in bad straits means. It deserves, therefore, commendation that a member of the Roumanian parliament strongly protested against the persecution of the Jewish refugees and declared it a disgrace to civilization. The Joint Committee on Foreign Relations of the British Jews issued a statement which declared that the condition of the Roumanian Jews has visibly improved. The report comes by cable and we shall have to wait for details before expressing an opinion. From other good sources we learn, however, that hundreds of Jews were kept in prison without a trial for a year under the charge of sympathy with Bolshevism, that during the time that they were in prison they were tortured by the guards and at the end all except four were found innocent.

Another report tells us that Jews were appointed to professorships in universities and high schools. We faithfully record the statement although the removal of Professor Leon Kellner of Czernowitz, an international celebrity on English literature, does not seem to confirm the story. The former anti-Semitic leader, Take Jonescu, now Foreign Minister, announced that he had asked two Jews to accept the position as ambassador to Washington, but that both declined for business reasons. We again have to wait for detailed information, although at first glance, it seems probable that this declination was arranged for so as to offer an innocent opportunity for a show of broad-mindedness in the United States, whose favorable opinion would help the rate of exchange. An incoherent report comes from Jugo-Slavia. It is reported that the university of Agram cancelled the doctor diplomas of three Jews because of their disloyalty. The only explanation possible might be that these men were in favor of the former status which made Croatia a somewhat autonomous part of Hungary.

Hungary—the New Roumania.

The latest papers are full of reports of the trial of the men who assassinated the last premier of the kingdom, Count Tisza, October 31, 1918. It appears that the organizer of the plot was Stephen Friedrich, afterwards premier, the same man whose appearance in New York created such a surprise. The question has not yet been satisfactorily answered why, in view of the official continuance of the state of war and in view of the rule published by the Department of State, that citizens of enemy countries cannot obtain a vise of their passports except in cases of urgent necessity and if their presence in the United States is of advantage to American interests, this assassin and pogrom leader should have obtained such a viso.

It can hardly be doubted but that Friedrich's presence in the United States was intended to whitewash the reactionary government and to explain the persecution of the Jews as an outburst of popular indignation due to the fact that the Jews were exclusively responsible for the communist government. It is therefore valuable to have now exact statistics on the relation between the Hungarian communists and the Jews. During the communist government 329 persons were executed, on which record, by the way, the present government of White Terror has considerably improved. Of these 329 persons thirty-two, nearly ten per cent, were Jews while the total percentage of Jews in Hungary is five. In other words, the Jews suffered twice as much from the communist terror than their fellow citizens.

In spite of this the reactionary organization known as the "Awakening Hungary" is continuing its agitation with unabated fanaticism. A convention of this organization, held in the first part of September in the city of Budapest, indulged in diatribes which make one feel like listening to a debate in the delirium tremens' ward of a hospital. Lieutenant Ivan Heijas, the leader of a uniformed body of cutthroats, said that he accepted the restrictions on the rights of the Jews of which mention shall be made later, merely as an installment. He wants Jews excluded from connection with newspaper publications, Hebrew printing prohibited, all Hebrew signs and posters removed, and in closing he said all the discussions about the restoration of monarchy, reconstruction of the government, improvement of the rate of exchange, etc., are trifles. The only question of importance is the Jewish question, and there is only one way to solve it. The Jews are a tumor in the body of the Magyar nation and this tumor must be cut out. It is hardly necessary to state that the charge of a Jewish international organization for world control, popularized by "The Protocols," also came up for discussion and so Henry Ford can obtain a clear idea as to the consequences of his policy.

The Budapest mob drew the proper conclusions from these harangues and during two days (October 1 and 2), no Jew was safe in the streets of Budapest. Mobs led by officers in uniform assaulted and beat the Jews that they found, stopped a street car in order to drag all the Jews out and when the conductor refused to stop the car he was shot. The ringleader, a lieutenant, was arrested, but when the mob assumed a threatening attitude the police let him go. Similar reports come from the country where mobs of peasants are going from village to village, looting, beating, killing and committing outrages on women. It must be stated that, probably because the assailants were not protected by military uniforms, they were arrested and three ringleaders sentenced to death. Individual instances are too numerous to be mentioned, but as a typical case the following shall be reported. A Jew in Dunafoeldvar had a bill for stationery against the city. He went to the city hall to collect his bill and the clerk refused to give him more than half the amount which his bill called for, and the frightened Jew went home and sent his son. The young man did not return but was found dead in the office, the coroner signing a certificate of natural death. It must be stated that cases of this kind occur very often. As a legal measure the government introduced a bill which was promptly passed, expelling all foreign Jews who came to the country after 1914 with the exception of those who are connected with foreign missions or engaged in an important business. From the latter class, however, Polish and Russian Jews are excluded. Another bill restricts the number of Jewish students admitted to universities in the manner known from czarist Russia for the last thirty years. In spite of this the anti-Semitic students continue their demonstrations and assault their Jewish classmates. Jewish high school teachers were dismissed and the restriction of numbers applies to secondary institutions also. The Jews are trying to meet the situation by the establishment of Jewish high schools but these again are restricted both as to their number and the number of students admitted. In plain words it is the object of the present government to restrict the number of Jews in professions. In this connection it may be reported that Julius Winterberg, a man prominently connected with the Jewish activities of Budapest, left half of his large fortune estimated at eighty million crowns to various charities among which there are a number of educational institutions. The fanaticism which makes itself felt against the position of the Jews in cultural life had an almost amusing sequel in the opera. The Jewish tenor, Rosza, formerly a national hero, was so often rudely insulted on the stage that he left Budapest for more congenial fields. The consequence is that the opera has lost in popularity and the Jews who attend it have declared a sort of strike in retaliation of the insults offered to Rosza and abstain from all applause, which has resulted in a chilly atmosphere at the performances. Another Russian method adopted by the Hungarian government is the treatment of Jews drafted into the army. Every recruit is cross-examined on his political views with the object of discrediting his loyalty. Rabbi Immanuel Loew, who was a victim of such an intrigue, is still kept under strict surveillance in Budapest. A guard with fixed bayonet is placed in front of his home and he is not allowed to communicate with the outside world. As a special favor it was permitted that ten prominent Jews, who had to be vouched for by other citizens, were allowed to hold services on the high holy days in his home. As a comical companion story to all these atrocities the following shall be quoted. The national saint of Hungary is Saint Stephen, the first Christian king of the country, who lived in the eleventh century. The church celebrates his anniversary with a procession at which the arm of the saint, kept in the cathedral as a holy relic, is carried through the streets. This anniversary was this year celebrated with great pomp and the place of honor by the side of this holy relic was given to Aladar Ballagi, president of the university, the son of a converted Jew, Moritz Bloch, who before his conversion translated the Hebrew bible into the Magyar language. One should imagine that this fact should help to awaken awakening Hungary to the absurdity of its conduct.

Austria and Her Heirs.

The cable news of the returns of the elections to the national assembly, held October 17, show that the Christian socialists or in plainer language, the clerical anti-Semites have gained the control of the house, while in Vienna the socialists are still in the *majority*. The independent Jewish ticket was entirely defeated while the pan-Germans or the racial anti-Semites have very few seats. It means that the new parliament will be controlled by clericals, and this probably indicates a return to the old Austrian policy of a domination by church and aristocratic influences. It does not mean that there are no Jews in the House because there probably will be some Jews who were elected on the socialist ticket in Vienna, but they will not vote as Jews *nor* take any interest in Jewish affairs. It is reported that the minister of foreign affairs, Dr. Renner, attributed the defeat of his party to the large number of Jews who held prominent public positions. He may be right. The exact situation will not be known for a week or so and will be presented in next issue of the News.

The Austrian situation is particularly complex. As a specimen the following case is quoted although it does not directly concern Jewish affairs. For the first time in history the city council of Vienna appointed an Old-Catholic and a man professing no religion as school principals. This situation cannot be understood unless we go back forty years or more in history. The Liberal School Law, passed in 1868, declared all teaching appointments public offices accessible to every citizen, thus abolishing the former religious test. This, and the increase of schools long neglected under the reactionary system of former years, created a great demand for teachers and a number of Jews were appointed even in country schools, where there was not a Jewish child enrolled. This provoked the clerical element and after considerable agitation a new bill was passed in 1883 which required that the principal of the school should possess the qualification to teach the religion which the majority of the pupils profess. In this way the constitutional clause of equality of all citizens in appointments to public office was evaded. It was meant practically to exclude Jews from teaching positions, especially in the country. The law is evidently still in force and its present application shows a comical situation which the framers of the clerical bill had never anticipated. The teachers in question were evidently Roman Catholics at the time when they passed their examination and received the certificate entitling them to give instruction in the Catholic religion. The law says nothing about one losing this qualification when he changes his religion, for the shrewd ecclesiastic politicians who framed the law never had any idea that such a thing might happen.

The parliament or, as it is officially called, the national assembly discussed shortly before its dissolution the new constitution of the republic. This constitution which does not seem to be more satisfactory to the majority of the population than was the imperial constitution before the dismemberment of Austria, provides for local autonomy. The speaker for the Christian socialists found this autonomy too broad and thought that under the new constitution a republic of Zion might be created in Austria. Judging by the result of the two elections held under the republic, which in the first instance brought only one Jew into parliament and in the second instance none, it does not seem to be very imminent, but the only official Jewish representative, the Zionist Stricker, cleverly interposed that this would not be such a misfortune. It is a pity that this *man* who is also behind the Jewish daily in Vienna, the Wiener Morgenzeitung, should *not* reappear in the new House. He was an able and zealous champion of the Jewish cause. One item in the printed report of his activity which he sent out as a campaign document is highly valuable. He proves that eighty percent of the Jewish funerals in Vienna have to be paid from charity funds. In other words, eighty out of one hundred Vienna Jews do not have the means of meeting the expenditure of such an emergency as death in the family. This is a complete refutation of the charges that the Jews control the whole wealth of the world.

A similar illustration is the enthusiasm over the donation of three million crowns for a children's home near Vienna where they would breathe country air and could learn the elements of horticulture. Three millions sound indeed very big, but when we learn from the rate of exchange at the same time that this is less than $10,000 and we remember that in shoes, garments and some other necessities of life a dollar in Vienna does not buy more than the dollar in New York, we may somewhat appreciate the distress prevailing there.

Unfortunately the other charge levelled against the Jews, that they have a cast-iron organization which regulates the acts and thoughts of every Jew in the remotest corner of the universe, does not receive its confirmation from the conditions in Vienna. The last election for the board of trustees of the congregation gave to the Zionists for the first time a considerable minority. In well-approved political fashion a caucus was held as to how the appointments to committees and to the chair should be regulated. The Zionists demanded besides a number of places on the executive committee the position of First Vice-President. They were offered that of the Second Vice-President, which they refused, resorting to obstruction and declaring they would not cooperate with the majority at all. Ecclesiastic differences seem also to influence considerably the situation in the republic of Czecho-Slovakia. We can notice an echo of this movement in the United States when we read that in Struthers, Ohio, a Czech Catholic church was disrupted owing to differences between the Czech and the Slovak members. (Oct. 29.) It seems that the Czechs represent the liberal element while the Slovaks are, both in politics and in religion, reactionaries. This would also appear from a pogrom said to have taken place in the formerly Hungarian district of Czecho-Slovakia. There is further reported a strong opposition to the admission of Jewish students to the universities of the Slavic republic. Here it is very hard to judge because, owing to the exclusion of Jewish students from universities in Hungary and Poland, it is quite likely that if an unrestricted influx of students to Czecho-Slovakia were permitted it would be impossible to accommodate them without seriously inconveniencing or barring the natives of the state. These difficulties are presented in a circular, sent out by the Menorah Association, which describes the terrible plight of the numerous Jewish students in Poland and Hungary who after having nearly finished their course

American Red Cross Workers Before Constantinople Palace

Palestine Receives Its High Commissioner

are turned out and find the doors barred in all neighboring countries.

As a typical sign of the times, the establishment of two Jewish elementary schools and one high school in Bruenn may be cited. The capital of Moravia was always progressive and German. The Jews, with very few exceptions, were members of this party which represented, in spite of the charges against the Jews as born anarchists, the bourgeois liberalism of the middle classes. As such they were for non-denominational schools many years ago. Even Jewish private schools could not maintain themselves, but now matters have changed. The Jews of that country are almost as oppressed as are the Jews of Prussian Poland. Intimate information is to the effect that the new Slavic republic wastes its money on military display, on costly uniforms and on soft-job hunters of whom there are so many that all necessary improvements are delayed and the cultural activity is very much below that of the former Austrian administration. The greatest trouble is that upstart attitude of the numerous new officials. Czecho-Slovakia has now custom houses, and so many officials that they are constantly looking for trouble in order to show their usefulness. So it happened recently that a Vienna shoe manufacturer, who from olden times owns some shoe factories in Bohemia, went on business from Vienna to his factories. He took his wife along, and on their return from the journey that may have taken perhaps four hours, their luggage was searched as thoroughly as if they had come from the diamond fields of South Africa. The keen eye of the inspector, dressed in a brand-new uniform with a rich display of gaudy passement work, discovered in the trunk of the woman two pairs of new shoes. He declared this an attempt to smuggle goods out of the country. In spite of the papers which the man produced showing that he is a manufacturer of shoes, and in spite of the fact that the woman was willing to show that she had taken the shoes for her own use from her husband's factory instead of buying them in Vienna, she had to go to prison pending an investigation and the husband, not knowing what might happen to her, could do nothing else but stay with her. It took four days until they obtained a release on bond, but the woman will have to face a charge for smuggling. Our ancestors characterized such experiences with the brief phrase: "auch e Medeenah."

Housing Refugees; One Family in a Corner

The Country of Lessing.

"The nation of poets and thinkers" as the Germans like to call themselves has no reason to be proud of the chastening effect which the war had on it. It may still be called the nation of Goethe and Kant, but only in the sense of the weakest points of these two great men. Like Kant and his successor Fichte, the academic circles of Germany seem to be imbued with anti-Semitism to a degree which leads us way beyond that academic anti-Semitism of which Fichte and his contemporaries at the time of the Napoleonic wars were representatives. Reports of rowdyism of all kinds from the German universities make us despair of the belief in the refining influence of scientific training. Ludwig Plate, professor of Zoology in Jena and the successor of the illustrious Haeckel, utilizes his lectures for delivering anti-Semitic harangues and in reply to protests says that he treats the Jewish question from a strictly scientific point of view. It almost appears that this science, instead of demonstrating how man rose from the state of monkey, will prove the opposite. The rowdyism of which Professor Einstein has been the target makes one feel ashamed of humanity. A public meeting of a society of German scientists was called for the purpose of denouncing Einstein, who with grim humor listened to his scientific execution. Whatever was said there, including the various anti-Semitic attacks on the Jews as self-advertisers and the like, might pass, but it is an eternal disgrace to the ethical standing of the academic youth of Germany to learn that they passed the famous scholar in single file, shouting "sau jud" and threatening to cut his throat. Would Moses Mendelssohn have believed that such things could happen in the "capital of intellectuality" almost a century and a half after his death? It cannot be entirely overlooked that some of the best men in the academic circles of Germany protested against such mob rule, but this can not atone for the fact itself.

Ruins in Zwabil; Large Building on Right is Synagogue

Another event in educational circles is difficult to judge. All through Germany but especially in Berlin a strong protest is voiced against the appointment of Dr. Kurt Loewenstein to a position which is about equal to that of our superintendent of public schools. The appointment was made by the city council which is controlled by the radical socialists who are bitterly anti-religious. It was evidently made with the desire of provoking the religiously minded population. Loewenstein is not a professing Jew. Nobody knows exactly whether he or his parents were baptised, but he belongs to the large and evidently still growing number of religiously unattached (freireligioes) people. The curriculum of the Prussian school, still provides for religious instruction, and the appointment of a man who declares himself opposed to such instruction is considered by the conservative element, including those who are not anti-Semites, a provocation of religious sentiment. There can hardly be any doubt that here as in the case of the election of Ernest Nathan as Mayor of Rome, an additional provocation was seen in Loewenstein's Jewish extraction. It is worth mentioning that Professor Einstein is an emphatic Jew. Being invited to a meeting of the "Society of German Citizens Professing the Jewish Religion" he declared in courteous but unmistakable words that he considers the principles of this society as camouflage and has no sympathy with them. Conditions in Munich are, if possible, even worse than in Berlin. The deterioration of the Hofbraeu has certainly affected the "gemuetlichkeit" of the inhabitants of the Bavarian capital. Professor Magnus Hirschfeld of Berlin who delivered a lecture in Munich was mobbed on the street as he left the hall and was so badly beaten that he had to be taken to the hospital. The Rabbi of Munich, Dr. Baerwald, who appeared in an anti-Semitic assembly in which the rabbinical literature was denounced as immoral, fared little better. He asked for the floor in the discussion and was insulted and his Jewish companions were forcibly ejected. A somewhat comical incident was the protest against playing Max Bruch's Kol Nidre during a sacred concert in a church. Bruch, who recently died in advanced years, was neither a Jew nor of Jewish descent.

The clerical party naturally does not lag behind in this agitation and within it the Roman Catholic brand is as always in the lead. A society of priests of the diocese of Cologne passed a resolution protesting against the insult to the clergy found in a recent play, declaring that this was an attempt of the Jews to drag the Catholic priesthood through the mud. As a matter of fact, neither the author of the play nor the minister of education who refused to prohibit its production on the protests of the Catholics, are Jews. A comforting piece of news is a most remarkable presentation of Judaism in a recent book of the famous theologian, Adolph Harnack. He says that in order to understand Jesus it is far better to study the best parts of the old rabbinic and of modern liberal Jewish literature than some of the church fathers and orthodox Christian theologians. He adds that liberal Jewish theologians are right when they claim that the best elements of Christianity are found in the religious literature of the Jews. One is reminded of Harnack's plea at the beginning of the war addressed to English theologians, who were among his hearers in Berlin, for mutual better understanding, and it is somewhat encouraging to read in the New York Times (Oct. 18) that fifty-seven professors of Oxford addressed a letter to their colleagues in Germany and Austria equally appealing to bury the misunderstandings of the past. Let us hope that we shall live to see a better world.

From Pillar to Post.

Earl Curzon, the British foreign secretary was approached by the committee of British Jews to act on the persecution of the Jews in Poland. He politely replied that this was for the League of Nations to act. The League being promptly approached again replied that it had no machinery to deal with such cases. Earl Curzon made up for his diplomatic delicacy by a cable sent to the British representative in Teheran directing him to take the necessary steps to stop the persecution of the Jews in Persia. There can be no doubt that the Persian Jews need such protection, but kindness like charity, ought to begin nearer home. Another report says that the British government asked Sir Stuart Samuel again to go on a second mission to Poland and that he declined. This is to be regretted in the interest of Mr. Ford who, as he did in the Dearborn Independent of October 30, would find in another report a confirmation of his view that the whole story of persecution is a ruse of the international secret organization of the Jews for denouncing Poland in order to conquer all adjacent countries of the universe. The anti-Semitic movement in England, while not as bad as that of Germany, seems to be making steady progress. The Morning Post, inconvenienced by the stand taken by the labor organ, the Daily Herald, claims that this paper is in the hands of foreign Jews. In another issue the same paper makes the assertion that the Jews are back of the miners' strike. One is rather glad to hear such a statement which defeats itself in the eyes of every rational person. The Jews certainly are only consumers of coal and what they can win individually or collectively by the difficulties created if the strike should indeed paralyze coal production is beyond understanding. Another anti-Semitic journal, The Spectator, comes out with a suggestion which should be welcome to every Jew. It demands an investigation into the plan of the Jews to control the world. The Spectator will have the best opportunity of judging the wonderful machinery for the Jewish world control when it compares the antagonistic attitude of the two leading Jewish journals in England, The Chronicle and The Guardian.

Zionism.

The supposed secret council of Jews working with a well-oiled machinery for achieving the dream of Jewish world dominion is also somewhat sadly illustrated by the latest development in the Zionist camp. The executive committee of the Zionist organization of America, at its meeting held September 29 and 30, passed resolutions which affirmed its belief in the integrity of the international movement, but at the same time provided for a committee which shall study the whole question of the national fund and do constructive work for Palestine. The London Jewish Chronicle (Oct. 15) is very much provoked at the stand taken by the American branch of the movement which it considers disloyalty to the central organization. A similar dissatisfaction is heard from various sources in Palestine. Dr. A. Mibashan, writing in the "Isr. Wochenblatt" of Zurich, feels that the Americans have always been unduly pampered and glorified but that they are not loyal Zionists, being limited to their ideas to business and having no conception of the spiritual aspects of Zionism. The socialist branch of the movement which seceded from the main body and held its own convention developed a split in its own ranks between socialists and radical socialists. Max Nordau, having been asked by Dr. Melamed of Chicago for an opinion, writes a reply which lacks his usual clearness at least in the Yiddish translation in which his letter has been published. He lauds the British government and says it is for the Jews now to show that they are in earnest when they desire a national home. The British government through Mr. Chamberlain stated in the House of Commons, October 21, that the mandate for Palestine would be taken up by the League of Nations. Captain Jabotinsky openly declares that the present situation is unsatisfactory as long as the mandate is not published. The real progress in the movement is the issue under British guarantee of five million pounds in bonds for Palestine improvement, the building of the railroad destroyed by the war between Jaffa and Lud, and the proposed improvement of the Jaffa harbor. The unpleasant feature is the continued hostility of the Arab population which expresses itself in small matters as occasional attacks on Jewish pilgrims but is portentous in view of past troubles.

Difficulties in Relief Work; Ukrainie

Miscellaneous.

We have now a new celebrity of Jewish blood in Alexander Millerand, the President of the French republic, whose mother, Melanie Cahen, is a Jewess. The report found in the Jewish Chronicle seems reliable. France had a number of similar celebrities as the poet Catulle Mendes and probably also Alexander Dumas, the younger. From all appearances the President of France is not influenced by his Jewish blood in his political activity, for at one time he was editor of the anti-Semitic "Lanterne." In addition there are a number of later developments in France which seem to indicate a revival of the anti-Semitic movement. The "Matin," is showing some of the irritation prevailing in France, although somewhat suppressed, against England. This irritation is due to the mandates in the Orient in which France considers herself deprived of her just share in the spoils. Matin presents the usual argument that all the trouble is due to the Jewish advisers of Mr. Lloyd-George. The anti-Semitic sentiment expresses itself in Paris as in Vienna, Munich and Berlin, in animosity against Polish refugees. Only the socialist press protests against the inhumanity, one of the spokesmen being Jean Lang, the grandson of Karl Marx, which will again prove the indestructible sentiment of Jewish world dominion.

The New York Board of Education had a debate of Jewish interest due to protests against the action of the Board which excused Jewish teachers on the high holy days. The statement of Mr. Samuel Stern, a member of the Board, that on these days one-third of the pupils stay away from school and therefore the teaching staff is not fully employed, is

(Continued on page 16.)

Proposed Jewish Representation in the League of Nations Unauthorized

By Max J. Kohler

LAST August the New York Times and other papers published a cablegram, referring to an alleged resolution adopted by the "Committee of Jewish Organization" in Paris (which had been formed to secure equal civil and religious rights for Jews in the countries of their residence through the Peace Conference), in favor of representation of Jews as such in the League of Nations. It has since been ascertained that this cablegram was erroneous, and that the resolution was in favor of representations being made to the League of Nations Council on behalf of the persecuted Jews of Eastern Europe (pursuant to important express provisions in the Polish and other treaties) and did not seek representation of Jews as such in the League at all. However, as so often happens the belated correction was never published in the press, as press associations do not like to concede that they ever err. Meantime, however, interesting letters on the subject of the cablegram, promptly appeared in the New York Times in its issues of August 26, and 30, respectively, written by Rabbi Landman of the "American Hebrew" and Bernard C. Richards, Secretary of the American Jewish Congress Committee, Rabbi Landman ably denounced the alleged nationalistic demand for Jewish representation and its folly, and pointed out that other religious bodies had no representation as such in the League, and that it was merely a league of sovereign states, so that Jews were not entitled to representation as such, but were adequately represented by the delegates of the various countries of which they are citizens. Incidentally, he pointed out that the Paris Committee in question really did not contain any authorized representatives of American Jewery at all (and that American Jewry had not favored such representation), because (even if the American Jewish Congress Committee ever had a right to speak for American Jewry as a whole, which he denied), its authority did not continue after it had been legally dissoulved, and that the rump assembly that continued is not representative, the members having been elected to serve merely till report was rendered on the peace treaties negotiated, and its moral influence as representing American Jewry in general practically ceasing, when men like Louis Marshall, Jacob H. Schiff, and Simon Wolf refused to identify themselves with the new rump body. Mr. Richards, in reply, addressed himself chiefly to the question of the alleged representative character of the newly reconstituted "American Jewish Congress Committee", and very wisely refrained from arguing *pro* and *con* on the merits of the alleged proposal for representation of the Jews as such in the League.

An interesting sequel—or rather prelude, chronologically considered—has now come to light concerning such alleged plans for representation of Jews as such on the League of Nations. It is furnished by the leading continental Jewish paper the "Allgemeine Zeitung des Judentums", the issues of which are at length reaching this country again. On February 6, 1920 it published some very interesting and important letters received on this very question by a Jewish journalist of Paris named N. Frank and placed by him at the disposal of the Jewish Central Press Agency of Zurich, in answer to inquiries addressed by him to the distinguished French statesman, Leon Bourgeois, President of the French League of Nations Association (and now president of the League of Nations Council itself), and to M. Albert Thomas, formerly a member of the French Cabinet and leader of the socialists of France. Bourgeois evidently preferred not to answer the inquiry personally, and referred it to the Secretary of the French Association, M. Prudhommeaux, hence only the latter's answer undoubtedly was approved by his chief, whose cooperation was probably the most important influence next to Pres. Wilson's in the adoption of the League of Nations Covenant. M. Thomas answered himself. These interesting letters read as follows, in translated (or rather retranslated) form, for they do not appear to have been published in any other Jewish paper in Europe or the United States so far, for some unfathomable reason.

(Answer of M. Prudhommeaux, Secretary of the "Association Francais pour la Societe des Nations".)

Your letter of December 10 addressed the question to the President of our association, Mr. Leon Bourgeois: Are the Jews juridically entitled to representation in the League of Nations? As phrased, it does not seem to me to be possible to answer your inquiry. The League of Nations will consist of such nations as are recognized as such, as per the article of the Covenant of April 28, 1919, "by at least two-thirds" of the Powers that are already members of the League, and offer actual guarantees that their purpose to meet their international obligations is bona fide. So far the Jews constitute no nation. They are divided up among a certain mumber of nations that recognize them as their subjects, with more or less comprehensive rights, and in consequence they endure, as far as the League of Nations is concerned, the fate of the particular countries, to which they belong. Poland, for example, has joined the League of Nations; her Jews, constituting part of the Polish nation, accordingly belong to the Lague of Nations. As concerns the Polish Jews who, for example, emigrated to the United States, they also will belong to the League of Nations, in as far as they are naturalized citizens of the United States, since the United States belongs (will belong) to the League. That is the rational solution, and the question that engages your attention will have to await its answer, according to my views, till the arrival of that problematical day when Zionism shall have succeeded in establishing, in Palestine or elsewhere, an autonomous Jewish state, recognized by the other states as such. (Signed) Prudhommeaux.

(Letter of M. Albert Thomas.)

You are familiar with my frequently publicly expressed views in favor of the Jewish people. You are directing to me today a rather strange question: Are the Jews juridically entitled to representation in the League of Nations? I think I can answer that juridically. I do not think so. The text of the League of Nations Covenant itself forbids entrance thereto of such nationalities as are not constituted in the frame (repute??) of a modern state. If in Palestine, not merely a Jewish colony, but an actual Palestinian state were established, then the Jews would have a right to secure a place in the assembly of the League of Nations. On any other assumption, this would not be possible. I will add that every other association which is working in the various lands for the League of Nations joins in the unanimous view that for the present at least, all nationalities that are not constituted as states, including even large social groups like the legally organized religions, should be left out. And I believe that they are right. (Signed) Albert Thomas.

The distinguished statesmen whose letters are hereinbefore set forth might even have gone one step further, and pointed out that the Peace Conference itself, speaking authoritatively through its Chairman, M. Clemenceau, had in effect unanimously answered this very question in the negative in the monumental letter of June 24, 1919, accompanying the Polish treaty, addressed by it to M. Paderewski. In dealing with some unpublished "suggestions" made to it by Poland against an earlier draft of this very treaty, in a memorandum dated June 16, and which evidently protested against any alleged effort to recognize Polish Jews as a separate political nationality, M. Clemenceau correctly distinguished sharply between international "guarantees of religious and cultural minority rights for the Jews of Poland"—which were wisely granted, in fact—and recognition of any Jewish political national rights", saying: "In view of the historical development of the Jewish question, and the great animosity aroused by it, special protection is necessary for the Jews in Poland. These clauses have been limited to the minimum which seems necessary under the circumstances of the present day, viz., the maintenance of Jewish schools and the protection of the Jews in the religious observance of their Sabbath. *It is believed that these stipulations will not create any obstacle to the political unity of Poland. They do not constitute any recognition of the Jews as a separate political community within the Polish State.*" Rabbi Landman was quite right in immediately vehemently repudiating the notion that American Jews want any one to represent them in the League of Nations—a league of politically independent states—other than the official representatives of our own beloved country. They are devoted and patriotic citizens of the United States of America, and the claim of an "international Jewish political union" is a figment of the diseased imagination of a Henry Ford and his minions, and of their prototype, the base anti-Semitic forger of vile, fabricated "protocols"! Those who may work and pray for a Palestinian Jewish state, some time to have a seat in the League—however unwise or visionary their dreams may be—do not claim that such hypothetical Palestinian representatives would be the political representatives of the Jews of the United States or western Europe. Nor did certain representatives of the Jews in Eastern Europe who have for decades enjoyed, or rather suffered under, a certain benighted form of Jewish communal autonomy, foisted upon them by intolerant governments, and who would have liked to continue the same under a new more high-sounding name, really seek political rights for an international Jewry, located all over the world, despite the inaccurate misnomer, "national Jewish rights" instead of "Jewish cultural rights"!

But such requests for national minority rights for Jews in certain East-European countries, whatever value they may have had as "historical documents", were, fortunately, chiefly at the instance of the true representatives of American Jewry, stowed away in "old curiosity shops", when the time for action had arrived!

WAR RECORD OF JEWS.

There is reason for every American Jew to be proud of the record made during the war by the Jews of America who were in the service. Some of the figures compiled tell of this service more eloquently than words could. One begins to take notice when informed that in actual numbers the Jews of America contributed between 200,000 and 255,000 men to the army, navy and marine corps. Another eyeopener is found in the fact that, on the basis of population, they exceeded their quota by at least one-third. Another and even more significant fact stands out prominently. There were nearly 40,000 Jewish volunteers in the service, the volunteers being about twenty per cent of the Jewish contingent.

In the matter of honors for valor in action they have a magnificent record. With the list still incomplete, the office of Jewish war records has listed about 800 citations for valor, 501 of which were conferred by the American command, 223 by the French, twenty-five by the British and seventy-five by various other allied commands.

Nor were the Jews confined to the ranks in the service, there being nearly 10,000 commissioned officers among them. In the army there were more than sixty colonels and lieutenant colonels, 350 majors, 1,400 captains and more than 7,000 lieutenants. In the navy there were more than 500 commissioned officers, the highest rank being that of rear admiral.

When sacrifices were being made, the Jews did not hold back. Their total casualties were around 17,000, including 3,500 who made the supreme sacrifice.

Not only should every Jew but every other American citizen be proud of the record made by American Jews on the battlefields of Europe.—[Rochester Democrat and Chronicle, October 20, 1920.

HUNGARY ADOPTS MEASURES RESTRICTING EDUCATION OF JEWS.

Vienna (J. C. B. Service).—The last session of the Hungarian parliament adopted by 57 against 7 measures which will restrict Jews from entering all higher educational institutions excepting in very small numbers. The measure is the result of the efforts of the anti-Semites who were led by Minister of Education Haller. Those measures are chiefly based on Paragraph Three, such recognizes Jews as a special nationality. It was the contention of the sponsors of the restrictions that all Jews will now become Zionists, but as a matter of fact, Zionism is legally forbidden in Hungary.

PALESTINE IMMIGRATION REGULATIONS.

The following is the official text of the immigration ordinance issued on September 3, by Sir Herbert L. Samuel British High Commissioner of Palestine

The Immigration Ordinance has been drafted to give effect to the principles of the immigration policy which was outlined by the High Commissioner before the assemblies at Jerusalem and Haifa. Entry into the country is to be strictly controlled both at the ports and the land frontiers as the conditions and needs of the country may require. A Director of Immigration has been appointed who will have under him immigration officers at the chief places of entry. No person, with the exception of certain official classes, will be able to enter Palestine unless he is in possession of a passport or similar permit which has been vised by a British Consul at the place of departure. Besides having a passport, the person entering will have to show that he has, or is in a position to obtain the means of supporting himself and any dependents entering with him.

He will also be subject to medical inspection in order to ensure that unfit persons are not admitted; and it will be a ground for exclusion if he is suffering from a disease specified by the medical authorities, as rendering him undesirable, or if he is found to be mentally deficient. Arrangements will be made to examine all persons at the port or frontier, and in any doubtful case they may be detained. If leave to enter is finally refused, an immigrant may be returned to the country from which he started by the order of the Director of Immigration.

Any person allowed to enter who has come to reside in Palestine will have to register at the police office of the district in which he will reside full particulars concerning his nationality, family, stay in the country, etc. The registration must be made within fifteen days of the arrival in the country; and failure to register in due time is an offence under the Ordinance which makes the person liable to deportation as well as other penalties. Persons who are certified by the consular "vise" to enter as travellers or in transit to another country—e. g., to Damascus—are exempted from the obligation to register, provided that their stay in Palestine will not exceed three months. If they overstay that period they must register and obtain from the Director of Immigration a permit to remain in the country.

The High Commissioner has power to make an order for the deportation of any person within five years of his entry into the country who has not within that time become a citizen of Palestine, if he has been sentenced to imprisonment exceeding one month for a contravention of the Immigration Ordinance, or for any other offence, or if it is in the public interest that he should leave the country.

Power is given to the High Commissioner to exempt any individual or any class of persons, either wholly or in part, from the provisions of this ordinance. Diplomatic persons and consuls and members of the British Military, Naval, and Air Forces, or of the Palestine Civil Service entering the country on duty, and any seaman landing in Palestine in the course of a voyage are exempted. And special arrangements may be made for parties of pilgrims. The requirements, other than the possession of a passport, do not apply to the persons who have been permanently resident in Palestine since the British Occupation and are returning to the country after leaving it for business or pleasure, or to persons who were permanently settled here within a year before the outbreak of war.

THE AMERICAN JEWISH COMMITTEE.

The fourteenth annual meeting of the American Jewish Committee was held at the Hotel Astor, Broadway and 44th Street, in the city of New York, on Sunday. November 14, 1920.

The Executive Committee presented a report of its activities during the past year, and matters of vital interest to the Jews of America were presented for discussion.

DANISH JEW ON THE LEAGUE OF NATIONS.

Copenhagen (J. C. B. Service).—The Danish government has appointed George Kahn as one of its permanent representatives on the League of Nations.

News from London

By Our Correspondent, Dr. M. Epstein

October 20, 1920.

The community here is at present in the unique position of being without a spiritual head. We have not lost him, but for the moment, and for some time to come, he will not be available; for he has been sent abroad to visit important Jewish centres in the British Empire. Never before in the recollection of living people has any Chief Rabbi undertaken so enterprising a journey; and never before has he been away from his duties for so long a time. In all probability he will not return to London until August, 1921, and the community here is united in the hope that his mission may be eminently successful.

What is that mission? The Chief Rabbi is undertaking this somewhat fatiguing and long journey in order to stir up interest among Jews in outlying parts of the British Empire in the War Memorial. Those who are moving to carrying out the memorial successfully have, one is glad to say, a large vision. They have dreams of cementing more closely the Jewries of the whole Empire in order to fill them with keener, more enthusiastic life than has been the case hitherto. Seeing that immigration into this country is in the future likely to be considerably reduced, it will be necessary for the community as it exists today so to organize itself as to become spiritually self-sufficing. Quite clearly the main demand will be for religious education in its broadest conception. If our children can obtain the maximum acquaintance with Judaism, if our ministers can receive the best training the world can offer at home, it follows that religiously the community will have hope of seeing healthy conditions not only in England but throughout the Jewries of the British Empire.

If all this is to be achieved it is necessary to provide the means, and, as we have already stated here before, one million pounds is to be collected. The communities at home have done, and are still doing what they can, gradually to raise the whole of this sum, but it is desired, and it was the intention from the very first, that the colonial Jeweries should have an opportunity of contributing, too. It is to explain the inwardness of the War Memorial scheme to these colonial Jews that the Chief Rabbi has undertaken the journey, and in his task he will have the assistance of Mr. Albert Woolf, the Senior Vice President of the United Synagogue, and a man who has done yeoman service in the cause of Anglo-Jewry. Mr. Woolf has passed his sixty-fifth year, and an enterprise of this sort is no mean undertaking. Nevertheless, so much does he love the cause for which he has worked during the greater part of his life, that he does not grudge the inconvenience and discomforts of twelve months' travel and the absence from his family which the journey must entail, if only he can help to bring this million pounds one step nearer realization.

Before these two emissaries left the country a communal dinner was given to them at which everybody who was anybody was present. Never before had there been so immense a gathering of Anglo-Jewry, for indeed never before had there been so great an occasion. Mr. Lionel de Rothchild presided over a notable gathering, which included the official heads of all the colonial governments in London, as well as Lord Milner, who represented the Cabinet, and the Lord Chief Justice, who came in his double capacity on this occasion, of highest representative of the law and as a distinguished member of the community. All united in wishing godspeed to the two eminent travelers, and a select few were privileged to see them off at the station when they left for the steamer which was to take them in the first instance to South Africa. From South Africa they will proceed to Australia and New Zealand, and eventually will cross the Pacific to the coast of America. After traversing the whole extent of Canada from West to East the Chief Rabbi expects to visit his relatives in New York, so that this great journey is not without interest to American readers. No doubt a fitting welcome will be his at the hands of New York Jewry when he arrives there.

Meanwhile the War Memorial continues to appeal to Jews here, and the managers of the fund are hopeful that, despite the somewhat adverse present economic position in the country, all the money they are asking for will eventually be obtained. In one respect at least they are able to make a strong appeal, to wit, in the matter of training ministers. This is one of the crying needs of the time in this country, and in the East End of London more especially, there is need for many more resident Jewish ministers. We have in that quarter a large population which requires all the assistance and sympathy it can obtain; yet there are in reality two, or at most three, effective ministers who have to grapple with the local problems. The result is that "some of the sheep go unfed," or, what is worse, go to the missionaries, who stand to gain by the community's lethargy. And yet it is not all lethargy; it is a question of supply. The ministry does not seem to attract many students, and those who do come are not all of the right quality. There is need here for a radical change, a change which will be made possible only by large supplies of money, and this the War Memorial proposes to do as one of its aims.

The Chief Rabbi's dinner brings to mind another which was held on the following evening by a society which many people thought was now moribund, but which seems to have the capacity of coming to life from time to time. We refer to the Maccabaeans, a somewhat loose organization composed for the most part of Jewish professional men. The main object of this society nowadays is to fete distinguished men who, from the Jewish point of view, need to be honoured or thanked. The last dinner of the Maccabaeans was held in honour of two distinguished coreligionists who are about to take up important positions overseas—Sir Matthew Nathan, as Governor of Queensland, and Mr. Phillip Hartog, as Vice Chancellor of the University of Dacca, in India. Needless to say, there were the usual complimentary toasts, and the praises that were sung of both these men were the expression of genuine feeling deeply rooted. Sir Matthew Nathan, in reply to the toast to his health, declared, among other things, that he believed in assimilation. He made it clear, however, that he did not mean assimilation in religion or in race, but complete assimilation so far as modern life was concerned. If we understand him aright he meant to convey that his ideal was that Jews, wherever they lived, should identify themselves whole-heartedly with the life of their country, still remaining Jews by religion and by race. This is a point of view which should not be overlooked in these days of intense nationalism, and we draw attention to it because there is at present in these islands a great Jew from abroad who strongly inclines to this opinion. We refer to Professor Ashkenazy, who has been sent to London to represent Poland on the League of Nations. Professor Ashkenazy likewise believes in the efficacy of complete assimilation. He would like to see the Jews of Poland socially and politically exactly like the Poles themselves. He regards Jewish nationalism as a mistake.

It must be confessed that when this particular view is tested and applied to a country like Poland, it bristles with difficulties. For generations Polish Jews have formed a wheel within a wheel, have lived their own life completely, with their own language, and even their own fashion in clothes. It was through no fault of theirs that they were so moulded. As we know, historical forces have made them what they are. When an old tree, deeply rooted, has grown up crooked, it is somewhat futile to cry that it ought to be made straight. It sounds almost as though facts were not being looked at fairly and squarely. For Poland, therefore, Professor Ashkenazy's plea is a little difficult to comprehend, but perhaps he will explain his ideas more in detail in due course. Applied to England or, indeed, to Western Europe generally, there seems to be no difficulty whatever in appreciating the view-point. The great mass of English Jews are agreed that politically they are British in sentiment, as British as any other section of citizens, who proudly declare: *Civis Britanicus sum.*

If any testimony were required for this attitude of mind, it would be found in the memorial tablets which were unveiled last month at many of the synagogues in London. Each of them told the same tale, a tale of heroism, devotion, and self-sacrifice in the cause of their native land. One cannot suppress the reflection that there must be memorial tablets of the same kind in a great many synagogues in Europe and America, and that they all bear witness to the warm patriotism of the Jewish citizens of their respective countries. In the case of the London memorials, the service in each synagogue was very simple but very moving; the relatives of the fallen and their friends were present at the ceremony, and it must be admitted that the words which were spoken at each of the gatherings, either by the officiating minister or by the distinguished visitor who had been invited to unveil the memorials, came from the heart and expressed with a moving simplicity the feelings that were uppermost in the hearts and minds, not only of those who were present at the gatherings, but of all Jews who think for one moment on the meaning of these congregational memorial tablets. It is of interest to add that at the Central Synagogue a candelabra has been provided, the whole of which will be lit each year on the Day of Atonement, when the memorial service for the dead is recited, and also, on the anniversary of the day on which each man fell, a "candle of memory" will be kindled and a service held.

It is cheering to relate that in dwelling on the memorial to our own children we have not forgotten the children of others. At the present time we have in our midst an increasing number of Viennese children which also contains a fair percentage of Jewish little ones. The committee which has in hand the arduous task of finding homes for these little visitors is busily occupied week in, week out, to make them as comfortable as possible. Only one criticism has been heard, and that is that while Jews in the East and the North and the Northwest of London have responded admirably to the appeal of the committee for homes, the Jews in the West End have not done all they might to assist the committee to place the Jewish children. Perhaps there are reasons for this, but the fact remains. One can only hope that as the Jewish residents of Bayswater and Kensington wake up to the importance of this work they will set aside all other considerations but those of helping suffering children.

It is asserted in some quarters that the Zionist position is not cheerful. Whether it is that the slump in trade all over Europe is of necessity choking up the channels along which large subscriptions were expected to flow, or whether it is that there is more or less dissatisfaction with the achievements of the movement, so much is certain, that the leaders are passing through an anxious time, and one cannot help feeling that they deserve all the moral support they can obtain. Theirs is a great responsibility. After years of waiting and working they have literally touched the Promised Land, and it is inconceivable that in the long run they should be left in the lurch. The attitude of American Zionists is causing great anxiety among Zionists in this country, and people hope that Dr. Weizman, when he goes to America, as he expects to soon, will bring back with him when he returns a message of hope and cooperation. As for Palestine itself, Jews and non-Jews alike are watching the development of the country with intense interest. One hears of a constant stream of well-to-do visitors proceeding thither to see for themselves what are the actual conditions, and what possibilities there are for helping forward the economic life of the country. One even hears of ships under the Jewish flag which are to sail from British ports direct to Palestine. If this report should be well-founded, it is certain that Jews the world over will regard it with very great satisfaction. The general public in this country has had an opportunity of being informed on the Zionist position by a very capable article in one of the monthlies from the pen of Mr. Ormsby Gore, a good friend of the movement, and one of the few non-Jews who thoroughly understand the question of Palestine and Zionism in all its bearings.

But if this article offers a cheering prospect, some others which have appeared of late in this country make one wonder at the prejudice of their writers. Of *The Morning Post* it is useless to speak, and it is best not to mention that journal at all. But *The Spectator* is apparently determined to take up a similar view in regard to the Jews—a view which seems so strange in the pages of that weekly. Many people have expressed the belief that, from their knowledge of Mr. Strachey, the owner and editor of *The Spectator*, he would be quite unable to express such fanatic and distorted views about Jews, and they are therefore driven to the conclusion that this paper must have changed hands, and that the new proprietors belong to that class, small but loud, of those who are engaging in the devilish practice of Jew-baiting. We do not know how much truth there is in this suggestion, but on the face of it, it may not be without foundation. We have also had circulated during the last month two books of an extreme anti-Semitic character, both of them containing the gist of newspaper articles. The one is a reprint of the articles which appeared in *The Morning Post* and which attempted to prove that Jews were at the bottom of all revolutions; and the other is a reprint of some articles which appeared in *The Times* from the pen of Mr. Wilton, who by hook or by crook was determined to show that the Jews planned and executed the murder of the Czar. The first book is clearly a farrago of wild prejudices without the least foundation. The revolutions that are chronicled in the world's history have been accounted for quite satisfactorily without any reference to Jews. The curious thing is that Mr. Gwynne, the editor of *The Morning Post*, who has written a special introduction to the volume, protests that he is no anti-Semite. Similarly, in the case of Mr. Wilton, all unbiased critics who have examined his evidence are agreed that he has not established his case by any manner of means. The pity of it is that these products of shallow, reactionary and evil minds will be read by people who cannot discriminate between what is true and what is false. But so much is certain: the case of both these books rests on a lie, and if the Englishman hates one thing more than another it is untruth.

BROTHER SIMON WOLF ADDRESSES WORLD BROTHERHOOD CONGRESS.

Mr. Simon Wolf of Washington addressed the World Brotherhood Congress at its session on October 12, 1920, held in Washington. He urged the organization to go on record as protesting against "the outrages and inhumanities being practised against the Jews". Mr. Wolf recited various crimes committed against Jewry in eastern Europe. He said it was most fitting that the Brotherhood should do everything in its power to lighten the burden of the greatly oppressed people.

The Congress adopted the following resolution: "The Congress has welcomed to the platform Mr. Wolf and has taken his brotherly word to heart. In return they assure him and his coreligionists that in the opinion of this Congress, the toleration of persecution, whether social or political, based on religious difference is incompatible with Brotherhood or the essential spirit of Christ".

DEPUTY RABBI PERLMUTTER REGISTERED HIMSELF AS A POLE.

London (J. C. B. Service).—We are informed by our Warsaw correspondent that it has now become known that during the last Census registration Deputy Rabbi Pearlmutter gave his nationality as Polish. The News has created considerable excitement in the Jewish Community.

The Jewish Deputies have taken up with the War Department the case of the Jewish officer Jacob Stein. Stein was serving with the Polish Forces which he joined as a volunteer in November, 1918. He was summarily dismissed from the Army in July, 1920, because he declared that he was a Jew. Soon afterwards he was officially classified in the Army Gazette as a foreigner. The Deputies demanded that Stein should be given back his rank, that those guilty for his dismissal should be punished and that similar breaches of the Versailles Treaty should not recur.

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JEWISH CALENDAR.

5680	1920
Chanukah, first day	December 6
New Moon	December 12
Chanukah, last day	December 13
Fast of Tebet	December 21
	1921
New Moon	January 10
New Moon	February 9
New Moon	March 11
Fast of Esther	March 23
Purim	March 24
New Moon	April 9
Fast of the First Born	April 22
Passover, first day	April 23
Passover, second day	April 24
Passover, eighth day	April 30
New Moon	May 9
New Moon	June 7
Feast of Weeks	June 12
New Moon	July 7
Fast of Tammuz	July 24
New Moon	August 5
Fast of Ab	August 14
New Moon	September 4
Selihoth	September 25
5682	
New Year	October 3
Day of Atonement	October 12

REPUTABLE PUBLISHERS.

Publishing is of course a business. So is printing and the manufacture of paper and of all the other things that go into book making. But publishing means more than printing and binding. On leaving the press and the bindery, a book requires an efficient agency to bring it before the public. A book really becomes a book only when it has been taken in hand by a publisher. Otherwise it is merely printed matter, of the kind turned out by the government printing office, consisting of reports of committees, documents, and the like. A book is subject to the favorable or unfavorable judgment of the reading public. It is reviewed by critics in the literary magazines (or in supplements to the Sunday paper). The publisher sees to it that review copies are sent out. He advertises freely. He places the book on the market. Nowadays publishers do not always put their hands into their own pockets to defray the expenses of publication. Authors of lesser renown, of budding fame, untried and unheralded, frequently beguile a publisher to undertake the issuance of their work, and they are willing to put their own money into the venture. The publisher reserves for himself a share in the profits in payment for his imprint on the title page. When the book makes good, when the novel, let us say, proves a good seller, the author comes in for a part of the profits. Naturally the publisher will not risk lending his imprint to a book of doubtful commercial value. He will be wary of enterprises which may turn out failures or prejudicial to his reputation. The reputable publisher will not sponsor a publication which may bring him into collision with the law or jeopardize his standing with the public. The law does not reach far enough. But the moral sense of reading mankind will not condone a breach of etiquette though it be unpunishable by law. But it seems that lately publishers known for their good judgment have seen fit to launch questionable publications apparently solely for the profit they could get out of them. Publishing therefore has become a mere money-making trade, just a trade in conveying anything to the public that anybody may choose to print off and to disseminate broadcast. It will not do for the publishing firm to seek refuge behind a notice that it disclaims responsibility for the views expressed in the publication. As well may he who passes a counterfeit bill exculpate himself on the ground that he received it from some one else and that he does not guarantee its face value. The thing mendacious meanwhile circulates, it reaches the unsophisticated and unsuspecting, it accomplishes its nefarious object only too well. And why, pray, do not the slanderers of the Jewish people handle the products of their poisonous pen themselves? Why do they avail themselves of the services of well-established publishing firms? Apparently they value the imprint because it lends prestige to their concoctions, because the impression is designedly created that there must be substance to their lucubrations or else no reputable house would be a party to their dissemination. Hence, disclaimers to the contrary, publishers who take a hand in spreading what their better conscience tells them is at odds with truth, cannot be absolved from abetting the doings of a group of persons who with intent to injure have set out to inoculate the American people with the virus of Jew-hatred and Jew-baiting. They have chosen to do an unfriendly act, to say the least, so far as the hapless and maligned Jew is concerned; they have done a worse service to their own reputation which stands besmirched.

TWO YEARS SINCE THE ARMISTICE.

The din is still, as it were, ringing in our ears, the din of the multitudes in the streets hurrahing and singing themselves hoarse, first at what proved to be the premature announcement of the signing of the armistice, then with somewhat spent force a few days later when the authenticated message came through. That was two years ago. We then believed that the terrible conflict in which this country at last came to take part was ended for good, and now the era of peace would set in. In due sequel the peace compact was signed by all the former belligerents. Alas, the pacification of the world is still largely unaccomplished. The causes for the delay are many and intricate. The imperialism of certain nations, the unrepentant attitude of the vanquished, the pretentious ambitions of newly constituted states, the upheaval in Russia, the ascendancy of labor toying with the unspeakable Muscovite experiment, the indecision of statesmen, the reaction which latterly has set in this and in that corner, all are contributing causes. Everywhere we may see the smouldering ashes of the great conflagration which make us wary of step. It was not to be expected that so great a calamity as the World War would so easily subside or be effaced. The scars are everywhere in evidence. Nearer home we are face to face with unstable conditions. Fortunes have been made and just as quickly lost. Prices of commodities have begun to fall, though food is still high and men of moderate incomes find it difficult to make both ends meet. And at a distance hunger stalks. The cry of starved children reaches us. We have nobly responded to the call of distress from abroad, but our millions of relief are but a mite.

But worst of all is the fate of the Jew. While the war lasted, we had grown to believe that racial and religious antipathies were no more. Shoulder to shoulder we fought on many a battle field. We had the satisfaction to see our heroic sons decorated for valor in action. We mourned many losses. But we bore them patriotically with our neighbors. In the trenches there was no question of Jew or Christian. Ministers of our faith vied with other clergymen in mitigating the evils of warfare and in building up the morale of the fighting force. How we glorified in the action of that French rabbi who held a crucifix to a dying Catholic! But all these things are forgotten now. We do not exaggerate when we say that the Jewish people in European countries are worse off today than they had been before the war. Where our brethren are most thickly settled, armies are still marching and retreating. No matter who wins out, the Jew suffers. He witnesses a succession of governments and of dominant races. The Jew is secure with none of them. In certain lands there is one continuous pogrom, in others it is periodic but just as deadly. The eternal wanderer must perforce remove the stakes of age-long habitations. But the old question, "Whither?" staggers him at every frontier (and there are so many of them nowadays). Everywhere there is an ominous recrudescence of hatred. A concerted movement is on foot to do us injury. Old slanders are revived, dressed up in new garbs.

Yet, we despair not. As sure as the dawn of the better day is for all suffering mankind, the hour of relief for harassed Jewry will not fail of realization. Our conscience is clear. Our cause is righteous. Wars between nations must cease. Internecine warfare must just as well come to an end. The real and abiding armistice is still for the future, for the nations great and small, for all the elements of one and the same nation. It will at last mean peace among men, across national frontiers, but also within, between class and class and group and group. There is room for all. For the sake of the world, nations must compose their differences peacefully. For the sake of country, men must learn to understand each other and bury their disagreements in the common pursuit of the welfare of the land which they all love with equal ardor.

SIMON WOLF.

On October 28, Honorable Simon Wolf of Washington, Past President of the Order, completed his 84th year. Brother Wolf has deserved well of American Jewry for he devoted his life activities to serve Jewry and his country.

On behalf of the Order and its entire membership, the B'nai B'rith News congratulates Brother Wolf and expresses the hope and prayer that he may be granted the "Meoh Shonim" in the enjoyment of all his faculties in health, prosperity and happiness.

DR. MORITZ HAMMERSCHLAG.

Dr. Moritz Hammerschlag, President of District Grand Lodge, No. 10, Czecho-Slovakia, and member of the Executive Committee of the Order, passed away after a short illness at the age of 73.

District Grand Lodge, No. 10, loses in him one of its founders, its first and present President. Dr. Hammerschlag was also a founder of Bohemia Lodge, of Prague.

During his activities of twenty-seven years in the various offices of trust and responsibility, Dr. Hammerschlag has earned the appreciation and recognition of the Order for services rendered. His devotion to the ideals of the Order was such as to be emulated by others. To his ability as organizer and administrator, the district and the Prague lodges owe their solid foundation and for the propagation of the Order's ideals and the strengthening and maintenance of discipline and order within the district he rendered great and lasting services.

He devoted much of his ability and untiring willingness to work and serve in circles outside of the Order in a manner which brought him universal recognition and esteem.

In Brother-Dr. Hammerschlag, we have lost a leader and one of our best and most esteemed brothers.

His exemplary conduct, his sterling character, his readiness to serve mankind, and his devoted activity for the furtherance of the aims of the Order assure him a lasting memory.

BAPTIST CLERGY PROTEST.

On October 25, 1920, the Baptist Ministers' Association held a meeting at which Rev. Dr. Charles Francis McKoy introduced a resolution of protest against the ill treatment of the Jews in Poland and other countries, which resolution is to be forwarded to the State Department at Washington. Some Polish clergyman protested against action on these resolutions stating that the reports about the ill treatment of the people in Poland are false. The meeting postponed acting upon the resolution until the following week so as to enable Dr. McKoy to present evidence supporting his resolution.

DR. MARCUS BRANN.

A cable report brings us the sad news of the death of Dr. Marcus Brann, professor of history at the Rabbinical Seminary in Breslau. Marcus Brann was born in 1849 in Rawicz in the province of Posen, now Poland again, as the son of a rabbi, studied at the Seminary, and after holding various rabbinical and teaching positions was called in 1891 to succeed the illustrious Graetz as professor of history. Brann wrote, in addition to a very good textbook of Jewish history, and also edited the Monatsschrift which for more than sixty years has been one of the most valuable repertory for history and literature of Judaism. Prof. Brann was an active member of the I. O. B. B.

His death is a serious loss to the cause, especially in view of the fact that the venerable institution in Breslau established in 1846 by the bequests of the philanthropist, Jonas Fraenckel, with a capital which then was sufficient, is now, owing to the depreciation of the money, facing a serious crisis.

PRESIDENT-ELECT HARDING SAYS JEWS COMMAND HIS ADMIRATION.

Mr. Warren G. Harding, President-elect, wrote to Judge Gustav Hartman recently, and in his letter had the following to say on the Jewish question:

"It is gratifying that you and your associates recognize the sincerity of my protests against the outbursts, amounting practically to emotional insanity, which are most often responsible for the pogroms, for massacres of innocent victims in many lands, even sometimes in our own. I do not mean to excuse the perpetrators of such crimes when I ascribe them to periods of temporary insanity, because that would be to admit that the civilization of which we boast is a mere veneer. We fail lamentably where we do not preach effectively tolerance as well as justice and security and respect for the rights of others as much as liberty.

"And while I hold these views as to all peoples, irrespective of race or creed or condition, I am especially earnest in my protests against the frequent reversions to barbarity in the treatment of the Jewish citizens of many lands, a people who have commanded always my admiration by their genius, industry, endurance, patience and persistence, the virtue and devotion of their domestic lives, their broad charity and philanthropy and their obedience to the laws under which they live."

THE ANTI-DEFAMATION LEAGUE.

The Anti-Defamation League was organized in 1913 by the Independent Order B'nai B'rith, to present and abate the defamation of the Jew, and ultimately to end all unfair discrimination against any American citizens. Within the short period of its existence, it has practically eliminated the insulting caricatures of the Jew from the stage and from motion pictures, and has effectively combated vicious references to the Jew in the press. New and serious tasks confront the league at this time. Our country is being flooded with anti-Jewish broad-sheets, pamphlets, and books, sent from organized propaganda centers in Europe. The malicious lies that they contain endanger our safety and threaten the peace of our country. The Anti-Defamation League has undertaken to turn the pitiless light of truth upon these black falsehoods and to expose the motives of the men who fan the flames of religious bigotry and racial hatred. The league is fighting the battle of every Jew as well as of all other patriotic and peace-loving Americans. Every Jew is morally obligated to support the league in the fight for justice.

Have you done your duty?

Your contribution will prove to be an investment.

To convince yourself, read the league's exposure of Ford's attacks on the Jews.

Mail checks to the Anti-Defamation League, 1228 Tribune Building, Chicago.

JEWISH NATIONALISTS DEFEATED IN AUSTRIAN ELECTIONS.

Vienna (J. C. B. Service).—The results of the elections in the Austrian parliament have just been made known and it appears that the candidates of the Jewish Nationalists have been defeated. They previously had one seat.

REACTION AND THE JEW.

A wave of anti-Semitism is once more eeping the world. The Poles in their tionalistic frenzy are trying to extermi-te the three million Jews within their undaries; the Pan-Germans in the tering powerlessness of their defeat are rbishing the old weapons of reaction; virulent British pamphlet, "The Jewish ril," has been insinuatingly presented what passes for the mind of Henry rd, his paper, the Dearborn *Independent*, nich has diluted it in a series of articles; en letters of any anti-Semitic tinge are ginning to appear in our conservative ess; public anti-Jewish meetings have en held in the streets of Brooklyn, and ergymen of the hectic and sensational pe are at their old game of finding an ti-Christ, and are loudly identifying the dless bolshevik with the Jew.

The chief responsibility for the revival this hoary shame among us in America taches to Henry Ford. His name, like s car, reaches the common man who asons that the multimillionaire mechanic nnot be wholly wrong. Yet it is this test exploit that, once and for all, con-ms and stamps the ethical and intellec-al character of the Detroit manufacturer. e pretends to be a pacifist; he fitted out d set sail in a "peace ship." Today he trays the very spirit of peace and flings other torch into an already blazing orld. For beneath every accidental and mporary cause of human discord lurks e most lasting and malignant of all—the ind and bloody hatred of tribe for tribe, ce for race, the denial of that universal d purely human solidarity which is the e ultimate hope of peace and civilization nong men. Whoever stirs up these cient and barbarous hatreds of race or eed or color, whoever sets Gentile ainst Jew, white against black, the ces of the West against those of the East, proaches mankind with the kiss of the trayer and the dagger of the assassin. here can be no compromise, no shadow wavering on this supreme issue. We e imprisoned upon this little earth; the niversal forces are careless of our welfare; rthquakes and storms tumble down r frail shelters and disease gnaws at r perishable bodies. How shall we fight r way out of the darkness if not as rothers? How shall we build a humane vilization if, in the maze of ghastly gments and cruel superstitions, we ersecute and wound and darken each her's souls?

The common source of Mr. Ford's ropaganda, of the pamphlet "The Jewish eril," and of "The Cause of World nrest," published with sinister anonymity y G. P. Putnam's Sons, is an old and bsurd forgery that is sufficiently and, we ope, finally exposed by Mr. Lucien Wolf the London Spectator. At every reat revolution in human affairs since e days of the Protestant Reformation, is fable of a world-wide Jewish con-iracy against the safety of civilization d the vested interests of the age has een an easy weapon in the hands of the actionaries. The Puritan Revolution England was attributed to "Quakers, ee-thinkers, and godless Jews," and umerous French writers from 1797 to 83 sought to father the French Revolu-on itself on Masonic and Jewish con-iracies. The old forgery known as The Protocols of the Learned Elders of ion" was revamped by a Prussian postal erk who was himself discharged from e service for forgery in 1868. But a ussian edition of his work, attributed a "Professor Sergyei Nilus," was used a pogrom weapon during the Russian evolution of 1905 and a French version the latter was published on 1911. It is e work of this entirely mythical Nilus hich forms the immediate basis for "The ewish Peril," the articles in Mr. Ford's aper, and the more recent "The Cause World Unrest."

The motive for the emergence of these d forgeries and slanders at this moment history is clear enough. The industrial evolution of today is attributed to Jewish onspirators precisely as was the Puritan evolution in England, the French Revolu-on, and the Russian Revolution of 1905. he technique of reaction, whether econo-ic or political, has not changed with the ges. Its essence has always been to ivert the attention of the masses from eal to fancied dangers, and to blind them their true interests by playing upon eir superstitious fears and their tribal rejudices. The czars veiled their iniq-ities by staging pogroms; the Polish nperialists seek to stifle the consciousness by typhus, hunger, and needless warfare by setting the people against their Jewish compatriots; international finance having sown the wind and reaped the whirlwind, finds it easy and useful to point to Eisner, Trotzky, and even to Morris Hillquit, not as to thinkers and revolutionaries, but as to members of a conspiracy undertaken by an alien, dangerous, and mysterious folk.—[*The Nation.*

DEARBORN INDEPENDENT.

The esteemed Dearborn Independent's disclosures of a world-wide Semitic cabal, for the purpose of holding the financial destiny of Christendom in the hollow of an international Shylock's hand, is confirmed by the passing of Jacob H. Schiff, banker and philanthropist, of New York.

His will bestows upon philanthropies, settlements, education, and art $1,350,000, which of course is only to conceal the fell designs against the universe that the balance of the estate will be devoted to under the direction of his son and daughter.

Jacob Schiff's share in the exploitation of the world is not only international but intercollegiate, inter-denominational and inter-racial. New York University, Harvard College, and the black students of Tuskegee Institute are the victims of his great-hearted benevolence.

As a conspirator Schiff seems to have been audacious and inclusive. It is hard to get his viewpoint, unless one credits him with an earnest desire to serve the age in which he lived, quite unmindful of the calumnies which prejudice, envy, and covetousness have heaped upon his aspiring and thrifty race.—[Detroit Times.

MR. FORD AND ANTI-SEMITISM.

After all has been written and said anent the anti-Semitic propaganda emanating from Henry Ford's magazine and other sources there yet remains a bit of mystery as to the real fountain head, and as to the real purposes of the published attacks upon the Jewish people. Many causes have been attributed to Mr. Ford's anti-Semitic outbreaks. Is it because of his ignorance of the history of the Jewish people, of their virtues, and of their true value to the country of their adoption? Is it because of having been misled by some rabid anti-Semitic who has a grudge to settle with the Jews? Is it because Mr. Ford has a feeling of animosity against some Jewish individual? Or is it possible that it is one of his agents of free publicity? These queries yet remain unanswered.

Relative to other anti-Semitic propaganda in America there is no doubt that much of it has had its incipiency from European quarters. This has been proven through literature that has been spread in this country and the origin of which has been directly traced to sources in Germany, Russia and other European Countries.

It appears that the agitation has not attained as yet its full intended scope. The precise motive behind these exhibitions of anti-Semitism is difficult to define until the origin is fixed, and an intense investigation is now being made to that end. There seems, however, that most of the propaganda has a common source. The propaganda from abroad comes anonymously.

For several weeks an inquiry has been in progress, and the Anti-Defamation League of the Independent Order of B'nai B'rith has taken up the cudgel on behalf of the Jewish people, and with the fund now being collected to combat these evil influences it will only be a matter of a short time when not only the sources will be uncovered, but a complete stop will be put to the insidious and vicious anti-Semitic campaign in this country.

The people of Israel, wherever dispersed, condemn the utterances of anti-Semitic agitators, and their indignation is aroused when those Amalekites of the twentieth century accuse us of lack of patriotism and of shortcomings in civic virtue. Whoever is familiar with the activity shown by Jews in all lands where a chance was given to them to identify themselves with public affairs and to serve their country in times of peace and war knows what a falsehood that impeachment is. —[Jewish Spectator.

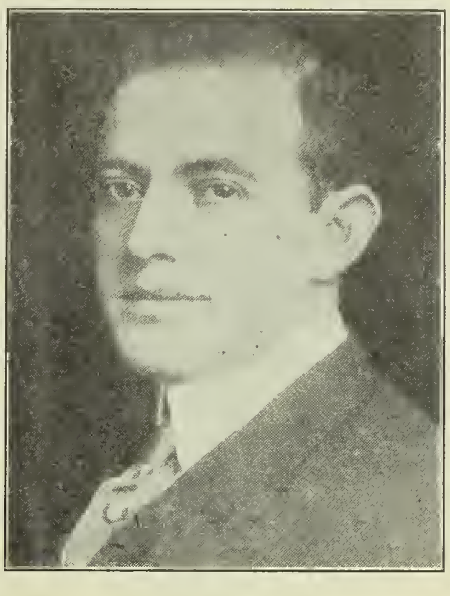
NOTED JEWISH SCIENTIST DIES FROM HUNGER.

Vienna (J. C. B. Service).—Professor Max Margulies, the noted Jewish metrologist, too proud to apply for help, died from hunger. He was sixty-five years old.

The Union of American Hebrew Congregations

With a letter of encouragement from President Wilson to spur their endeavors, one hundred sixty nationally prominent Jews today started a tour of the entire country, to bring the message of regenerated Judaism to all American Jewry. The tourists make up a "flying squadron" of speakers who will officially open the campaign of the Union American Hebrew Congregations for $3,500,000 to carry out a ten-year extension program. President Wilson's letter to the Union, of which J. Walter Freiberg of Cincinnati is Chairman, was made public today and is as follows:

"Your letter of October twenty-second affords me a most welcome opportunity to express my deep interest in the movement which is being pushed forward by the Union of American Hebrew Congregations to set forth the spiritual needs of Israel and to appeal for a stronger and more active Judaism, and also to raise money for a ten-year extension program. I sincerely hope that the efforts the Union is making will be crowned with complete success. (Signed) Woodrow Wilson."


Manny Strauss

Dr. Nathan Krass

The "flying squadron," which is headed by Julius Rosenwald, of Chicago, Congressman Julius Kahn, of San Francisco, and Mortimer L. Schiff, of New York, includes leaders in every field of activity—bankers, business men, social workers, philanthropists, rabbis, and well known laymen. Mr. Manny Strauss, chairman of the Advisory Committee of the campaign, with Dr. Nathan Krass, heads the New York delegation. The squadron will address meetings in two hundred of the largest cities of the country, and will explain the Union's plan to bring Jewish education and facilities for worship to farms and ghetto through its extension program and synagogue building loan funds, and to assist further in the development of Judaism through maintaining the work of Hebrew Union College for Rabbis at Cincinnati and creating a rabbis' pension fund. Telegrams and messages which have been received at the New York offices of the Union, 24 East 21st Street, indicate that the tourists will be enthusiastically received in every city. Large mass meetings have been arranged by local committees who have pledged their cooperation to campaign. Felix M. Warburg, of New York, head of many national and local philanthropic movements, was among those who sent messages of encouragement to the speakers. Mr. Warburg said:

"This movement will prove, I am certain, of vital importance to the life of American Jewry. Rabbis and laymen have joined in a movement for the regeneration of Israel. This combination of the two great forces, of clergy and laity in a religious movement, is one of the most significant happenings in modern Jewry. It augurs for the success of the tour, of the campaign, and of the entire movement for a wider observance of and reverence for Judaism in America."

DEPORTATIONS OF ALIEN JEWS IN ENGLAND EXCITES BOARD OF DEPUTIES.

London (J. C. B. Service).—The parliamentary Committee of the Jewish Board of Deputies has established the fact that the conditions under which alien Jews are deported in this country, are highly unsatisfactory. The Committee cites an instance of a Jewish young man named Blum who was forced to leave the country because he failed to notify the Home Secretary that he had changed his place of residence. In another instance a Jew was deported despite the fact that his wife was on the eve of confinement and that there were others who were dependent upon him for their maintenance. All those arriving into the country without the necessary documents are deported even if the court recommends that they be allowed to remain. Very unsatisfactory is also the manner in which deportation cases are handled by the courts. Often aliens are confined for lengthy periods before their cases are taken up or they are released on bail. Considerable excitement prevails among the members of the Board of Deputies because Sabog Montefiore refused to intervene with the authorities despite the urgent request of the Board.

THOUSANDS OF REFUGEES MAKING THEIR WAY TO PALESTINE.

Constantinople (J. C. B. Service).—Thousands of Ukrainian Jews are arriving in this city with the object of reaching Palestine. Many of them are refugees in destitute circumstances and a special committee of leading Russian Jews in this city has been formed in order to render them assistance.

TRANSMIGRATION OF UKRAINIAN JEWS.

London (J. C. B. Service).—In an exclusive interview granted to the Jewish Correspondence Bureau Taku Jonescu the well known political leader of Roumania, declared that while the Roumanian Government is unable to allow Ukrainian Jewish refugees to settle in Bessarabia, the government would facilitate the transmigration of these refugees to America and Palestine if American organizations would undertake such a movement. The Roumanian Minister stated that generally the position of Jews in Roumania has greatly improved. Questioned regarding the persecution of Jews in Transylvania, Jonescu stated that an investigation is being made and that it was his personal belief that the persecutions were chiefly due to the fact that these people wanted to remain Hungarian citizens, non-Jews being also involved. Jonescu emphatically denied that the Jews of Bessarabia were persecuted. The government he said had given its attention to the Bolsheviki in that district, but as far as he knew, there were but few Jews among those connected with the movement. In the course of the interview Jonescu related that he had offered the position of Roumanian Ambassador to the United States to two prominent Jews but both declined the appointment because of pressing personal interests.

GREECE EXPELS JEWS.

Constantinople (J. C. B. Service).—A number of Jewish refugees from Russia who found shelter on the Isle of Lemnos were ordered by the Greece government to be deported to Serbia.

The Great Misunderstanding

By Dr. Max L. Margolis

III.

IN THE foregoing papers an attempt has been made to show what were the true proportions of the misunderstanding between the founder of Christianity and the contemporary leaders of the Jewish community, lay and spiritual. Had Christianity remained what it was in its inception, or let us say with greater historical accuracy, as it was conceived and taught by the disciples and early converts constituting the Jerusalem church, the initial proportions would never have been overstepped. Whatever the divergences which mark the rise of sects, whatever the animus which initiators of new movements must arouse in their opponents, whatever the bitterness with which it is then met, the secretaries continuing to be and to consider themselves a part of the larger group from which they issued forth remain in some sort of spiritual relation with their very antagonists. The contest is bitter; sharp words are not wanting; but withal the two sides know each other too well to exaggerate their differences great as they may be. But when, as it happened with the Christian sect, it very soon ceased to be a Jewish sect altogether; when it found its strength in attracting pagan converts to the extent that the small Jewish membership was soon submerged by the overwhelming masses form the outside, the differences which obtained at first between Judaism and its offspring were exaggerated and the gulf kept growing wider and wider. As a matter of fact, the center of Christianity had moved away from Jerusalem and the Jews' land; and as the Babylonian center farther East soon overshadowed the Palestinian and at length practically remained the sole center of Jewish learning, even physically Judaism and Christianity became widely separated. The gospels as we have them ascend to an element of tradition which is native. But the authors are themselves not born Jews. They address themselves to those of their own kind. Judaism, Jewish institutions, Jewish beliefs, Jewish hopes are to them something strange, something that requires explanation, translation into their own mode of speech. Translations are always vitiations of the original. The angle of vision is deflected. Thus the burden of the misunderstanding is placed wholly on the shoulders of the Jewish teachers. Moreover, Paul, the apostle to the Gentiles, had intervened in the interim. He had never seen the founder in the flesh. What he knew of him came to him by hearsay. He perceived that the strength of the movement lay in its attraction for the outsider. He constructed a picture of the faith in which he had been reared, which is almost a caricature. And this misrepresentation of Judaism was suffered to go into the story of the original cleavage. Paul was a born organizer, a zealous missionary, and a theologian. It is not the first time nor the last in the history of religion that the logic of a theological system obscures the real import of the inward experiences of a religious teacher. Theology is often a strait-jacket for religion. It frequently stifles it, chokes it. Between the founder and Paul there is a gap quite as wide as between the founder and his contemporaries. And perhaps it is even wider.

The early Christians venerated the Hebrew Scriptures without which their own faith was unintelligible. Even Paul did not have his way with the Church when it considered itself as something quite apart from Judaism. The Church could not brook an absolute severance from Judaism out of whose loins it had sprung. It believed itself to be the consummation of Judaism. It considered itself the true Israel, the heir of all the promises of old, from Abraham downward. It brushed aside a school of thought which went beyond even the ideas of Paul. In the philosophic jargon of the day, it discriminated between the God of the Hebrew Scriptures, good enough to create a world, and the God of the New Testament, who was a [illegible] deity. The newer religion was placed on so high a pedestal as to lose contact with its foundations. It was different in kind, something altogether novel, of which no [illegible] was contained in the old. Marcion was the father of this theory, and the [illegible] of history which cuts the ties between Judaism and Christianity is rightly named Marcionism. While the Church resolutely set itself in opposition thereto, Marcionism has been revived at different times. When Schechter arrived in this country and delivered his inaugural address upon his assumption of his duties as head of the New York school, he spoke of Marcionism of the nineteenth century. Few in his audience knew what he was referring to. But he hit the nail on the head.

For there was a recrudescence of Marcionism at the beginning of the nineteenth century, and its expounder was none other than Schleiermacher, the same man who exchanged love letters with a Jewish matron in Hebrew script. Germany under his guidance became impatient of the Jewish tutelage which the Church stoutly acknowledges. The age was one of Teutonism becoming aware of itself. The Grimms were bringing back to latter-day Germans the sagas of their forefathers, the deeds of the indigenous gods and goddesses. Why should the Teuton mind bend the knee to the Palestinian Jehovah, own itself conquered by the culture of the hated Jew? For a century, German theologians, under the spell of Schleiermacher, have been at work substantiating his contention by all sorts of artificial constructions. The sum and substance of their teaching is that the founder of Christianity had a religion so vastly superior to the Jewish that all contact with it is denied. The marvel is, as they put it, that such a genius should have arisen in a community so utterly without preparation for him They have long reasoned themselves out of all belief in the supernatural virgin birth and the like in the life of their master. So this supposed marvel is stamped as supernatural, a shrunken residue of a rich and warm faith underlying the ancient creeds. Born of the virgin—yes and no. But the originality of Jesus born of virgin soil—that must be maintained at all hazards.

It is not for us to argue about the supernatural element in Christianity. The Church, with a truer instinct, will see to that. But when the whole is reduced to a question of originality prepared or unprepared, we have a word to say. We are believers in originality. No great mind is wholly explained out of the historical premises of the time. You cannot construct a Napoleon wholly out of time conditions. The many little ones do not make one great man. Still the time conditions must be taken into account.

Socrates was no doubt an original thinker. But he arose in Athens, and the Athens of a certain period, where philosophic thought had been the vogue, and not in Timbuctoo among barbarians. The latter-day Marcionites would deny that Jesus was of the Jewish race. Of course, this whole theory of racial endowment is a brand new modern heresy. We live in the age of inequalitarianism. Do not the "Protocols" charge us with the invention of the doctrine of equalitarianism embodied in the French Revolution and the Declaration of Independence? Race is what counts, we are told. Of course, the whole theory is to bolster up the claim of the strong races, and of them the Teutonic is strongest, to possess the world and to dominate the weaker nationalities. As a matter of fact, it is not race, but nationality that counts. And no matter what the ancestry of Jesus was, and the Church will place itself on record for the genealogy of the Gospel of Matthew, he was nationally, culturally, spiritually, a Jew of the Jews, at one with his people in all their outlook upon life, upon all the highest questions which exercised the Jewish mind. He had differences with his people, with their leaders. But he was substantially in agreement with them. It is sheer Jew-hatred that denies these agreements. Modern Germany may, if it choose, forswear the religion which their forefathers received at the hands of zealous missionaries who taught them to smash their idols and bend in worship before the God of the Jews. Modern Germany is boasting of a new Bible, of a "Germanenbibel", in which Teuton worthies down to the pagan Goethe take the place of Jewish prophets and teachers. We doubt whether Anglican or Roman Christendom will follow suit. The Bible of Christendom will remain the Old and New Testaments. In the Christian schools, untainted by Teutonic self-glorification, the truth will continue to be taught that the founder was the son of a Jewish *mother*, nurtured by Jewish teachers, that his highest thoughts were linked to the Hebrew Scriptures, and the God of Abraham and Isaac and Jacob was his God. Away then with the new form in which his disagreements with his fellow-nationals are caricatured and distorted. Let the substantial agreements stand forth clearly, unmistakably. For we have great need in the world of today of emphasizing these agreements, as we hope to show in the sequel.

OFFICIAL ANTI-SEMITIC DOCUMENTS REVEALED BY JEWISH DEPUTIES IN POLAND.

Paris (J. C. B. *Service*).—Two official secret documents *made* public through the Jewish Deputies in the Polish Seim, have stirred up a sensation. The secret documents were issued by the Polish War-Ministry on November 7th and December 7th, 1919, and ordered the dismissal of all Jewish and German officials because they were utilizing their abilities against Polish interests.

News from Austria

By Director Alex. Hecht

IT IS indeed not a pleasant task for a reporter to give a review of the conditions prevailing in Vienna. Vienna will not come to rest. It is in a state of fermentation all over. All classes of its society are dissatisfied. Not a day passes but the papers report some new strike, or predict an imminent strike in the near future. Classes of which formerly no one would have believed that they could be thrown into the strike movement lay down their tools and demand an increase in their earnings.

The most unique strike is the one which we had recently. It was a strike of what you would call in America the Jewish Sabbath school teachers. Nothing could illustrate the demoralization of the Vienna congregation more impressively than the resolution of the Sabbath school teachers to reply to the attitude of the trustees who ignored their demands for improvement of the salary by going on a strike. This resolution was not entirely a surprise. The teachers have for years fought against the ignorance of the majority of the trustees on questions of Jewish pedagogy. They justly criticized the condition that matters pertaining to Jewish instruction are left to the decision of men, most of whom have neither by their life nor by their ideas proven that they are in position to pass judgment on such questions. These men do not have a clear conception of their duty to pay teachers so that they can make both ends meet. No teacher, as conditions are now, can live on his salary, and the natural consequence is that they are compelled to find some other means for earning money which again leads to overwork and to a considerable depression in the struggle for finding the most urgent necessities of life. It is evident that such teachers cannot fulfill their duties with anything approaching ease of mind, and the instruction suffers quite naturally. Therefore they unanimously resolved to withdraw from their activity until their modest demands shall be complied with. Let us hope that it will soon become possible to arrive at a compromise so that instruction can be resumed and the sad picture of discord in the Jewish congregation disappear in the interest of our youth.

In addition to the distress and to the incredibly high cost of living which seems to have come to stay with us, we have to notice the serious mental depression affecting so many families whose relatives are still kept in Siberian prison camps. The heart will burst when you think of these stories of misery which are illustrated in the letters received from this distant land.

A young man writes: "I have constantly the picture of my father before my eyes since I know that he has died, and I feel terrible that he will not meet me when I come home. Dearest mother, wait for me as long as possible. There may be a chance that I shall see you yet in this life". A man writes to his wife: "How long have we lived together before I was conscripted? It was only four years and now I am separated more than five years from you. It will soon be the tenth anniversary of our marriage. What has become of you"?

Another young man writes: "I ca hardly hope to ever resume my studies When I left for the front I was nearly 24 years old and would soon have graduated. When I return, provided that I shall ever return, I will be 30. I have forgotten most of what I have learned and cannot begin my studies again. Here I have spent my time sweeping streets breaking stones, carrying burdens, burying dead, and God knows what else. Whic of these occupations am I to take up i I ever do come home"?

There are still more depressing letter written by friends of prisoners to th relatives, in which you find such phrases "Our poor friend was constantly homesic but he hoped against hope to return hom and to his last breath he spoke of hi home and of his beloved ones. Now hi body is resting in foreign lands far awa from his beloved ones".

It is heart-rending to read these letters We were used to taking the expressio of "a broken heart", especially "dyin of broken heart" as a mere phrase foun in books of fiction, but we have now learne to see the realities of such a phrase. W are seeing it almost daily, how father and mothers, who lost one son, sometime their only son, sometimes all their sons are dying of broken hearts. Others agai walk the streets indifferently, callous t all distress and want, living only for th hope to see once more the son, the husban or the father.

This terrible war has nothing equa in the world's history. Would that thi disgrace should end. Would that th surviving fathers and mothers coul embrace their sons, the lonely wives thei husbands, the children their father Only then shall we be able to think something else, and the brothers an sisters who for years have worried themselves to death with grief for their belove ones will be able to think of work agai

The brethren of the Vienna lodge would be guilty of gross neglect of dut would they not think in gratitude of th activity of the President of our Orde Mr. Kraus, and the Secretary, Brothe Seelenfreund, for the comfort which the sent to the prisoners in Siberia, thus earning the gratitude of their relatives a home. This love and admiration wi never be forgotten. The executive Committee earned the gratitude of all brother also by its generosity in sending us foo drafts. We are glad and happy to acknowedge the letter of the President in whic he informed us that he sent to Vienn food drafts sufficient to protect all brother from want. This letter was a ray of ligh in the darkness of our misery. We ar not merely protected in the gravest emergency but we feel comforted by the promptness with which our brothers on the othe side of the ocean, under the guidanc of the President are remembering us. Th older members were not surprised at thi fact for we know our President personall from his visits in 1909 and 1912 and hav learned to love him. We know he is th right man in the right place. Whateve he begins is done efficiently and prompte by a noble heart.

MUNICH SOCIALISTS ABUSE RABBIS.

Berlin (J. C. B. Service).—At a special meeting organized by the National Socialist Workers Party in Munich, quotations were cited from the Talmud to show that the Jews are taught to hate humanity. Rabbi Bahrwald, a leading Rabbi of Munich, supported by five other Jewish scholars, desired to show the meeting that these quotations were incorrect when they were abused and beaten up by the gathering. The Munich Kehillah has petitioned the government to take measures to safeguard the Jews of the city.

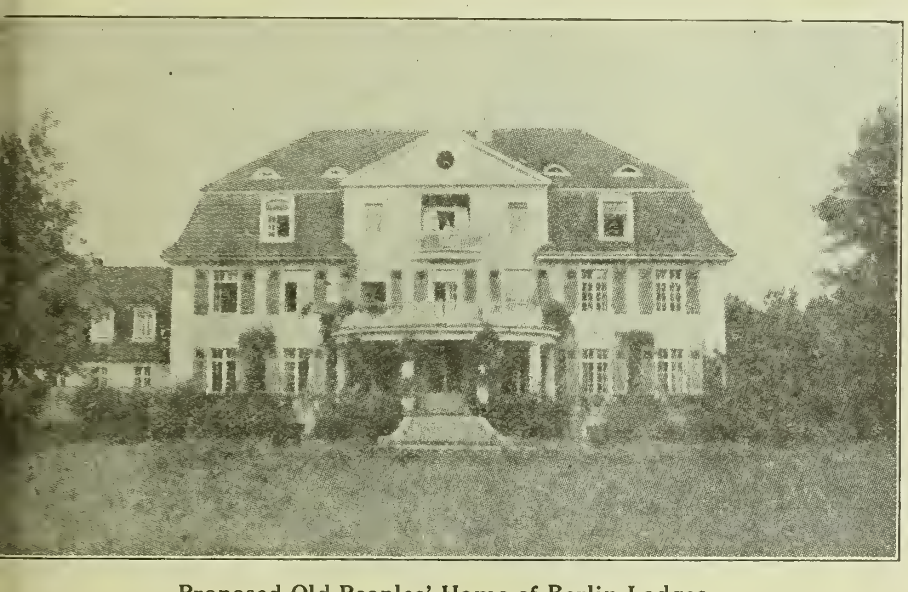
ANTI-SEMITISM CONDEMNED A UNCHRISTIAN AT BERLIN GATHERING.

Berlin (J. C. B. Service).—A mas meeting called by the Central Associatio of German Citizens of the Jewish persuasion was addressed by a number of Non Jewish clergymen who protested at th evident increase of anti-Semitism i Germany. A letter read at the meeting from the Minister of Justice for Hessen condemned anti-Semitism as utterly un Christian. A similar meeting to be addressed by the Catholic Clergy is planne for an early date.

News from Germany

By Brother Dr. Alfred Goldschmidt, Berlin

ANTI-SEMITISM is assuming more repulsive forms as it progresses. ven as brilliant a scholar as Professor lbert Einstein was not immune from mob tacks. A society was recently formed hich arranges public lectures charging lmission, in order to attack the theory relativity which has made Einstein mous. Anti-Semitic students went so r as to insult the great discoverer. He as compensated to some extent by the ception given to him in a meeting of e five Berlin lodges which he kindly nsented to address on this theory. Our rge auditorium could only accommodate rt of those who had expressed the esire to see and hear the great scholar. instein, whose fine features, showing e scholar, strike every one sympaetically, enthused his audience by his ain and sympathetic manner of speakg. In Jewish circles it must not be forotten that Einstein is not merely one f the greatest but one of the most loyal ews of our age. Brother Timendorfer, e President of our district and of the eutsche Reichsloge, gave expression to e sentiment of the brothers with his sual eloquence. It has to be stated that e best elements of the German people ndemn the attacks and insults hurled gainst the great scholar and have taken is part with expressions full of gratitude nd admiration. Among those are the inister of education, Haenisch, and me of the greatest scholars in Einstein's pecialty. They testify not merely to e importance of his scientific achieveents but also to his unimpeachable haracter. We therefore may brush aside he fear that this idiotic agitation might nduce the scholar to accept one of the umerous offers from foreign universiies. Einstein will remain in Germany.



Proposed Old Peoples' Home of Berlin Lodges

The members of the German District f I. O. B. B. do their utmost to accomnodate themselves to actual conditions. The devise of our Order: "Nothing for urselves, all for the cause", had to be omewhat amended. We are now comelled to look more to our own interest han we did in former years. The brethren f the Berlin lodges are contemplating o create a home for aged members of he Order. We have a beautiful little ome in Lichterfelde, an attractive suburb f Berlin, in view, which could be bought or the relatively small amount of 480,000 narks, and which is partly furnished. t was formerly used as a school for donestic science, has twenty-five good rooms esides dining room and parlor. In addiion it has a vegetable garden and orchard omprising one and one-half acres. The nain object of the brethren of the Berlin odges is to provide for aged brothers and sisters who before the war would ive in comfort off the interest of their apital but are now facing a grave crisis wing to the depreciation of money. Any brother or sister who can pay 40,000 marks shall be enabled to spend the remainder of his life free from care and worry. The total capital needed is estimated at 2,500,000 marks and the brethren f Berlin hope to be able to raise this amount.

Another plan of the brothers all over Germany is the creation of a fresh air home for children of the members of the I. O. B. B., because the middle class which composes the bulk of our membership is no more in position to provide for their own children as they were able to do in former years. Such fresh air homes shall be open during the summer, free of charge for the children, and after the season for the members themselves. In this case it will be sufficient to obtain control of the fresh air homes already in existence. The October issue which is a special issue published on the occasion of I. O. B. B. Day, contains a paper on this subject by our brother, Dr. Gruenwald, of Erfurt. In the same issue our brother, Dr. Finkel, gives a historic sketch of the progress of the idea of fresh air and recreation home, and shows how much has been done along these lines by the Berlin lodges. We shall celebrate I. O. B. B. day this year as we did last year in the same simple manner which met with the approval of the lodges. We shall again publish a special issue of our paper, the cover of which shows Michael Angelo's statue of Moses, a replica of which is in the vestibule of our home. This issue contains the following papers: "The Humanitarian Ideal", by our brother, Dr. Alfred Goldschmidt, of Berlin; "Fresh Air Homes", by our brother, Privy-Councillor Dr. Grunewald, Erfurt; "The Participation of the Order in Combating Anti-Semitism", by our brother, Dr. Heinemann, of Breslau; "The Lodge and Economic Activity", by our brother, Councillor Hans Goslar, of Berlin; "The Order and the League of Nations", by our brother, Dr. Paul Nathan, Berlin; "Sanitariums and Fresh Air Homes for Children", by our brother, Dr. E. Finkel, Berlin.

B'NAI B'RITH ACTIVITIES.

A meeting of the General Committee of District Grand Lodge, No. 8, Berlin, Germany, was held on September 28, 1920, with Brother Dr. Berthold Timendorfer, President, in the chair.

In the matter of care of emigrants, it was reported that a number of emigration cases was referred to the District Grand Lodge from the office of the Order in Chicago, but in spite of the fact that the cases require much attention and entail a great deal of labor, the Grand Lodge is more than anxious to do this work of love. It was emphasized by several speakers that conditions have so shaped themselves that a large number of people who formerly were in a well-regulated situation find themselves obliged to appeal to the Grand Lodge for counsel and advice.

The President informed the General Committee that an additional sum of $5,000 was secured from the Executive Committee of the Order for the rehabilitation of members of the Order in Germany and that the Grand Lodge was requested to take into consideration the needs of the members of the Order residing in the territory ceded to Poland.

The question of instituting a lodge of the Order in the city of Fulda was considered, and Ferdinand Gamburg Lodge at Hanau was referred to for its full authority to act in the matter.

Communication was presented from Danmark Lodge, of Copenhagen, Denmark, informing the lodge contemplates during the coming year to renew its activities in the matter of taking care of poor Jewish children during the summer season.

Report was presented of the receipt of an appropriation of $500 from the Executive Committee of the Order for the support of the institution for feeble-minded children in Bielitz.

The relationship between free masonry and the B'nai B'rith was presented for consideration in view of the fact that it was reported that recently a resolution has been adopted to the effect that members of the B'nai B'rith could not secure admission to the masonic fraternity.

A committee was appointed to investigate the matter and submit report to the Grand Lodge at its coming meeting.

The question of aiding Jewish teachers was considered. A proposition was made that for the coming three years every member of the Order be assessed the sum of one hundred mark, which fund is to be used for the purpose of relieving the distress of Jewish teachers. No final action was formed until the next meeting of the General Committee to which the subject matter will be presented, with recommendation of the Executive Board, emphasizing that it is the duty of the Order to look after the interest of Jewish teachers.

Annual subventions for the benefit of the Toynbee Hall, The Central Welfare Institution, and The B'nai B'rith Labor Bureau were allowed.

The matter of handling the rehabilitation fund was considered and a commission was appointed to prepare a set of rules and outline a plan with a view of making it possible to come to the assistance of such members of the Order who have suffered as a result of the war and require aid in the matter of rehabilitation.

COMMUNICATED.

San Diego, Calif., October 18, 1920.
Editor B'nai B'rith News,
Chicago, Ill.

Dear Sir:

On the 2d of this month I received word over the phone that a young Jewish soldier was down and out, sick and disheartened. I requested that he be sent to my office and I would see what could be done for him. He called and stated he had enlisted at 17 in the Canadian army, served 28 months on the western front, 15 of which he was in various hospitals, claimed to have been gassed in the first gas attack and also that he was on Vimy Ridge at the time it was blown up. Said he was 22, although looks about 19. I took him into my home, dressed him up and secured for him one of the most enviable positions in the city for any young man and in the meantime allowed him to wear a gold watch, a present. He quit his job after working a week and a half, forged a check upon a bank in which he had no funds, skipped out and took the watch with him. There is a felony warrant out for his arrest as well as a petty warrant. His description is as follows:

Age 22. Height 5 ft. 5 1-2 inches; hair black; complexion, very dark; dark eyes and eyebrows; has oblique scar in center of forehead, dim; suit blue serge; hat brown fedora, felt; shoes black; finger nails usually dirty; fairly prominent nose; inveterate cigarette smoker; weight 120 pounds; has deep scar behind one ear. Has decided Southern accent; claims to have been raised in Louisiana. Quick as chain lightning and well mannered.

I felt very proud of this young man and was carrying him with me in my own circle of friends and acquaintances for I thought I saw in him the making of a future B'nai B'rith of which the Order might be proud.

I feel very sorry for this young boy, who goes by the name of Lee Manchell and claims his mother lives in Philadelphia. He is dangerous to Jewry everywhere and our Order should see to it that he is apprehended and returned to San Diego for he will victimize every community he enters.

If you will print the substance of this communication in the next issue of the B'nai B'rith News, we may be able to catch this misguided youth before he brings further discredit upon our people. If located, wire James Byers, Sheriff, San Diego County, California.

Yours truly,
MORRIS BENNARD,
Past President, Lasker Lodge.

NEW YORK IMMIGRANT SOCIETY GUIDES NEWCOMERS.

Hebrew Sheltering and Immigrant Aid Society Has Been Doing This Work for Years Past.

There is many a Jewish immigrant, discharged from Ellis Island and free to enter the gates of the promised land, who would find himself bewildered in the tumult of the large city if not for a friendly tap on the shoulder and a few cordial words of welcome spoken in his native tongue—Yiddish—with an offer of assistance and guidance.

These friendly acts come from the representatives of the Hebrew Sheltering and Immigrant Aid Society at Ellis Island, as well as at the docks of the various steamship companies. They come from these men because it is their duty and has been for years past, before, during and after the war, to help the new arrival locate his relatives or friends and to take him to his new home in the Land of the Free. All these services are performed without any charge whatsoever to the immigrant or to his relatives.

About 2,000 immigrants have thus been assisted recently, the society maintaining guides at Ellis Island and at the docks to meet incoming steamers at piers where cabin passengers, and lately also steerage passengers, have been discharged. At the docks they take care of the baggage; in case of an immigrant destined to out-of-town points, they send it to the railroad stations; wire for the verification of addresses to relatives and friends, send telegrams to the branches of the society or to its National Directors throughout the country, and provide these immigrants with sufficient food to last them throughout their journey inland.

Other immigrants again are brought to the society's headquearters at 229 East Broadway, where they are kept in the society's care until their friends or relatives are located or employment is found for them. This applies especially to many an admitted immigrant who has lost his American friend's address, and it is for this class that the society maintains a temporary shelter at its headquarters, 229 East Broadway, New York, where the newcomer is accommodated until, through the efforts of the society's Employment Bureau, he finds a suitable occupation and before long becomes a self-supporting American and splendid material for a future United States citizen.

And even after the immigrant leaves the home of the society, he still keeps in touch with it, because it is there that classes in English are maintained, also classes in citizenship and naturalization, the immigrants being assisted in the filing of application for U. S. citizenship and receiving instruction in civics, government and duties. Besides, help of every kind and nature may always be obtained at the society's headquarters by the Jewish immigrant or by those interested in him, for the mere asking.

It was with the object of expanding its Americanization work that the society purchased, last December, the historic Astor Library Building, which is now being remodeled to become a new home for and serve the needs of an increasing immigration.

The new home, when completed, will once more make the Astor Library Building the spiritual center of New York, where immigrants will be prepared to become worthy sons of their new country.

PASSPORT TERMS EXTENDED BY POLISH GOVERNMENT.

Owing to the efforts of the European Commission of the Hebrew Sheltering and Immigrant Aid Society of America, a great number of Jewish immigrants from Lublin, Bialystok and other cities in Poland, who were about to be sent from Warsaw back to their homes, received permission to remain in the Polish capital until the formalities attending the visa of their passports are complied with.

The stay of most of these emigrants exceeded the terms of their passports, while some of them had no passports at all. Both groups, according to Polish regulations, would have been sent back to their native cities to obtain passports or to have their expired passports renewed.

The society's commission, however, succeeded in securing the consent of the Minister of State to have passports issued to those immigrants in Warsaw instead of having them go back to their native cities.

Story of the Jew Wonder of History

Sermon by the Rev. Dr. Samuel W. Purvis, Philadelphia

Texts: And I will bless them that bless thee and curse them that curseth thee; and in thee shall all families of the earth be blessed. Gen. 12:3. What advantage then hath the Jew? Much every way. Rom. 3:12.

As a man of affairs, I want to stop and take notice of one of the most remarkable phenomena of the centuries—the preservation and indestructibility of the Jewish race. Here is a marvelous thing—a bush is burning and is not consumed! "Show me a miracle", said Frederick the Great to his chaplain. "Sire, it is the Jews", answered the man of God. As an ambassador of God, I, too, in a labor of love, would stop and pay a tribute of appreciative recognition to this wonderful people to whom you and I are indebted for so many things, not the least of which is the fundamentals of our own Christian religion.

All the world's a stage whereon not only individuals but nations and races are players. Every nation has played some part, great or small. Each one has had its message for the centuries in which it lived. Rome gave government; Greece, culture; Phoenicia, commerce; the Jew has carried monotheism, the worship of a single God, through the ages. He has played his part and played it well. Where he has faltered or blundered he always paid a fearful penalty. I know of no other that has suffered so much and survived.

When the temple in Jerusalem was destroyed the Jew became a wanderer, a man without a country. There isn't a continent, there isn't a nation upon the face of the earth of which he is not an inhabitant. Innumerable forces of history through many ages have helped to form his destiny. His story is at once the miracle and the romance of human history. None can blot him out, Babylonian captivity, Roman domination, Grecian absorption, mediaeval persecution, modern massacre, have been in vain. Talk about the splendid line of Roman pontiffs on the banks of the yellow Tiber—the Jew has outlived Egypt, Chaldea, Assyria, Persia and the dynasties of the past. While our fathers were savages living on roots in the forest or gnawing a bone in a cave, his were Princes in the house of King David. He of today is nothing more or less than a child of his great yesterday. Though removed from his Asiatic origin well nigh 2,000 years, there's a queer dualism which makes him a creature old and new. He has one foot on the soil of antiquity, the other rests on the foreground of today. His profile is that of Ur of Chaldees, but in Russia his features are Russian, in Italy Italian, in Spain Spanish. There are 50,000 black Jews in Abyssinia, negro Hebrews, while there are even Chinese Jews who observe all the Jewish religious rites and all their dietary laws—yet they have the almond eyes, the flat noses and the yellow skin of Mongolians.

In the Fiery Furnace.

The three Hebrew children in the fiery furnace were forerunners.

In the sixteenth century in Venice was begun the concentration camp known as the Ghetto. Back of the old ghetto, or iron foundry, the Jew had to live in a restricted district. The name was gradually applied to the Jewish quarter of every city. In each ghetto he developed a life of his own—religion, custom, literature, tradition, song, pleasure all his own.

During those Middle Ages he was persecuted relentlessly, bitterly. It wouldn't surprise me if that mediaeval life had not left an indelible impress on him. That past, indeed his any past, is not a mere memory to be cherished and revered, but a hideous, living, ever-present experience, burned on his consciousness. Is he "peculiar"? If he is, circumstances have made him so. Suppose we had taken a few hundred thousand people of any nation 2,000 years ago, set them apart to live in restricted districts, forced them to wear a distinctive garb, forbidden them to engage in agriculture, limited their usefulness to particular trades, only in rarest cases allowed to own property, many other things prohibited under pain of death—wouldn't any people become "peculiar"? Would it be wondered at if long-continued persecution would leave them suspicious? [illegible]

The constant menace of the proselytor would make them no less fearsome than the torture chamber itself—they would soon fear the Greeks when bearing gifts. Each period of oppression would send him back decades, grieved and bewildered.

In spite of all this he has developed a marvelous love for his stepmotherlands. The Jew has always been a patriot of the land which gave him birth. He quickly adapts himself to the country that gives him food and shelter. He soon finds himself. Given the opportunity, he perfects himself in science, music, painting, sculpture, literature, philosophy, sociology, philanthropy, medicine, mathematics, history, astronomy. In all he gave his best, frequently in return he was refused civil privilege, political office, military honor. Their hands were tied and they were blamed for not using them. Persecution, fire, sword, rack and dungeon were his reward. Captive children, murdered men, ravished women were considered his birthright.

How loyal he is may be seen in the strife of the Great War. In England eight per cent of the Jews enlisted to six per cent of non-Jews. America sent between 200,000 and 225,000 into all branches of the service. Their quota, being about 3 per cent of the population, they exceeded by one-third. Of the 800 citations for valor, 174 won the Croix de Guerre, 130 the Distinguished Service Cross, three the U. S. Congressional Medal of Honor, our highest gift, and two the rare French Medaille Militaire. Their casualties were about 18,000. Three thousand five hundred laid down their lives by the side of their non-Jewish comrades under the poppies of Flanders. They, too, had a rendezvous with death. Honor to them. In the great conflict on all sides one-twentieth of the Jews of the world fought with nothing to gain but the opportunity of killing their own martyred race

The Melting Pot.

America spells opportunity for the Jew.

Some one has said: "In this melting pot the Jew will be lost—he is losing rapidly through intermarriage, modernism and infidelity."

No. He will not be lost. If he will only be true to his ancient landmarks he will find himself. You see, he belongs here as surely as the rest of us. He came with Columbus. There were five Jews in the fleet. Rodrigo Sanchez was the overseer of the crew. Luis de Torres was the interpreter. They were of the first to behold and set foot on the new promised land. Abraham and Columbus were men who pioneered westward, not knowing whither. If, as is said, Columbus's mother was Suzanne Fonterosa, a Jewess, then Columbus was a fine successor to Abraham. There is no discovery without faith—both were men of faith. Who can tell whether the hand that has guided the Jew westward from the Euphrates to the Jordan, from the Jordan to the Nile, from the Nile to the Tiber, from the Tiber to the Guadalquivir, did not also lead him across the Atlantic that he might, under God's sun, in a land of freedom, live where he chooses, worship as he desires; no ghetto to wall in him, no restriction to fetter his feet; no tribunal to cow his spirit; free to develop his highest faculties, and in return give the best that is in him to make America the hope of a struggling world? I believe America's noble treatment of the Jew is graven on his heart. He is of a race capable of splendid sentiment and great gratitude. Time will never efface it.

The Jewish Old Testament literature molded Puritan thought. It was the Jew who loaned Washington $600,000 to finance the Valley Forge campaign. The inscription on the Liberty Bell in our fair city is taken from the Jewish Bible. Lincoln's addresses show his inspiration from Jewish Elijah. What a coincidence that the Lincoln penny, the coin of the little child and the common people, is a product of a Jewish designer—Victor D. Brenner. In America the Jew is a patriot without a hyphen. They have never tried to form a "Jewish vote" at election time. He is the average citizen, reaching the heights and depths of human possibility. He is as rich as Dives or as poor as Lazarus. He is Karl Marx the Socialist or Rothschild the capitalist. He is Felix Adler, the law-abiding, or "Ikey, the Gunman". He is a Shylock or Baron de Hirsch. He is a wanderer, and yet he clings to the pale. He is homeless, yet he owns Broadway. The Jew at the lowest was Judas—at the highest he was Jesus.

An American Jerusalem.

Not in Judea, but in New York, is the real Jerusalem.

If there are 15,000,000 Jews in the world, America has about 3,000,000, of which about 1,500,000 are in and about Greater New York. In that city every sixth person you meet is a son of Israel, while on Manhattan Island the proportion is one to four. About one-third of the student body of Columbia University is Jewish, the City College is nearly 97 per cent. New York has the largest high school in the world—the Washington Irving—practically all of its 6,000 pupils are Jewish. The New York telephone directory shows sixteen columns of Cohens and but fourteen of Smiths. In Philadelphia there are two and one-half columns of Cohens to eleven of Smiths. There was a time, a generation ago, when New York was Roman Catholic—today it is Jewish. There is not a Christian church on the east side, but there are 360 synagogues.

Will the Jew go back to Jerusalem? Never, except as a tourist. America is the Jew's Palestine, and Washington, D. C., his Zion. I suspect that if you plant the blue and white flag of Zionism on one side and the red, white and blue of the United States on the other and demand of the Jew, "Choose ye this day which you will serve", there will be but one answer.

This is his country. He is on the bench of the Supreme Court of the United States, he is in Senate and House of Representatives, he is Governor in three States, he is Mayor of several cities. Two of New York's most successful newspapers, the World and The Times, are works of Jewish proprietors. The business manager of the Hearst newspapers is Jewish. The banking house that stands next to J. P. Morgan Company is Jewish. A Jewish engineer built the Pennsylvania tunnels under the East River.

Will the Jew intermarry? I do not know of the future—but he has and does! August Belmont married a daughter of Commander Perry. The distinguished Dr. Abraham Jacobi married Mary Putnam, Walter Damrosch married the daughter of James G. Blaine, Ossip Gabrilowitch, the musician, married Mark Twain's daughter. Do you know any of the fruit of Christian Jewish marriages? Let me refresh your memory. Did you know that Bret Harte was one? A few others are Sir John Herschel, the astronomer; Francis Turner Palgrave, the critic; Sir John Millet, the artist; Leon Gambetta, the statesman; Sir Arthur Sullivan, the composer, and—now hold your breath—the mother of General William Booth, the youthful pawnbroker's assistant, the glorious Christian saint of Salvation Army fame, was a Miss Moss, a Jewess! Take a look at his picture and see how she bequeathed to him that magnificent Old Testament physiognomy which was such a valuable asset in his public appearance.

Hath Not the Jew a Soul?

Will the Jew become a Christian? I rather think not. Not in appreciable numbers. Do we have grapes of thorns and figs of thistles? Not in this year of our Lord 1920.

The young Jew is causing his elders considerable anxiety religiously. As in all other religious bodies there is much drifting in these days of transition. The young Jew is making money, he is getting an education, he is intense on social problems, many are pronounced Socialists—but he isn't becoming Christian. Not Christianity but Christians stagger the Jew. What he has undergone at the hands of Christians in Europe would stagger us if the condition were reversed.

America is not yet perfect in its tolerance—humanity never will be. But thank God for the American spirit of fair play and a chance. It is ten thousand times better than Russia or Central Europe from which many of the Jews have fled. Give the Jew a Gentile's chance, give the negro a white man's chance, give the woman a man's chance, give the poor the rich man's chance, and they will make good. America spells that chance!

You and I, Christians, worship the Jehovah of the Jews—as Christ came to interpret Him. The Jewish Scriptures, the Old Testament, begins with the story of Man, not with a history of the Jews. Our religion, the Christian religion, was founded on Jews and Judaism. Every book of our New Testament was written by a Jew, with the possible exception of Luke and the Acts of the Apostles. My text was written by a little Jewish tentmaker, he, who, next to Moses, has cut the greatest swath in human history.

It was Simon Peter, a Jew, to whom Christ said: "On this rock I will build My church." Our very calendar is based on the birthday of a Jew, and our greatest, sweetest holiday centres around the manger-cradle of a little Jewish babe! Of the Christians of the world 500,000,000 worship Jesus, a Jew. And 200,000,000 venerate Mary, a Jewess!

But, say, Christian preacher, you haven't told the faults of the Jew. No. That is not now the subject of my story. I know the Jew's faults—I know his virtues—they are both surprisingly like the Christian's—and when I weigh them in the balance I am glad to extend my hand to my intensely human neighbor—the Jew.

THE JEWISH CHAUTAUQUA SOCIETY.

A meeting of the Board of Directors of the Jewish Chautauqua Society was held this week. Reports of the activities of the work indicate the continued scope and growing usefulness in which the Society is engaged. The report of the lecture course for summer schools in the universities was presented. Forty-seven lectures were given in eighteen universities. It was decided to continue the expansion of this work on a larger basis than ever heretofore, for the need and value of this important activity in which the society has been engaged since 1910 is made evident through the letters received in the office and reports from the Directors of the universities, as well as the teachers, professors and students who were in attendance. No stronger method can be used to combat anti-Semitism, uproot the painful ignorance about and the prevailing prejudice against the Jew, than by teaching a broader, more sympathetic interpretation of the history of the Jewish people.

The twenty-ninth annual assembly, which will be held in Cleveland, Ohio, December 26 to 30, will be one of the most successful in the history of the society. The Secretary returned from a tour in New York state, Connecticut, Indiana and Kentucky, and reported widespread and general interest as well as an assured delegation from these states. She is now on a tour in Ohio, Pennsylvania and West Virginia.

Mr. Arthur K. Stern of Philadelphia was elected President to succeed Dr. Jacob S. Goldbaum.

The revised edition of Dr. Julius H. Greenstone's book on "The Jewish Religion" is now ready for general distribution and sale. It has been carefully prepared with a view to its use in Jewish homes and schools, and for the non-Jewish reader as well. The book is embellished with a number of illustrations in sepia.

JEWS OF KOVNO SUBURB ACCUSED OF RITUAL MURDER.

Kovno (J. C. B. Service).—The Jewish community of Schantzi, a suburb of this city, narrowly escaped a pogrom recently. The Lithuanian commander of the city averted a catastrophe by his prompt action which enabled him to take control of the situation very quickly. A Christian girl went into a Jewish store to purchase kerosene. She took the kerosene and walked out of the store without paying for it. The Jewish woman in the store ran after her, demanding her payment. Immediately, the girl was surrounded by a large mob, and in a flash the rumor spread that an attempt had been made by the Jews to kill a Christian child. The Jews in the market place were at once attacked, and stores were robbed. The mob was led by two officers. The city commander sent out a detachment, and when order was restored, it was ascertained that the two officers were Polish nationalists, and that the entire scene had been staged by local Poles. The officers are now under arrest.

What Our Lodges Are Doing

PISGAH LODGE, DETROIT, MICH.

With appropriate ceremonies a class of one hundred was inducted into Pisgah Lodge, No. 34, at a regular meeting held Monday, October 11, at its lodge rooms, 25 Broadway. The degree team, consisting of Joseph Garvett, Chairman; Milton M. Alexander, Charles Rosenthal, Louis Bass and Morris Klein, officiated at the ceremonies.

Three important committees were appointed by President Ginsburg. One, headed by Robert Finn, was instructed to make a thorough survey of the city with a view to finding larger quarters for the housing of B'nai B'rith activities. Louis Frank and Hyman Keidan are assisting Mr. Finn in the investigation. Another committee was instructed to bring in suggestions as to ways and means of financing the plan. A third committee will determine the advisability of promoting the project as a community building or a B'nai B'rith building. Work has already been begun by these committees and their reports will be heard at an early meeting of the lodge.

Mr. Julian H. Krolik gave a splendid address in behalf of the coming Community Fund Drive. He urged the B'nai B'rith to do its share as the biggest and one of the most important single Jewish fraternal bodies in the country.

A $1,000,000 community building, modernly equipped and fitted to house all Jewish communal activities in Detroit, save its Associated Charities, was proposed by the Ways and Means Committee at a record meeting of Pisgah Lodge, No. 34, held at its lodge rooms, 25 Broadway, Monday, October 18.

The committee, headed by Adolph Freund, and his coworkers, Adolph Finsterwald, Harry S. Grant, E. M. Rothman and Magnus A. Hirschfield, was appointed at an earlier meeting by President Bernard Ginsburg.

The tentative plans for the new building, as outlined by Mr. Freund, call for a modern edifice containing gymnasium, swimming pools, restaurants and lunch rooms, reading rooms, assembly halls, library, study rooms, bowling alleys, billiard rooms, class rooms, music halls, club rooms and other essential devices necessary in a community building.

Mr. Freund's report was enthusiastically received by the 300 members of the lodge who were present. Mr. Joseph J. Cummins gave a stirring talk in which he emphasized Detroit's need for a Jewish community building. He cited instances of small communities which boast splendid buildings devoted entirely to Jewish activities.

At the same meeting, Judge Harry Keidan, Presiding Judge of the municipal court, explained informally the workings of the new court and its benefits to the city, and urged its support at the coming election.

The B'nai B'rith Club gave its second informal dancing party of the season Sunday night, October 24, in its club rooms. Finzel's orchestra was engaged. A. Bernstein, a member of the Pisgah Lodge Glee Club, entertained between dances with impersonations of Al Jolson.

The club gave a smoker for its members on election night, November 2. A dutch lunch was served and the returns of the election were received by a ticker installed in the lodge rooms, for the benefit of the lodge and club members.

The Pisgah Degree Team officiated at the initiation ceremonies of the Pontiac B'nai B'rith Lodge. The Pontiac Lodge now has a total of forty-five members. A small delegation of Pisgah members accompanied the degree team.

BATTLE CREEK, MICH.

Battle Creek Lodge, No. 871, of Battle Creek, Mich., only recently instituted, is showing marked activity. The lodge has secured a permanent home with club rooms attached thereto, and hopes for continued success. Since the institution of the lodge, four members were initiated at a meeting held October 28. While the field is rather limited, it is hoped that every available coreligionist will find it his pleasure, as well as duty, to join the lodge and help maintain the one Jewish organization in the community that will look after all Jewish interests.

INSTITUTION OF B'NAI B'RITH LODGE OF BATTLE CREEK.

An event of far-reaching import in the Jewish communal life of Battle Creek was the institution Sunday, October 3, of Battle Creek Lodge, No. 871. The new lodge was instituted with appropriate ceremonies by Brothers Adolph Freund and Bernard Ginsburg of Detroit, and A. B. Seelenfreund of Chicago, representing the District Grand Lodge. Representatives were present from B'nai B'rith lodges in Grand Rapids, Jackson, Kalamazoo, Lansing, Flint, Bay City, Muskegon and Saginaw. The Detroit delegation arrived in Battle Creek in a chartered pullman at noon Sunday and were escorted in automobiles to the Post Tavern Hotel, where the delegates gathered.

The initiation ceremonies took place at the Knights of Pythias hall at 3 o'clock. The class of thirty candidates was inducted into the lodge by the Pisgah Lodge degree team. Splendid assistance was given the team by the Pisgah Glee Club under the direction of I. Leonard Braun.

Bernard Ginsburg, President of Pisgah Lodge, addressed the candidates, urging them to make their lodge the center of all Jewish activities in the city. Adolph Freund, past president, in a brief talk, impressed upon the members their duties and obligations as Ben Brith. Saul Rosenfeld was elected President of the new lodge, and I. Rosenberg, Secretary.

Banquet Follows Initiation.

An elaborate banquet for 250 guests followed the initiation at the Post Tavern Hotel. I. Bromberg, toastmaster, called upon Edward Lichtig, State Deputy, of Bay City, who was instrumental in organizing the lodge; Mrs. August Kapp, a zealous war worker and well known club woman of Battle Creek; Rabbi Waterman of Kalamazoo; Rabbi Steiner of Jackson; A. B. Seelenfreund of Chicago, and Milton M. Alexander.

Mr. Seelenfreund, who has recently returned from a visit to Galicia, Roumania, Poland and other European countries in the interests of the I. O. B. B., gave a graphic recital of the conditions abroad. He dwelt on the appalling number of Jewish orphans in the war stricken districts and suggested that Battle Creek lodge adopt one as its own.

Milton M. Alexander, member of the National Administrative Committee of the Anti-Defamation League of the I. O. B. B., spoke interestingly of the work of the league which aims to counteract evidence of anti-Semitism by a program of education.

Pisgah's Glee Club entertained the guests during the program with a well chosen musical program. By request, Mr. Braun rendered two solos, "Eili, Eili," and an aria from Pagliaccia.

RIMMON LODGE, RICHMOND, VA.

At the regular October meeting of Rimmon Lodge, No. 68, held in the auditorium of the temple, authorization was given to Mr. Morton L. Wallerstein, Chairman of the Entertainment Committee, to proceed with plans for the celebration of B'nai B'rith Day on November 18.

Some prominent member of the House of Representatives will probably be asked to make an address to be followed by a social progress.

Rabbi Dr. E. N. Calisch, member of the Executive Committee of the Order for District No. 5, reported on national activities. The Social Service Committee, headed by Mr. Herbert T. Ezekiel, reported on valuable work done during the past season.

MENORAH LODGE, No. 832, I. O. B. B., MOURNS LOSS OF BROTHER HENRY SILVERFIELD.

Henry Silverfield, a prominent merchant of Osceola, Ark., passed away in a hospital at Memphis, Tenn., September 26, last. Mr. Silverfield was a prominent merchant of Osceola, where he had moved from Memphis about five years ago. Within the five years resident at Osceola, Mr. Silverfield had built up a large dry-goods business and had won many acquaintances. He was a charter member of Menorah Lodge, No. 832, I. O. B. B., and the lodge greatly mourns his loss. Mr. Silverfield leaves behind him three daughters and one son.

MEMBERSHIP CAMPAIGN IN DISTRICT No. 7 MOST SUCCESSFUL.

Mr. S. J. Westheimer, of Houston, Texas, who is making a propaganda trip on behalf of District No. 7, reports that after leaving Waco where he more than doubled the membership of Eureka Lodge, I. O. B. B., he in company with Mr. Victor Hexter, President of the Seventh District, went to Wichita Falls, where they reinstituted Noah Lodge which had been inactive for more than two years, securing 71 new members and which lodge is expected to have not less than one hundred members before January 1.

From this point Mr. Westheimer went to San Antonio, stopping just long enough in Forth Worth to say a few words of encouragement to the leading members there and upon arriving in San Antonio, he found that the lodge had been busy getting members for the last month or so. He, however, assisted by a committee, secured 47 new applications which will increase San Antonio's membership by at least one hundred for the month.

The next stop was Laredo where five new members were added to the roster of the lodge, and actually every Jew in Laredo is now a member of Laredo Lodge, I. O. B. B.

Going from there to Corpus Christi nine names were added to Henry Cohen Lodge. This concluded the trip and will show a total increase in membership of approximately 300.

Mr. Westheimer stated that he was enthusiastically received by the leading members of the I. O. B. B. in all these cities and was assured that additional members would be added to all the lodges he visited by January 1; in fact, he had a letter from Arthur Lyons, president of Noah Lodge, I. O. B. B., Wichita Falls, in which he stated that ten new members had already been added since Mr. Westheimer's departure and that they expect to have at least a hundred members by January 1.

Next Wednesday, November 10, Mr. Westheimer expects to be in Port Arthur to increase the membership at that point and also to explain the functions of the Anti-Defamation League.

B'NAI B'RITH OF PORTLAND.

The first week in November was a busy one in the B'nai B'rith Building of Portland. The election returns were received by special wire and Portland Lodge made it a gala occasion. Dancing was indulged in by many, tables for cards were arranged in other rooms of the building, and refreshments were served throughout the evening. The party did not disperse until the early hours of the morning.

Portland Lodge, through its President, issued an appeal to its members to respond liberally and whole-heartedly to the call for funds for the American Jewish Relief Committee.

A very able committee is arranging for the entertainment of District Grand Lodge, No. 4, which will convene in Portland this coming February, and will make every effort to extend to the visitors the hospitality for which Portland is known. The Chairman of the committee is Brother Ben Saling.

Portland Lodge, No. 65, of Portland, Ore., held an interesting meeting at the B'nai B'rith building on Tuesday evening October 19, 1920. Judge McGinn delivered an address on "The Landing of our Pilgrim Fathers." The Ladies' Auxiliary of Portland Lodge held a meeting at the same time and at its conclusion, the members of the Auxiliary attended the lecture.

MEMPHIS LODGE, MEMPHIS, TENN.

At a meeting of Memphis Lodge, No. 35, recently held, initial steps were taken in the matter of organizing a Memphis branch of the Anti-Defamation League. Mr. Joseph M. Samfield was elected Chairman and was authorized to name an Administrative Committee of twenty-five representative citizens to direct the work of the organization.

It is proposed to hold a mass-meeting of Jewish people of Memphis at an early date, at which time a campaign for funds will be inaugurated. Among the speakers at this meeting will be Mr. Nathan Cohen of Nashville, Tenn.

B'NAI B'RITH OF CLEVELAND.

Honorable Julius Kahn, Congressman from California, delivered the opening address on the B'nai B'rith forum on Tuesday evening, October 19, at the B'nai B'rith auditorium. This was the first of a series of lectures which the committee succeeded in arranging for the winter season. The plan is to have addresses delivered by speakers who have a message to bring to the people of this country. It is the plan of the B'nai B'rith to open these lectures to the public.

The success of the Speakers Club of the B'nai B'rith led the committee to lay plans for the reorganization of this club. The Speakers Club meets bimonthly and consists of earnest young men who gather for the purpose of discussing questions of economic, civic, and political interest. A meeting of the club was held on October 14, at which time plans for the year were discussed.

The opening meeting of Cleveland Lodge was held on Thursday evening, October 21. At this meeting, committees submitted reports covering the year's work and plans for the year's activities were outlined. Following the regular order of business, Mr. C. S. Metcalf addressed the lodge on the subject, "Shall our Taxes be Raised"?

At the meeting of the B'nai B'rith Chess Club, held on October 11 at the B'nai B'rith buildng, plans were made for a season of intense activity. It is proposed to enter the B'nai B'rith Chess Team in the city tournaments.

At the meeting, held on October 6, at the B'nai B'rith building, a B'nai B'rith Bowling League was organized. It was agreed that the league should consist of eight teams and that the schedule for the season should extend for a period of twenty-one weeks.

The first meeting of the B'nai B'rith dramatic section was held on October 17. Dr. Daniel A. Hiebsch as director presented the course he outlined for the season. The selection of plays was discussed and also matters relative to the presentation of plays were considered.

The opening dance of the season, the harvest dance on October 10, was a great success and was duplicated in just as successful a manner on Sunday evening, October 24.

The B'nai B'rith French Club held its first meeting on October 30. It was decided to conduct its year's activities along the lines similar to those of last winter.

HOREB LODGE, NEW HAVEN, CONN.

A characteristic peppy meeting of Horeb Lodge, No. 35, of New Haven, Conn., was held on Sunday evening, October 24, 1920. Special features of the meeting were addresses by Hon. David E. Fitzgerald, Mayor of the City of New Haven, and Colonel Morris G. Osborn, editor of the New Haven Journal-Courier.

The lodge, which was unusually well attended, gave a hearty welcome to the Mayor and to Col. Osborne as they entered the meeting hall, following the business meeting at which a large class of candidates was initiated. The speaker devoted the greater part of his remarks to the efficacy of home rule and was listened to with close interest. At the conclusion of his address, the audience arose in hearty appreciation.

The lodge is still actively engaged in its endeavor to bring the membership of the lodge up to the one thousand mark before the close of the year.

PISGAH LODGE, DETROIT, MICH.

Pisgah Lodge, No. 34, of Detroit, Mich., is busily engaged in various kinds of constructive work. The attendance at the meetings of the lodge every Monday evening is wonderfully good. The lodge is very much in need of larger quarters to accomodate the throng and is endeavoring to find a suitable hall.

The Propaganda Committee of the lodge is actively engaged in the work of securing a class of five hundred candidates by December 1. Indications are that it will succeed. The officers of the lodge are deeply interested in the work of the lodge and the Order. Brother Bernard Ginsburg, President of the lodge, is rendering every possible aid, is most devoted to his duties as President, and is deserving of the highest praise for the self-sacrifice and good he is affording.

What Our Lodges Are Doing

BULLETIN NEWS

OFFICE OF EXECUTIVE DIRECTOR

Independent Order B'nai B'rith
District Grand Lodge No. 2

B'nai B'rith Day to Be Observed Throughout District No. 2.

Preparations for the observance of B'nai B'rith Day have been made by practically all the lodges in District No. 2. Those lodges that have neglected to do so should take immediate steps to observe this holiday which falls between the first and twentieth of this mouth.

Lodges to Be Visited by Executive Director in November.

Mr. Jacob B. Krohngold, Executive Director of District Grand Lodge, No. 2. I. O. B. B., will visit the following lodges during the month of November: Sedalia, Mo., November 1; Louisiana, Mo., November 5; St. Louis, Mo., November 7; Kansas City, Kans., November 14; Paducah, Ky., November 16; Evansville, Ind., November 18; Owensboro, Ky., November 22; Terre Haute, Ind., November 24; Lafayette, Ind., November 28; Gary, Ind., November 30.

These dates are only tentative, and subject to change. So far as possible the date will be made to conform to the convenience of the lodge to be visited if the Executive Director is notified a sufficient time in advance.

B'nai B'rith News.

Complaints have reached this office that the B'nai B'rith News is not being received by all members of the lodge. The fault is probably that of the local Secretary who should send to the office of the B'nai B'rith News, at least once a year, a complete list of the membership with the correct mailing addresses. The B'nai B'rith News is published at 1228 Tribune Building, Chicago, Ill.

Drive for Cleveland Orphan Home.

Brother E. J. Schanfarber, First Vice President of District Grand Lodge, No. 2, writes us as follows: "The drive for the Orphans' Home is for the purpose of making up a deficit of about $100,000 in the current fund as the expenses of operation have exceeded the income during the past year or so. This drive is to be conducted through the various B'nai B'rith lodges. The cities which have Federated Charities and which contribute to the Orphans' Home through the federation will be requested to increase their subscriptions and will not be called upon to respond to a general demand for funds."

Executive Director Appreciative.

Mr. Krohngold wishes to express his sincere thanks and appreciation to the members of those lodges he has already visited for their many acts of courtesy and for the fine hospitality that has everywhere been accorded him as Executive Director of District No. 2.

Let Us Help You Increase Your Membership.

Returns which have reached this office, as a result of our letters and propaganda literature to prospective members, have been very gratifying. Let us have a list of the names and addresses of the prospective members in your community and we will write them at once, urging them to become members of your lodge. We will also be glad to write to members who have been suspended for nonpayment of dues, to members who have withdrawn from the lodge, and also to men who have been elected to membership but who have not yet appeared for initiation.

General Committee Meeting in Cincinnati, November 21.

The General Committee of District Grand Lodge, No. 2, will meet at the Gibson Hotel, Cincinnati, Ohio, November 21

A Suggestion.

Although quite unnecessary in most instances it has been found advisable to suggest that lodges having a visiting speaker should make most of the occasion for propaganda purposes by providing a suitable program including some musical or other entertainment and refreshments. All such meetings should be open meetings and special efforts should be made to interest nonmembers and secure their attendance.

Another Suggestion.

A brother Ben B'rith has complained to us that upon a recent visit to a B'nai B'rith lodge in a large city, he was impressed with the lack of hospitality accorded visiting brethren, and how differently one is received in lodges of other Orders. We do not believe that this coldness and lack of attention to visitors is at all general, but take this opportunity of suggesting that each lodge, whenever it has any visitors, put forth its best efforts to welcome them, introduce them to the brethren, and otherwise make them feel at home.

Propaganda Activities of the District Grand Lodge.

The following brethren delivered B'nai B'rith addresses during the past month: Mr. A. A. Benesch, of Cleveland, member of the General Committee, at Elyria, Ohio, and Youngstown, Ohio; Mr. Jacob Myer, Chairman of the Social Service Committee, at Akron, Ohio.

The following assignments have been made by Brother E. J. Schanfarber, Chairman Propaganda Committee, for the month of November and others will be made as soon as the details can be arranged.

Judge Samuel Rosenfeld, of St. Louis, President District Grand Lodge, No. 2, will address Denver Lodge, No. 171, on Sunday, November 14, and Cincinnati Lodge, No. 4, on Monday, November 22. President Rosenfeld also plans to visit several other lodges in Ohio at about the same time.

Mr. Karl M. Vetsburg, of St. Louis, Past President District Grand Lodge, No. 2, will address Gan Eden Lodge, No. 110, Terre Haute, Ind., on November 7.

Mr. Arthur Friedman, of Denver, Colo., Second Vice President of District Grand Lodge, No. 2, will address Trinidad Lodge, No. 393, Trinidad, Colo., on November 21.

Akron Lodge, No. 719, Akron, Ohio, leads all the lodges in the district in the number of candidates initiated during the month of October. On October 17, Akron Lodge initiated a class of more than a hundred members and promises to have another class of the same size for the next initiation. Since its awakening Akron Lodge has been steadily forging ahead and for the past five years shows an increase in membership of over three hundred per cent.

Other lodges throughout the district have been showing commendable activity and the gains in membership made during the past month have been very gratifying. If your lodge has been neglecting this very important branch of its activities, urge that it "get busy" at once.

Brother E. J. Schanfarber writes us as follows: "In accordance with directions from the President, Samuel Rosenfeld, of this district, we are inaugurating a membership celebration. All lodges are urged to immediately undertake concerted action in developing their membership and to secure and initiate substantial classes between November 20 and November 30."

Send Us Your Lodge News.

If you will send us items of interest concerning the doings and activities of your lodge, we will be pleased to give them publicity in the bulletin.

Yours for a bigger and better B'nai B'rith.

MEMPHIS LODGE, MEMPHIS, TENN.

An audience that filled the assembly hall of the Y. M. H. A. listened to a program that was full of interest, life, amusement and instruction successfully carried out at the October meeting of Memphis Lodge. It was the first literary program of the season, under the auspices of the Entertainment Committee.

Joseph M. Samfield acted as Chairman. Miss Jessie Lilbott gave a delightful vocal selection, her accompanist being Mrs. Stanley Simon. Mr. Samfield then introduced Hardwig Peres and his brother, Chancellor Israel H. Peres, who debated the question of the "League of Nations." The former argued the affirmative side of the question. The judge gave his views of the negative side.

Concluding the excellent program was a violin solo by Miss Bertie Kohn, her accompanist being Miss Jeanette Miriam Goldberg of Shreveport, La. Both are finished artists and their selection proved a most delightful musical gem. The next literary event of the lodge will take place Sunday, November 21.

B'NAI B'RITH OF PHILADELPHIA.

Joshua Lodge.

The debate on the question of Jewish responsibility for the present wave of anti-Semitism that is being directed against the Jews everywhere, held Wednesday, October 6, under the auspices of Joshua Lodge, No. 23, was a decided success. The hall was crowded to capacity and enthusiastic addresses were delivered by prominent Philadelphians.

Edward Davis, the principal speaker of the evening, elaborated on the woes of the Jewish people in Eastern Europe, and compared their present experiences to the worst periods in Jewish history. The hope of the Jews throughout the world, he declared, rested with American Jewry, and they must not shirk their duty in this hour of need.

Jewish music was given by a selected orchestra, headed by Saul Rabinoff. Refreshments were served and an enjoyable evening was spent.

Samuel B. Lush, Chairman of the Committee on Intellectual Advancement, presided at the debate.

At the meeting of the lodge held on November 3, in addition to the nomination of officers for the ensuing year, an excellent program was rendered.

Rabbi Mortimer J. Cohen of Logan delivered an address in connection with the work of the Anti-Defamation League of the Order in its fight to combat anti-Semitism.

Lincoln Lodge.

Lincoln Lodge, No. 780, held its first meeting of the season on Thursday evening, October 14. It was a successful meeting from every viewpoint.

Always abreast of the times, Lincoln Lodge at this meeting launched an education campaign to further the efforts of the Anti-Defamation League of the Order, and appointed a committee, with Mr. David Phillips, as Chairman.

In line with the well-known policy of the lodge to have some prominent speaker present at each meeting, the members were addressed by the Rev. Samuel W. Purvis, minister of the Thirteenth Street M. E. Church, and the Hon. Jacob Singer.

Among the visitors present were Mr. David Bortin, President of District No. 3; Mr. Harry M. Platowsky, Second Vice President of the district; Mr. Joseph W. Salus, Mr. William Loewenthal, Secretary of Har Sinai Lodge; Mr. Harry Leinweber and Mr. Joseph Goldstein, also of Har Sinai Lodge.

Another distinguished visitor was Mr. Stalberg, but recently from Petrograd. Mr. Stalberg delivered an interesting talk on conditions as he left them in that city and in that country at large.

An enthusiastic response was accorded the announcement that the first social event of the season will be a dinner-dance on Sunday, November 21, at the Adelphia Hotel.

Har Sinai Lodge, No. 3.

The membership of Har Sinai Lodge has reached 280 and there is a list of nearly 100 candidates to be initiated. This increase is attributed to the work of the Entertainment Committee, which last year arranged a number of enjoyable social affairs and which is preparing to continue along the same lines.

During the past spring and summer, Joseph W. Salus, of this lodge, as Chairman of the Campaign Committee, succeeded in raising about $25,000 for the B'nai B'rith Orphanage and Home for Friendless Children at Erie, Pa.

At a recent meeting David Bortin, President of District Grand Lodge, No. 3, outlined the work which the Anti-Defamation League has in contemplation and showed the necessity for funds to carry on this work. Fourteen hundred dollars were subscribed by those present.

MILWAUKEE, WISCONSIN.

Gilead Lodge, No. 41, of Milwaukee, Wis., held an interesting meeting October 14, which was attended by over a hundred members. This meeting was set apart for the initiation of a large class of candidates by the degree team of the lodge. Many favorable comments were made upon the work of the degree team and the Membership Committee presented a number of new applications. At the close of the meeting, refreshments were served and a social hour was spent.

HONORS FOR VENERABLE LODGE SECRETARY.

At the first meeting for the season after vacation of Etham Lodge of Sacramento in the B'nai B'rith Order, a life membership was conferred upon the venerable esteemed, beloved Secretary of the lodge, Leon Salomon, in recognition of his faithful devoted services as such secretary for the extraordinary long period of thirty-two years. The evening was a gala one, rendered doubly so by the presence of members of the ladies' auxiliary and other visitors, including Mr. Sternthal of Unity Lodge of San Francisco, and the eloquent address of Lucius L. Salomon of San Francisco, who happily referred to the fact that the Salomon family was well represented. Mr. H. A. Binder, President of the Sacramento Temple, who made the presentation in a few well-chosen remarks, referred to the high regard felt for Mr. Salomon and to the fact that his sevice had extended over nearly a generation. The recipient of the honor spoke briefly expressing his appreciation of a manifestation of regard such as had not, he understood, so far been bestowed upon any member of the Order. It may be remembered that genial, simple Mr. Salomon, now in his 84th year, was the subject on the occasion of his eightieth birthday, of a grand celebration in which the lodge, the Temple, the benevolent societies, and the Jewish community in general participated, as well as the Odd Fellows and many in the general community.

Previous to the speaking, on the occasion of the presentation of the life membership to Secretary Salomon, there was a short program of lighter exercises, including a piano selection excellently rendered by Miss Mildred Marks, a life-like recitation in Italian dialect by W. J. Salomon, and an admirable piano and violin duet by Mrs. Edward Goldberg and President Morris Rothholz.

MAHONING LODGE, YOUNGSTOWN, OHIO.

B'nai B'rith Day was celebrated in gala fashion by Mahoning Lodge, No. 339, on October 17. The following program was prepared by the committee in charge:

Opening by President M. Myerowich.
Piano solo by Prof. Ehrenfeld.
Benediction by Rev. Bazel.
Remarks by Past President J. Friedman.
Violin solo by Miss Ruth Scott, accompanied by Miss F. Scott.
Solo dance by Miss Geroff.
Vocal selection by Miss R. Schwartz, accompanied by Miss D. Schagrin.
Clarinet solo by Mr. D. Sacherman, accompanied by Prof. Ehrenfeld.
Humorous recitation by Mr. M. Levy.
Address by Mr. Alfred Benesch of Cleveland, Past President of District No. 2.
Remarks by Past President Mr. E. Hartzell.

Following the program refreshments were served by the committee, and the most successful celebration of B'nai B'rith Day was brought to an auspicious close.

On November 11, Armistice Day, the second day-dance of the season was held to which invitations were sent to neighboring lodges. A fine program for the affair was arranged by the committee in charge.

JOSEPH LODGE, ST. JOSEPH, MO.

Brother Jacob B. Krohngold of St. Louis, Executive Director of District No. 2, paid an official visit to Joseph Lodge, No. 73, of St. Joseph, Mo., on October 20, 1920. On this occasion, a class of twenty-eight candidates was initiated.

After the initiation services, an instructive address was given by Brother Krohngold on the work of the B'nai B'rith, and short talks were also delivered by Brother Dr. Kangisser, President of the lodge, and by Brother Rabbi Garry August, who recently accepted the call to fill the pulpit of Temple Adath Joseph.

Following the regular order of business and the close of the lodge in due form, the families and friends of the members were invited to a reception during which a musical and vocal program was successfully carried out.

Joseph Lodge intends to conduct a vigorous campaign for members, with the hope of bringing the membership of the lodge up to 300.

What Our Lodges Are Doing

UNCIL OF B'NAI B'RITH LODGES IN MICHIGAN.

Bro. Adolph Freund, of Detroit, Mich., st President of District Grand Lodge, . 6, and one of the most active workers Pisgah Lodge, No. 34, Detroit, is leavoring to interest the lodges of chigan in the matter of forming a ncil and has outlined the following us and purposes of such council if called o life:

The B'nai B'rith Lodges, located within e Lower Peninsula of the State of ichigan, hereby agree to form a council, e purpose of which shall be:

1. To promote the welfare of each lge by mutual cooperation, with the rpose of enabling the several lodges to come active and beneficent forces in eir respective communities.
2. To foster social and fraternal rela- ns between the several lodges and their spective members.
3. To aim toward a perfect practice of e underlying principles of our Order.
4. To render support and encourage- nt to District Grand Lodge No. 6, and e Order B'nai B'rith in general.

To this end it is the purpose:

1. To form an Executive Council nsisting of two members from each lge, the functions and duties of which all be formulated and determined by e council itself.
2. To hold at least two meetings in ch year of the combined membership the several lodges, at a place to be desig- ted by the council.

At such meetings, it shall be in order:

1. To initiate into the Order appli- nts for membership in the several lodges.
2. To deliver addresses by members of e Order of subjects germane to the der's work.
3. To engender and promote a fra- nal and sociable spirit among the mem- rship of the several lodges, and their spective families.
4. To take action as may be deemed se to further the cardinal principles our Order.
5. To reaffirm loyalty to our country d its flag, to support its laws and insti- tions and to stimulate our traditional th in Judaism.

ROCKTON LODGE, BROCKTON, MASS.

At the recent meeting of Brockton dge, reports from various standing mmittees were received and acted upon.

The Charity Committee reported doing cellent work, helping many poor and edy. It is now working on a plan for federation of Jewish charities.

The High School Scholarship Committee ported that it is the first time in the tory of the city that a Jewish organiza- n has offered a high school scholarship. is year a hundred-dollar prize was won a Jewish student, and it is noteworthy it is the first time a Jewish student n a scholarship prize in that city. r. Simon Geilich, the winner, is now Dartmouth College. Brockton Lodge s been highly commended for the offering a scholarship, as the same is open to any dent, regardless of race or creed.

The Entertainment Committee has ced the Jewish social standing in Brock- well to the front. The social affairs the lodge are creditable not only to e lodge but to the community at large. rious socials are held each month. The ent of the season is the annual ball, ually held in February, and the coming air is planned to be more elaborate and tter than ever. All proceeds of such airs are devoted to charitable purposes.

Another notable feature of the lodge is e B'nai B'rith luncheons. As many ople as possible meet for luncheon ch Tuesday noon and discuss the topics the day as well as matters affecting the nai B'rith.

HARRISBURG, PA.

The annual banquet of Salem Lodge, . 26, of Harrisburg, Pa., was held at the ks' Home on Wednesday, October 6. r. William Strouse acted as toastmaster d introduced the following speakers: vid Bortin, of Philadelphia, President strict Grand Lodge; Eugene G. Cohen, Harrisburg; Joseph W. Salus, of Phil- elphia; Rabbi Louis J. Haas, of Harris- rg; Rabbi M. J. S. Abels, of Altoona.

KANSAS CITY LODGE, KANSAS CITY, MO.

The spacious and beautiful auditorium of Temple B'nai Jehuda was filled to overflowing capacity at the First Open Meeting of the Season given by K. C. Lodge.

A fine musical program was arranged by Frank Schwartz, chairman of the cultural committee, through the courtesy of the K. C. Conservatory of Music.

The speakers, Jacob B. Krohgold, Executive Director of this District of the Order, and Rabbi Simon Glazer, were enthusiastically cheered by the audience. Mr. Krohngold delivered a very powerful address, explaining the purposes and workings of the Anti-Defamation League of the B'nai B'rith. He recalled conditions existing but a few years ago on the American Stage, when the Jew was made an object of ridicule to theatre-goers by the unseeming antics of alleged comedians made up to represent Jews and the maligning and defaming of the Jew in moving pictures. The audience heard how moving picture producers were induced to eliminate that evil. Various Boards of Education throughout the country have by the activities of the League been induced to discontinue from the school curriculum the study of books obnoxious and tending to incite ridicule and racial hatred towards the Jew.

Rabbi Glazer traced the origin and existence of racial hatred of the Jew throughout that much persecuted people's history. In his opinion he could not conceive that a liberty loving nation like America, authors of the Declaration of Independence, should become so pernicious and perversive as to destroy and set at naught the rights and liberties of one group of its citizens, just because they profess different religious affiliations. After enthusiastic applause the audience of 1,200 adjourned for sociability and refreshments to the Temple Annex.

DENVER LODGE, DENVER, COLO.

At a well attended meeting of the lodge held Sunday morning, October 10, Robt. H. Kalinsky delivered an address on the subject, "Bolshevism."

At the meeting of the lodge held October 24, a large class of candidates was initiated by the degree team.

The meetings of Denver Lodge are usually well attended. Recently Brother Jacob B. Krohngold, of St. Louis, Executive Director of the District Grand Lodge, paid an official visit to the lodge and addressed it on the work of the Anti-Defamation League, giving a comprehensive survey of its activities and accomplishments. His address was very favorably received. Various other interesting remarks on the subject were made.

During his stay in Denver, Brother Krohngold visited all the local institutions and the industrial school at Golden. He commented favorably on their work and praised Denver Lodge for its activities.

The lodge is making arrangements to observe B'nai B'rith Day during the coming month.

WACO B'NAI B'RITH DOUBLES MEMBERSHIP.

The B'nai B'rith lodge at Waco has the distinction of more than doubling its membership in two days. It all happened during the past week, when Mr. S. J. Westheimer, second vice president of the district, accompanied by Mr. Sidney Strauss, president of Houston Lodge, and Mr. Charles Mendelsohn of Herzl Lodge, assisted by a few leaders of Waco, made a personal canvas of that city. Waco Lodge had a membership of 83; it now has 171.

Marlin was visited and thirteen members were added to Waco Lodge. Some had resided in Waco twenty years and had never been asked to join, and were awaiting such an opportunity. Some professed never to have heard of the B'nai B'rith. However, it was a very pleasant experience for all who participated.

Messrs. Strauss and Mendelsohn returned to Houston Thursday, while Mr. Westheimer went on to Dallas, Fort Worth, Wichita Falls, Austin, San Antonio, Laredo and Corpus Christi. It will be possibly two weeks before Mr. Westheimer finishes his trip.

AMOS LODGE, BOSTON, MASS.

Amos Lodge, No. 121, opened its fall season on Wednesday, September 15, with a business meeting, with Judge Michael J. Murray as the speaker of the evening. His subject was "Americanization," with many side-lights and digressions which enhanced the value to us of his splendid address.

On September 29, the lodge initiated fifty-three candidates, with Rabbi Bienenfeld as the speaker of the evening. His address to the candidates was most inspiring and instructive and will be of lasting value to all those who heard it.

On October 11, the Entertainment Committee provided a ladies' night, the first held in the lodge's new meeting room, Beacon Hall. There is no finer meeting place in the city of Boston. About 450 were in attendance and all declared it was one of the most enjoyable informal parties ever given under the auspices of Amos Lodge.

On October 25, we had a class initiation of 125. Rabbi Lyons of Brooklyn officiated. His subject was "A Call to American Israel," a most stirring and timely address, one long remembered by all present and, without any doubt, of lasting benefit to the Order and to the individual member. Amos Lodge is on the map for good. The lodge was awarded the second prize for increased membership of the district.

On October 25, the lodge stood with 650 enrolled and 175 paid applications in hand for the call to its next initiation which takes place on Monday, November 22.

Watch us grow to over 1,000 before December 31, 1920. —[S. Scheinfeldt.

RAMAH LODGE, CHICAGO.

Despite the inclement weather, a goodly and representative attendance was present at the meeting of Ramah Lodge, No. 33, held at the Covenant Club, Chicago, on Monday, November 8, 1920. More than three hundred applications for membership were passed upon by the various investigating committees and successfully passed the ballot.

The membership campaign is reported as progressing satisfactorily and the committee entertains no doubt that the quota of one thousand new members before the close of the year will surely be reached. The committee was authorized to make all necessary arrangements for the class initiation to be held the latter part of the month of December and to secure for that occasion some prominent and noted speaker. The committee was fúrther authorized to secure the attendance of the glee club of Pisgah Lodge, of Detroit.

At this meeting, two addresses were delivered, one by Mrs. H. J. Joseph, founder and ex-president of the Infants' Aid Society of Chicago, who acquainted the lodge with the work of the society and particularly with its efforts to come to the rescue of Jewish infants and Jewish mothers in the war-stricken countries abroad.

Rabbi Leon Fram, who recently came to Chicago from Portsmouth, Ohio, addressed the lodge on the subject "The Philo Semites" or "The non-Jewish Friends of the Jew." Both addresses were received with marked approval and at their conclusion a rising vote of thanks was extended to the speakers.

DANVILLE LODGE, DANVILLE, ILL.

An unusually well attended meeting of Danville Lodge, No. 568, of Danville, Ill., was held Sunday, October 31. More than fifty members of the lodge were present at the meeting and at the social gathering a like number of ladies was also in attendance.

The meeting was held in the Temple which is a most fitting place for the holding of the meetings. The officers of the lodge are all young men interested in the work and well qualified to carry it on.

A class of twenty candidates was presented for initiation. Brothers Harry Okin and Joseph A. Golde, of Chicago, as representatives of the Grand Lodge, officiated as the degree team in the initiation.

Addresses were delivered by the visiting brothers from Chicago, both dwelling upon the necessity of increasing and strengthening the membership of the Order.

DISTRICT No. 1.

As a result of the membership campaign in honor of Mr. Adolf Kraus, President of the Order, which was held in the early part of the year, prizes have been awarded to the following lodges of the District: First prize, Toronto Lodge, No. 836; second prize, Amos Lodge, No. 121; second prize, Montefiore Lodge, No. 70; third prize, Springfield Lodge, No. 684; third prize, Brooklyn Lodge, No. 753; third prize, Ararat Lodge, No. 13; third prize, Abraham Lodge, No. 89.

The relative standing of the lodges to date having a membership of over 200 is as follows:

Honor Roll.

1.	Horeb Lodge	886
2.	Toronto	492
3.	Amos	485
4.	Montefiore	477
5.	Manhattan-Washington	461
6.	Springfield	334
7.	Ararat	254
8.	Worcester	239
9.	Brooklyn	229
10.	Jordan	201

From time to time the Honor Roll, which will be read at various meetings, will be issued, showing the standing of the lodges in this class. It will be interesting to note the gains made.

Two important meetings were held in the city of New York, one under the auspices of the General Committee of the District Grand Lodge, on October 30, and one participated in by the Presidents of the lodges of the Order in the metropolitan district, in order to bring home to them the need for funds for the Anti-Defamation League.

Both meetings were unusually well attended.

ADOLF KRAUS LODGE, CHICAGO.

At a meeting held by Adolf Kraus Lodge, No. 72, on October 25, the lodge had as its speaker the Director of Intellectual Advancement of the District, Brother Rabbi Samuel S. Cohon of Chicago whose address outlined a course of intellectual advancement work for the coming year.

The lodge unanimously adopted a resolution instructing its Intellectual Advancement Committee to carry out a program as outlined by the Director.

A class of candidates was initiated and much enthusiasm was shown at the meeting. The officers presented a report of a series of interesting and entertaining meetings to be held during the coming months.

DISTRICT GRAND LODGE, No. 7, PROPOSES TO ERECT OLD FOLKS' HOME.

A Committee on Old Folks' Home, appointed at the last convention of District Grand Lodge, No. 7, held at Birmingham, Ala., met recently at Memphis for the purpose of arranging plans through which the building of an Old Folks' Home may become an established fact. During the month of January, 1921, there will be launched by the Grand Lodge a campaign for the raising of funds for this purpose. The Home will be located in the city of Memphis at the entrance to Overton Park, with a capacity to begin with of fifty rooms. It is the purpose of the committee to raise $500,000 and speakers will be sent throughout the district who will place before the various communities the need for such an institution and all details in connection with the matter.

DISTRICT No. 6.

At the November meeting of Emes Lodge, No. 67, Springfield, Illinois, held on November 10, 1920, initiation of a class of candidates took place. At the close of the meeting a smoker was held, during which refreshments were served and an entertainment program was carried out.

Emes Lodge has, through its Intellectual Advancement Committee, arranged to have interesting meetings during the present season, so that there will be something doing at each and every meeting of the lodge.

The membership drive under the auspices of the lodge is still on and new members are being secured at every meeting.

SPRINGFIELD, MASS.

On Monday evening, October 8, a well attended meeting of Springfield Lodge, No. 684, of Springfield, Mass., was held. A large class of candidates was initiated by the Springfield degree team, which boasts of being the best one in the district. Springfield degree team was presented with a loving cup which it won last February at the convention, upon having the best degree team in the district for the year. Presentation was made by Brother Jos. H. Ullman, of New Haven, Conn., Past President of the District Grand Lodge.

Refreshments and smokes were served, and a merry time was enjoyed by all who attended.

During the evening, a photograph was taken of the entire membership and it is intended to publish the picture in the Jewish Advocate and in the local press.

MEMORIAL SERVICE BY MINNESOTA LODGE, ST. PAUL.

The first annual Memorial Service for members of the Order who died while in active war service and such others who had helped the Jewish cause was held Monday evening, October 11, 1920, under the auspices of Minnesota Lodge, No 157, St. Paul, Minnesota.

Mr. Gustavus Loevinger paid tribute to the memory of late Mr. Jacob H. Schiff for his efforts in behalf of the Jewish people in various countries.

Mr. Milton P. Firestone told of the service given by Colonel Harry Cutler who died on his way to France to care for the graves of Jews who had made the supreme sacrifice.

Rabbi Phillip Kleinman recounted the incidents which led to the death of Dr. Israel Fridlander and Dr. Irving Cantor, who lost their lives in Russia while on their mission to aid the Jewish people.

The services were concluded by a rendition of "El Mole Rachamim" by Cantor Eli Kreidberg.

PROGRESSIVE LODGE, NEW YORK.

A regular meeting of Progressive Lodge, No. 841, of New York City, was held on October 26, 1920, at which a number of important matters were brought before the lodge for action.

A class of fifteen candidates was initiated by the degree team of Brooklyn Lodge, No. 753.

The Entertainment Committee of the lodge arranged for the serving of refreshments and the program of vaudeville acts at the close of the meeting.

Under the auspices of the lodge, a dance was held on election night, Tuesday, November 2, during which election returns were received by special wire. This affair was open to the members and their families.

OFFICIAL TOUR OF PRESIDENT WESTHEIMER.

Brother S. J. Westheimer, President of District No. 7, is touring the district paying official visits to the lodges. Sunday, October 10, he attended a meeting in Memphis on the matter of establishing a B'nai B'rith Old Folks' Home.

Mr. Westheimer has on his itinerary the cities of Waco, Wichita Falls, Fort Worth, Laredo, San Antonio and Corpus Christi, where he will conduct membership campaign.

YOUNGSTOWN, OHIO.

Mahoning Lodge, No. 339, of Youngstown, Ohio, observed B'nai B'rith Day on Sunday, October 17. The largest attendance in the history of the lodge listened to the extraordinary musicale and program.

Addresses were delivered by President J. J. [illegible], Vice-President Emanuel [illegible], Jos. Friedman and Alfred A. Benesch, member of the General Committee of Cleveland, who was the guest of honor at that occasion.

SAAR SHOLEM LODGE, PITTSBURGH, PA.

Saar Sholem Lodge, No. 154, of Pittsburgh, Pa., had its date and plans arranged for the holding of a dinner dance on the evening of October 28, but when it learned that the Council of Jewish Women had made arrangements for a similar affair on the same day, Saar Sholem Lodge postponed its dinner dance one week later, November 4, 1920, at Hotel Chatham, so as not to conflict with the Council of Jewish Women affair.

ABR. LIPPMAN LODGE, PITTSBURGH, PA.

The meeting place and club rooms of Abr. Lippman Lodge, No. 672, of Pittsburgh, Pa., have recently been decorated and renovated, making the rooms delightfully attractive.

The lodge will in the near future announce details for an entertainment to be given for the members, their families and friends. Steps are also being arranged for other social affairs to be held by the lodge during the coming winter season.

PONTIAC, MICH.

A well-attended meeting of Pontiac Lodge, No. 850, of Pontiac, Mich., was held on October 13, 1920. A class of twenty-two candidates was initiated by the degree team of Pisgah Lodge, of Detroit, Mich. Brothers Ben Ginsberg, S. D. Rosenzweig and M. Garvett of Pisgah Lodge, Grand Lodge officers, attended the meeting and addressed the lodge.

DANVILLE, ILLINOIS.

At a well attended meeting of Danville Lodge, No. 568, held October 6, the officers for the ensuing term were installed. The lodge resolved to launch a membership campaign and also institute a drive for funds for the Anti-Defamation League.

DES MOINES LODGE, DES MOINES, IOWA.

Des Moines Lodge, No. 330, of Des Moines, Iowa, at its last meeting appointed a committee to arrange for a campaign for new members to be initiated in December and the lodge hopes to add about one hundred members to its membership from this campaign.

B'NAI B'RITH OF SAN FRANCISCO.

The Ladies' Committee of the B'nai B'rith of San Francisco gave a whist on Wednesday evening, September 29, at the B'nai B'rith hall.

A pleasant surprise in the form of a playlet was successfully carried out by the Columbia Auxiliary of the B'nai B'rith at the B'nai B'rith hall on October 27.

SPOKANE LODGE, SPOKANE, WASH.

The regular bimonthly business meeting of Abraham Geiger Lodge of Spokane was held on October 7. Dr. Simonds of the Unitarian Church addressed the meeting upon, "What Unitarianism Stands For." Mr. Samuel Edelstein read the current events of Jewish activities. After the business session, refreshments were served.

DISTRICT No. 1.

A petition signed by prominent Jews of Lowell, Mass., has been presented to District Grand Lodge, No. 1, for a charter for a lodge of the Order to be instituted in that city. The General Committee has granted petition and a new lodge will soon be instituted.

DISTRICT No. 4.

Mr. L. M. Mendelsohn, of Fresno, Calif., President of District Grand Lodge, No. 4, has completed his tour of the B'nai B'rith circuit of thirty-seven cities. He was honored with a magnificent reception at Stockton, Calif.

PAN-GERMANS HOLD CONFERENCE.

Berlin (J. C. B. Service).—A Frankfurt dispatch brings details of a conference of Pan-Germans from Germany, Switzerland, Austria-Hungary, Alsace-Lorraine and Czecho-Slovakia, which is at present being held there. At the conference it became known that the Society of German Knights will henceforth admit no member who is married to a Jewess and that all members at present in the organization who are proven to be of Jewish extraction will be expelled. One of the very first acts of the conference was to proclaim its adherence to the Kaiser.

VIENNA UNIVERSITY NOW ADMITS ONLY 10 PER CENT JEWS.

Paris (J. C. B. Service).—According to a report received here from the Austrian Capital, the Vienna University will in future admit only 10 per cent foreign students. It is understood that under "foreign" Jewish students are chiefly meant.

METHODS AND RULES UNDER WHICH IMMIGRANTS ARE ADMITTED TO THE UNITED STATES.

In response to inquiries concerning the methods under which immigrants are admitted to the United States, the following information and description of conditions at Ellis Island, through which almost ninety per cent of the immigration passes, will be of use and benefit to prospective immigrants:

Every alien must first secure a passport from his own government, which must then be vised by the United States Consul nearest his place of residence, and again vised by the United States Consul at the port of embarkation. The total cost of this vise is $10.00; it does not guarantee that the alien will be admitted. There are more than thirty causes which may disbar a person from admittance, and they cover medical, physical, intellectual, moral, industrial, economic, and educational qualifications.

On reaching the pier, cabin passengers are examined immediately, and steerage immigrants are taken to Ellis Island. The mental and medical examination of immigrants is conducted by officers of the United States Public Health Service. They examine for loathsome and dangerous diseases, or for any disease or physical disability which may in any way affect the immigrant's ability to earn a living, and for possible cases of insanity, idiocy, and imbecility. They report all such cases to the immigration officials for action. Immigrants suffering from temporary illness are assigned to the Ellis Island hospitals for treatment.

After the medical and mental examination, the immigrants appear before an immigration inspector, who has before him a manifest record with the following facts about each immigrant: Name, age, occupation, destination, sex, whether married or single, nationality, last place of residence, final destination, to whom the immigrant is going, whether he has ticket to destination, how much money he has, whether he can read and write, the address of his nearest relative abroad, and his personal description. As each immigrant comes up, he shows what money he has, answers a few questions, and is then asked to read about 40 words printed in his own language, or dialect. From this literacy test are exempt: the father or grandfather if over 55 years of age, the wife, unmarried or widowed daughter of any resident of the United States, or any alien who can prove to the satisfaction of the Immigration Department that he is seeking admission to this country to escape religious persecution. Also an alien who has lived in this country for five years and returns from a visit abroad within six months does not have to pass the literacy test.

The law provides that every alien is to be proved "Clearly and beyond a doubt" entitled to land. When any case is doubtful, the immigrant is detained for further inspection and the case is referred to a Board of Special Inquiry, made up of three immigrant inspectors appointed by the local Commissioner of Immigration. If the verdict is unfavorable, the immigrant has the privilege of appeal to the Secretary of Labor, either individually or through a relative, friend or society. The Secretary's decision is final.

Principal Classes of Aliens Excluded from the United States.

Idiots, imbeciles, feeble-minded persons and epileptics.

Insane persons, and persons who have had one or more attacks of insanity.

Persons of constitutional psychopathic inferiority.

Persons with chronic alcoholism.

Paupers. (In determining whether or not an immigrant is a pauper or likely to become a public charge, the immigration authorities consider among other matters his occupation, including his physical ability to pursue it and his mental aptitude therefor, where relevant, the number of persons either here or abroad who may be dependent upon him for support, his chances of securing and holding employment, and the amount of money in his possession.)

Professional beggars and vagrants.

Persons afflicted with tuberculosis in any form or with a loathsome or dangerous disease.

Persons certified by the examining surgeon as being mentally or physically defective, such physical defect being of a nature which may affect the ability of the alien to earn a living.

Persons who have been convicted of, or admit having committed, a felony o other crime of misdemeanor, involvin moral turpitude.

Polygamists, or persons who pract polygamy or believe in or advocate th practice of polygamy.

Anarchists and similar classes.

Prostitutes, or persons coming into th United States for the purpose of prost tution, or any other immoral purpos

Persons who are supported by or recei in whole or in part the proceeds of prost tution.

Contract laborers. Aliens who hav been induced, assisted, encouraged o solicited to migrate to this country b offer or promises of employment, wheth such offers or promises are true or fals or in consequence of agreements, ora written or printed, express or implie to perform labor in this country, of an kind, skilled or unskilled. Skilled lab may be imported with the permission the Secretary of Labor if labor of suc kind cannot be found in this country.

Persons who come in consequence advertisements for laborers, printed, pu lished or distributed in a foreign countr

Persons likely to become a public charg

Persons who have been deported und any of the provisions of the immigra act, and who may again seek admissi within one year from the date of su deportation.

Persons whose ticket or passage is pa for by a corporation, society, municipa ty, or foreign government, either direct or indirectly.

Persons whose ticket or passage is pa for with the money of another, or who a assisted by others to come, unless it affirmatively and satisfactorily shown th such persons do not belong to one of t foregoing excluded classes.

Stowaways.

All children under sixteen years of ag unaccompanied by or not coming to o or both parents.

Persons coming from the prescrib zone of the eastern hemisphere.

UKRAINIAN REFUGEES DROWNE

Czernowitz (J. C. B. Service).—Repo received here show that tragic conditi prevail at the Roumanian-Ukrainian b der. Hundreds of Jewish refugees flee from Ukrainia try to get across border during the night and are eit shot or drowned by the frontier gua who have recently been doubled. So days ago, Mrs. Obidianik, together w a son and daughter and a Miss Ehrli eighteen years old, were thrown into Dniester river while attempting to across the border. The victims ca from Berditchev and hoped to re Palestine.

CURRENT EVENTS.

(Continued from page 5.)

quite correct as evidence that no seri s inconvenience is caused in the scho s by excusing the Jewish teachers. At e same time it would appear that teach s who feel that for the sake of their relig n they have to absent themselves fr m their posts, ought to be willing to sacri e the comparatively small sum of a da s salary.

The Yiddish press reports the death of Dr. Joseph Chasanowitz of Bialystok. A similar report was published five years ago which proved unfounded. Dr. Chasanowitz was quite advanced in years and is a most notable character in the Zionist movement. He made it the task of his life to establish a library in Jerusalem which should contain all books of Jewish interest. He succeeded indeed in gathering a most remarkable collection, devoting to his ideal all the energy of which his enthusiasm was capable and the not too abundant leisure which a busy practitioner has.

Leopold Hilsner, the victim of an anti-Semitic intrigue in Bohemia, has been heard from again. The poor fellow who spent eighteen years in the penitentiary for a supposed ritual murder of which he was entirely innocent, is now living in Vienna, and supported by charity. A film producer thought his story would make an interesting subject for the movies and engaged him to play, presenting his case. The government soon prohibited the production and the venture prov financial failure. He sued for one hundred thousand crowns, which after all not seem extravagant if we reduce it to the present value of three hundred American dollars, and the matter is still pending. The poor fellow who is mentally defe is certainly in ill luck.

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B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

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Henry Ford—A Condemnation

A Discourse by Rabbi Jos. Krauskopf, D. D., at Temple Keneseth Israel, Philadelphia, November 14, 1920

(Delivered at the request of the Anti-Defamation League of the Independent Order B'nai B'rith, District Number Three)

Cobbler Who Did Not Stick to His Last.

APELLES, the most celebrated of the painters of ancient Greece, was in the habit, upon completing a picture of his, to exhibit it in public, and to conceal himself behind it, to hear whatever comments were made respecting it. On one ccasion he heard a cobbler calling attention to a mistake the artist had made n one of the shoes of one of the characters n the canvas, which mistake Apelles forthwith corrected. Flattered by seeing the rtist accepting his criticism, the cobbler ndertook to criticize other parts of the painting, to which the artist remarked: "It is not for a cobbler to criticize aught else but a shoe."

Ford Likened to Cobbler.

What Apelles said to the shoemaker that we would say to Henry Ford, who has recently floundered into journalism, and has undertaken to malign and to besmirch the character of the Jewish people of our and other lands. In a periodical of his, called The Dearborn Independent, he has published a series of articles so virulently anti-Semitic that the like of them has probably never before been published in our land—articles so outrageously malicious and slanderous—that, had they appeared in any other periodical, and been published by any other man than Mr. Ford, they would have given occasion for very serious concern on the part of the Jewish people. Fortunately for us, Mr. Henry Ford has, upon several occasions, within recent years, given exhibitions of such monumental ignorance, that he has forfeited the right of having serious consideration attached by thinking people to anything he may say or publish.

Ford Should Stick to His Motor.

The world gladly and justly credits him with being one of the foremost manufacturers, a maker of a motor than which there is none more efficient for its price; a creator, within a comparatively short time, of one of the greatest enterprises and one that has yielded him a vast fortune. Farther than this the world's admiration of him does not extend. So colossal was the ignorance he displayed on the witness stand, during the trial of the libel suit he had instituted against The Chicago Tribune, where, for instance, he spoke of Benedict Arnold, the arch-traitor, as one of the signers of the Declaration of Independence, that the only decent attitude we can assume toward him is that which Apelles assumed toward the cobbler, the only thing we can say in all fairness to him is this: "Henry Ford, stick to your motor. That is about the only thing you know, and know well. When you start tinkering on other things of which you are, and ever will be, hopelessly ignorant, you only succeed in making a sorry spectacle of yourself."

Ford at One Time Taken Seriously.

There was a time when numbers of people, including myself, were inclined to take him seriously. It was when, at the height of the world-war, he proposed acting as a peace-maker between the warring nations. But when they saw him taking a shipful of dreamers and visionaries to Europe to pit them against great statesmen and skilled diplomats and powerful field-marshals, when they saw and heard how these emissaries made a laughing-stock of themselves and of our country, they were at a loss what to think of Ford, whether to think him a madman or a simpleton or a shrewd self-advertiser. There were then, as there are now, many who believed him to be the three in one.

Roosevelt's Opinion of Ford.

We have a statement concerning him by the late Theodore Roosevelt, told in a recently published book entitled "Talks with T. R.", that reads as follows:

"Ford is a pretty good man for making cheap automobiles. He makes a good car for the money, and in his sphere has done a very good work; but he won't stick to his sphere. He would instruct Cosmos. It would not be bad if he knew anything about matters outside of automobiles that he attempts to manage and direct. He does not seem to have the faintest idea of these matters. He knows nothing of world politics, yet he sets himself up, with the aid of an army of press-agents, as the man who must teach everybody. He has no conception of what we mean by Americanism, and has an extreme idea of the importance and power of his money. He is ignorant, yet because he has been so successful in motors, many, many persons, hardly as ignorant as himself, think him wise in all things, and allow him to influence their views. Henry, like Barnum, has been a great advertiser. I do not say his peace-ship was an advertising dodge—I will give him credit for being sincere there, but I won't say that he has not been given credit for a lot of philanthropy that was merely good business. Other of his schemes given much publicity are imaginings that in others would attract no attention.

"He and his son Edsoll make a precious pair. The exempting of that young man was a glaring bit of injustice. Had I had my way, he'd have gone into the trenches, and taken his chances, just as any poor man's son had to go and take his chances. Instead he is safe in Detroit. Cases like his make fine material for demagogues who try to tell the ignorant this is a government for the rich man."

Regarded Now a Self-Advertiser.

As said before, from having, like Roosevelt, believed in Ford's sincerity when hearing of his sending a Peace-Ark to Europe, for the purpose of getting the war-lords to agree upon terms of peace, I came later to doubt his sincerity, to regard the widely-trumpeted affair as a shrewd advertising scheme; and I am sure, had Roosevelt been alive today, and had he who, time and again, had expressed himself in highest terms of the excellence of the Jewish people, read the defamatory articles which Ford has seen fit to publish against them, he would have concluded as I have, that there never could have been even a trace of real and sincere love of peace in the heart of Ford. No man can wish to see peace and good-will established on earth who has it in his heart, at a time of world-wide unrest, and intense racial prejudices, and national hatreds, to publish against a people that has its dwelling place in all lands, and among all nationalities, articles so heinously false that they cannot but arouse in the ignorant, credulous, bigoted, an antagonism so intense that it may inflame some of the ignorant into assaults, outrages, massacres, like unto those that followed upon like publications in Russia, Germany, and Austria.

Ignorant of Harm He Is Doing.

I do not for one moment believe that Henry Ford had any such evil intentions when he entered upon the publication of his anti-Jewish articles; but I do believe that he is too ignorant to understand the malignant power of calumny, the inflammatory nature of religious or racial or national defamation, the readiness of the unthinking, excitable, fanatical mob to believe implicitly what is dished up to them with an air of authority, and under the pretense of shielding their religion and freedom from destruction. I believe that Henry Ford treated the whole affair as a matter of business. As an expert advertiser he knew that these articles could not but arouse intense indignation, loud outcries, plentiful rejoinders, on the part of Jews and some non-Jews—as has really happened—which publicity would gratify as much his lust for fame as his greed for gain.

May Incite Assault Against Jews.

Suspecting such a motive as that, I refused, at first, to heed the many requests that came to me that I answer the outrageous charges raised against the Jews in the Ford publications. I believed in treating them with the silent contempt they deserved. I refused to add material for the lime-light in which the vain-glorious and colossally ignorant Mr. Ford desired to pose as a savior of the American people; but, seeing these articles given ever wider and wider circulation, hearing of vast numbers of them being sent to the agents of the Ford machines with instructions that they be given wide distribution, seeing these articles republished in pamphlet-form, and spread broadcast throughout the land, I have come to the conclusion that Roosevelt was right when he said that "many, many people, hardly as ignorant as Ford, think him wise in all things, and allow him to influence their views". I have come to the conclusion that, since many people entertain all sorts of prejudices against the Jew, and still others, lacking information respecting the crass ignorance and inordinate vanity of Henry Ford, may believe what they read in his publication against the Jew, it will probably be the wiser course to acquaint the public with the nature of these articles, and with the how and why they came into existence.

Charges Jews With Seeking to Overthrow Governments and Christianity.

Before proceeding, however, it will be well for those of you who have not read these articles to have some conception of the villainous libels against the Jews they purport to spread. They charge them with having organized, in a secret conclave, of which even but very few of their own people have knowledge, an international conspiracy, that has for its object the suppression of Christianity, and the overthrow of all governments. They propose effecting this end by pitting Christian nations against each other, thereby causing the slaughter of one another. They propose conquering by obtaining mastery over the commerce and capital of the world. They propose to force the world to their mode of thinking and acting by seizing the press of the world. They propose weakening the nations of the earth by dividing them into separate, hostile bodies, while they constitute themselves into an international organization extending to the ends of the earth. These secret activities of the Jews constitute, according to these Ford articles, the world's greatest problem, and, unless the world arouses itself in time, unless it faces this conspiracy and overthrows it, itself will be overthrown by it.

Specimens of Ford's Charges Against Jews.

This is the gist of the charges that stretch over some nine or ten articles, each filled with a jumble of praise and condemnation, of fact and fiction, of truth and lies, shrewdly designed by the writer to give himself the semblance of fairness, when, in reality, there has probably never before appeared in American journalism anything as rabidly and viciously hostile to the Jew as these very articles, quite equalling, if not exceeding, the worst that has ever been published against him in Russia and Germany.

Listen to a few choice morsels of the hundreds of accusations that are brought against the Jew of our and other lands. He is charged with being the creator of Bolshevism, the destroyer of the German Empire, the real ruler of England by means of the power of gold. He is charged with monopolizing the commerce and finance of the United States, with knowing more of what is transpiring in Europe than do the European governments themselves, with possessing the power of commanding war or peace, order or chaos, with having controlled the Versailles Peace Conference. He is charged with being the most active in all agencies that are destructive of Christianity, such as Bolshevism and Socialism, with entertaining more downright bitterness of religious prejudice against the Christian than was ever entertained by Christian against Jew. We are told that a million Jews will land in this country this year, and that every one of them will bring with him his inherited hatred against Christians. We are told that the Jew lacks in patriotism, that he constitutes a nation within the nation, that he flees agriculture, that a list of property owners of New York reveals only at rare intervals a Gentile name, that he refuses to cultivate Gentile friendships because he regards himself a superior people, that all commissaries of Russia are Jews, that Rose Pastor Stokes commands more power than Debs, that the Jew's record in industrial reform is *nil*. that he controls the sugar and woolen and tobacco industries, that fifty per cent of the meat-packing and sixty per cent of the shoe-making industries are in his hands, and scores of other delectable morsels like unto these are charged against him.

Charges Undeserving of Answer.

I shall not dignify these base accusations with an answer Their palpable falsehood is their best refutation. Had the inventor of them lied less he might have been believed more.

A writer, who permits his hatred of the one he attacks to carry him far beyond the line of even a semblance of truth, stamps himself an unscrupulous perverter of the truth.

A writer, who tells that the Jew conspires to destroy the Gentile people by means of gold, when the Jew is unable to save one-third of his own people who are dying of starvation in Eastern Europe, a writer who says that the Jew cares only for his own, when Jews, like Julius Rosenwald or the late Jacob H. Schiff, give, in every section of our land, frequent demonstration of princely benefactions to Non-Jewish educational and philanthropic institutions, a writer such as that shows himself not only an enemy of the Jew, but also of truth itself.

A writer, who says that almost all of the real estate of New York is owned by Jews, that Kerensky and all the commissars and most of the Bolshevists of Russia are Jews, that Sombart is a pro-Jewish author, that writer might as well have said that the great capitalists and real estate owners, Ford, Morgan, Schwab, Armour, Rockefeller, Vanderbilt, Astor, Gould, and many hundreds of other like them, are all Jews.

A writer, who says that the press of the world is owned by Jews, when, with the exception of three papers, there is not, to my knowledge, another secular paper or periodical in the whole United States that is owned by Jews, nor a single one of all the great dailies or magazines in Europe, excepting one or two in Berlin, Frankfurt and Vienna, a writer who, in the face of these facts, declares the press of the world to be owned by Jews, might, with equal truth, have declared that the Hearst papers of three or four of our great cities, and the Tribune of New York, the Tribune of Chicago, the Ledger of Philadelphia, the Times of London, the Figaro of Paris, are all owned by Jews.

A writer, who says that the Jew shuns agriculture, without saying, at the same time, that for nearly two thousand years, ever since he was driven from his Palestinian home, where he was nothing but a farmer, he was denied, up to recent days, the right to own an inch of soil or to cultivate it, was, on the contrary, condemned by law to dwell in the crowded ghettoes, and to follow the lowest pursuits; a writer who wholly ignores the fact that, at the present time, the Jew is gradually making his way back to his original farming-pursuit, while half of the former Gentile farmers have deserted the farms for the cities; that, for instance, one of the men in charge of the greenhouses of the son of Mr. Ford, is a Jewish graduate of The National Farm School, a non-sectarian institution almost a quarter of a century old, and where two Ford tractors and a Ford truck are hard at work; an institution founded by Jews, almost entirely supported by Jews, four-fifths of whose students are Jews, and whose hundreds of graduates are giving an excellent account of themselves on farms of their own, or on farms of others, or as dairyists, orchardists, florists, horticulturists, stockmen, poultrymen, or as instructors in agricultural colleges; a writer, who fails to take cognizance of these facts, is guilty either of woeful ignorance or of deliberate malice.

A writer, who accuses the Jews of lacking in patriotism at a time when their heroic valor during the recent world-war is still fresh in the memory of the peoples, when every country engaged in the world-war speaks in unstinted praise of the sacrifice of life and limb Jews made in defense of their respective country, of the streams of blood they shed in common with their comrades of other faiths, of the Jews of the allies and of the anti-allies standing arrayed against each other in deadly combat, of the treasure of money and service that were cheerfully offered by them in behalf of their respective country and their respective cause, of the medals conferred upon them for deeds of valor, several of them upon an American-Jewish immigrant lad, Abraham Krotoshinsky by name, now a student at The National Farm School, who, at the risk of his life, volunteered to save, single-handed in the Argonne Forest, Col. Whittlesey's "Lost Battalion", and accomplished this marvellous feat of valor at the cost of being severely wounded, and who, upon his graduation, will find awaiting him a fully equipped farm, the gift of Mr. and Mrs. Nathan Straus of New York, a writer who, in the face of easily ascertainable facts such as these, charges the Jew with lacking in patriotism, declares himself an unmitigated rogue and [illegible]

Charges Based on Russian Forgery.

We do not for one moment charge Mr. Ford with the authorship of these anti-Jewish articles in his periodical. His own confession of illiteracy would free him from any such suspicion. Both in content and in style they reveal a writer of considerable cleverness, a writer whose knowledge of Jewish and general history, and of world-affairs, is quite extensive, a writer possessing a rare unscrupulousness for perverting facts, for twisting data to suit his evil purpose, for deliberate inventions to bolster up his accusations. Internal evidence goes far to show that the whole slander is a rehash of a fabrication of Russo-Germanic origin. We hear clearly reechoed in it the pronouncements of a one-time secret agent of the former Czar, who styled himself Professor Nilus, and who, about a score of years ago, published what he declared to be "Protocols of the Learned Elders of Zion", minutes of the secret international meetings of the Elders of Israel, telling of their conspiracy to conquer the world, overthrow Christianity, and make one of their own King of the Earth, which publication a number of experts proved to be a forgery that was as bold as it was bald, a forgery as vile as was that of the contemptible Esterhazy against Captain Alfred Dreyfus.

Led to Outrages in Russia and Germany.

This infamous forgery led to numerous massacres in Russia, and to shameless anti-Semitic persecutions in Germany. To it the Russian reactionaries charged the people's demand for a Constitution and a Doume and the Black Hundred made it the reason for their Kishineff and other pogroms. On account of it Jews are held responsible for the rise of Bolshivism, and extracts from it were circulated by the Czarists in the armies of Denikin and Kolshak, which incited to the shedding of much innocent Jewish blood.

Republished in England and in the United States.

Next, we hear of the republication of these Protocols in England, under the title of The Jewish Peril. Lastly, we have liberal excerpts dished up to us in the columns of Ford's Dearborn Independent.

Motive Underlying Charges.

It is not difficult to account for the republication in England and in the United States of the infamous forgery, of Protocols, or minutes, of an international conclave that never took place, of Elders of Zion, who never existed, of activities resolved upon that were never as much as dreamed of. As a result of the recent war, the world has, to a considerable extent, become democratic. Czars and emperors, kings and princes, have been brought low, and people from the ranks have been raised to positions of trust and leadership. Among these are a number of Jews, their elevation, despite deep-rooted prejudice against them, having been due, in such a country as Germany, for instance, to intellectual, moral, and patriotic fitness. Already embittered by their own fall, the Czarists, militarists, junkers, and other reactionaries, resent especially their being placed under the authority of Jews, and are determined to rid themselves of it. Frequent use has acquainted them but too well with the weapon that is most baneful to Jews, the weapon of calumny, forgery, malicious invention. And this weapon they have been using without stint. With it they have caused a welter of Jewish blood in Russia, Poland, Hungary. With it they have started anew in Germany anti-Semitic persecutions exceeding those that raged in that land a quarter of a century ago. They have introduced it in England, where it has already found a number of misguided disciples.

How Ford's Co-operation Was Probably Won.

They have brought it at last to the United States. Looking for a paper or a periodical in which to carry on their nefarious propaganda, and for large funds to meet the expense, they naturally thought of the multi-millionaire, Henry Ford and his periodical, and his former effort at ending war, and saving the world, by means of a Peace-Ark. And they thought well. Their appeal to his credulity and vain-glory, their assuring him that, by publishing to the world the conspiracy of the Jews against the governments of the earth, and against Christianity, he will save both from being overthrown by the arch-enemy of mankind, manifestly met with the desired result. He obviously has placed his paper and his purse at their disposal. Thanks to his liberality, the governments of the earth will not be overthrown, nor will Christianity be annihilated by the wicked and conspiring Jews. They will be lowered to the dregs of the earth, while he will be elevated to the stars as the savior of the world.

Ford Doomed to Disappointment.

If such was Ford's expectation, he is doomed to disappointment. The average American is far from being as dense and credulous and vain-glorious as he. Given the choice between the characterization of the Jew by Dr. Purvis, a Methodist clergyman of this city, and that given of him in the columns of The Dearborn Independent, it is not hard to tell which of the two the general run of American people will select. The Jew is not a stranger to the American people. He was one of the discoverers of this continent, one of the first who set foot upon it. He arrived upon Manhattan Island but thirty-five years after the landing of the Pilgrim Fathers at Plymouth Rock. He fought in the American Revolution, in the Mexican and Civil Wars. He furnished a larger percentage of men to the American contingent of the world-war than his numbers required. His industry, thrift, initiative, brain, and brawn, helped greatly in building up the prosperity of our land.

His usefulness is far from being exhausted. He has still much work to do; and he will do it. For that, God has chosen him. For that, God has preserved him from enemies far more powerful than Henry Ford. Let Ford ask the ruins of ancient Egypt, Babylonia, Syria, Assyria, Greece, Rome, and they will tell him. The Jew sets up no claim to perfection. He is neither superman nor underman. As Dr. Purvis says: "The Jew has his faults and also his virtues. They are both surprisingly like the Christian's."

Attack on Jews Likely to Prove a Boomerang.

Ford's unprovoked, undeserved attack on the Jews, at a time when a grief-stricken world is busy with healing wounds which the war has struck, with reuniting bonds which malice and hatred have severed, is likely to prove a boomerang. As the hatred of Pharaoh had for its reward a watery grave for the flower of his army, and that of Haman, a gallows, so is the attack of Henry Ford likely to have for its reward the scorn of the peace-loving, clear-thinking, fair-minded, patriotic, loyal, American people.

POLAND'S TREATMENT OF JEWS.

View of Rev. John P. Galvin of Cincinnati.

As I listened to a few talking the other day about America joining in with the Allies in furnishing Poland with men and arms, my mind pictured for me the huge vessels that slipped out of our harbors under cover of darkness, bearing away the sons of mothers who never saw them return, because they had crossed over the border line of death; and my heart ached. I saw those mothers. They were not dim shadows. They were real, and I saw them. The old pride had departed from their eyes, their heads were bowed, and they have forgotten how to smile. A great blight has fallen upon them. They are like a field of wheat beaten into the earth by an unexpected storm.

The gladness of life has gone from them. And as this vision passed before me there arose the question: Is Poland worth the risk of the shipping of our boys across the sea to fight in its defense, and of increasing the number of our broken-hearted mothers? Would anything done by Poland since it was made free by the Allies justify such action? The answer is in the negative. Instead of the leaders and people using themselves and the borrowed millions obtained from the Allies and America for the building up of their home industries, in making a decent and useful nation, they gave themselves up to a savage land lust. They were not satisfied with the allotment made by the Allies. Forgetting that their freedom was a gift, that they never could in a thousand years, have wrought out Poland's right to be termed a nation unaided, they laughed in the faces of the nations to whom they owed their political existence, and, ignoring their commands, went on with their work of land robbery, very lightly, and accused America of being the prime cause of its present precarious condition. Poland knows, just as the rest of the thinking parts of the world knows, that the prime cause of its present danger was its fool's notion that it was strong enough to do with Russia just as it pleased, and that the Allies and America would back it. It had more than one warning from the Allies that they could not and would not help it to carry on a war of aggression. But the Polish ambition laughed at all advice and went on burning and shedding blood until it bumped its head against the stone wall, then it threw up its hands and wailed it was being punished for fighting in defense of the world's freedom. Now if this was the only reason for not sending one of our brave boys across the sea to fight in Poland's defense, that, we think, is sufficient. If left to our decision, not a dollar should be spent for it, not a man should be sent to it. Poland has demonstrated its ignorance of world freedom. For at least twenty years to come it should be placed in charge of some country who can teach it what a free nation means.

It lacks the sense of right, it lacks a well-balanced judgment, and it is carried away from sanity by an uncalled for pride. And in the second place, Poland is unworthy of American aid, in any shape, because the published report of Captain Peter Wright, an English officer, assistant commissioner, shows that the Jews of Poland and the Ukraine have undergone rape, massacre, regardless of age or sex, looting of shops and homes, desecration and destruction of synagogues; that there is not an outrage that can be imagined that the Poles did not inflict on their Jewish countrymen, even to the extent of torture and burning and burying alive.

We were deeply stirred at the Turks' treatment of the Armenians, yet every mistreatment of the Turks has been duplicated by the Poles. Such acts as these demonstrate that the Poles are unfit for self-government, and that they are on a level with savages. They are an insult to the name of Christian. The lower pit might as well call itself heaven. Yes, indeed, a mandate for its government should be given to some civilized country. It's unfit to function alone. And we are fully convinced that as long as Poland remains in spirit as we now find it, self-destruction is its doom. It has the seed of death in it, and nothing but a complete conversion can save it from political, national extinction. The conscience of the world will not permit it to live. For it, no more American mothers' hearts shall be broken; no more widows made; no children left without fathers. Poland with the mark of the cross made on its forehead with fingers dipped in innocent Jewish blood we abhor, we detest; and if we thought that Poland's idea of Christianity is the true Christian idea, we would denounce it and get away from it as soon as possible. The Turkish gospel is the gospel of the sword, while we have been taught that the Christian gospel is the gospel of love, but Poland declares the Turk is right in his mode, but wrong in his language. With the Turk it's the book or death; with the Pole it's the church or death. Not much choice between them. Yet we have a few among us who advocate our lending aid to these Polish barbarians. Left to us, we would say, no, not one cent, not one man. To ask our American boys to fight alongside such brutes would be an insult, and an everlasting crime and stain against our American conception of liberty. America will not disgrace itself or belittle its Constitution by entering into partnership with a people who daily commit murder in the name of Him who taught that His followers should hate no man, and that his kingdom was not to be upheld by the sword. Such is our faith. It's not to be shaken by a few of our un-American Americans; men who look to other countries for their inspiration. Americans, in this case, will follow and be led by the spirit of America. Even as it led our forefathers from the tyranny of England to the setting up of their own, a proper government.

BISHOP OF VILNA APPEALED TO IN BEHALF OF JEWS.

Danzig (J. C. B. Service).—The "Gazetta Warshawski" draws attention to the fact that when the Lithuanian forces replaced the Polish troops in Vilna, Bishop Matulowitch of that city issued an appeal to the Christian community exhorting them to treat the Jews in a spirit of brotherly love. The "Gazetta Warshawski" says this probably accounts for the fact that the Jews at that time showed themselves so unfriendly toward the Poles and destroyed every Polish emblem and every other mark which reminded them of the Polish administration.

National Jewish Organizations Issue Public Statement

THE declaration was decided upon to be published at a conference held recently in New York as an answer to the charge that Bolshevism is part of the conspiracy of Jews and Free Masons to secure world domination.

The following organizations are signatories of the declaration: The American Jewish Committee; The Zionist Organization of America; Union of American Hebrew Congregations; Union of Orthodox Jewish Congregations; The United Synagogues of America; The Provisional Committees of the American Jewish Congress; The Independent Order of B'nai B'rith; The Central Conference of American Rabbis; The Rabbinical Assembly of the Jewish Theological Seminary, and The United Orthodox Jewish Rabbis of America.

The complete address follows:

To Our Fellow Citizens:

During the war, by secret agencies, a document variously called "The Protocols of the Elders of Zion," "The Protocols of the Meetings of the Zionist Men of Wisdom," and "The Protocols of the Wise Men of Zion," was clandestinely circulated, in typewritten form, among public officials and carefully selected civilians, for the purpose of giving rise to the belief that the Jews, in conjunction with Freemasons, had been for centuries engaged in a conspiracy to produce revolution and anarchy, by means of which they hoped to attain the control of the world by the establishment of some sort of despotic rule. Some months ago this document was published in England. More recently it has appeared in print in the United States and thousands of copies have been circulated with an air of mystery among legislators, journalists, clergymen and teachers, members of clubs, and indiscriminately to the general public. The London *Morning Post* has given out a series of articles as a commentary upon The Protocols, in which the charge of an unholy conspiracy between Jews and Freemasons is elaborated, and Bolshevism is characterized as a movement of, for and by the Jews and is declared to be a fulfilment of The Protocols. These articles, whose authorship is not disclosed, have now appeared in book form under the title "The Cause of World Unrest." During the past six months there have been sent forth weekly in Henry Ford's organ, *The Dearborn Independent*, attacks of extraordinary virulence upon the Jews. These assaults upon the honor of the Jewish people are all founded on The Protocols and on the discredited literature of Russian and German anti-Semitism, inspired by the minions of autocracy. Parrot-like they repeat the abominable charges that can only appeal to the credulity of a stunted intelligence—charges long since conceded to be unfounded by all fair-minded men. Ford is employing his great wealth in scattering broadcast his fulminations, regardless of consequences.

When the Jews of the United States first learned of these malevolent prints, they deemed it beneath their dignity to take notice of them, because they regarded them as a mere recrudescence of mediaeval bigotry and stupidity showing upon their face their utter worthlessness. These publications have, however, been put in circulation to such an extent that it is believed that the time has come, humiliating though it be to them, for the Jews to make answer to these libels and to the unworthy insinuations and innuendoes that have been whispered against them.

Speaking as representatives of the Jewish people, familiar with the history of Judaism in its various phases and with the movements, past and present, in Jewish life, we say with all solemnity:

(1) The Protocols are a base forgery. There has never been an organization of Jews known as The Elders of Zion, or The Zionist Men of Wisdom, or The Wise Men of Zion, or bearing any other similar name. There has never existed a secret or other Jewish body organized for any purpose such as that implied in The Protocols. The Jewish people have never dreamed of a Jewish dictatorship, of a destruction of religion, of an interference with industrial prosperity, or of an overthrow of civilization. The Jews have never conspired with the Freemasons, or with any other body, for any purpose.

From the time of the destruction of the Temple at Jerusalem by Titus, the Jews have had no political state. For centuries they were forced to wander from land to land, to flee for refuge wherever they might find it against bitter persecution. They were pent up in ghettoes, were deprived of even the shadow of civil or political rights, and were made the objects of every possible form of discrimination. It is little more than fifty years since the Jews of Western Europe became politically emancipated. Until the outbreak of the World War the Jews of Eastern Europe, constituting a majority of all the Jews of the world, were not even permitted to exercise the rights of citizenship in lands where they and their ancestors had dwelt for generations. The great mass of the Jews were hampered in every way in their efforts to earn a livelihood. Far from desiring to govern the world, they were content with the opportunity to live. Numerically they constitute less than one per cent. of the population of the earth; and more than one-half of them are on the verge of starvation. The suggestion that, in their feebleness, they have been planning in secret conclave to seize absolute power and to dominate the ninety-nine per cent. of non-Jews upon the globe is a ridiculous invention than which even madness can conjure nothing more preposterous.

Where is the habitat of these so-called Elders of Zion, by whatever name they may be called? Who are these hidden sages? Whence do they come? What is the nature of their organization? The distributors of The Protocols are silent on that subject. Whence come these pretended Protocols? There have been various versions. One Serge Nilus, of whose identity little is known, a Russian mystic and an ardent supporter of Czarism, claims to have received them in Russia, in 1901, in manuscript form, from a Russian office-holder, who stated that the manuscript had been originally obtained by a lady, whose name is not given, and who, he said, obtained them in a mysterious way. In what language they were written is not stated. Where that manuscript now is does not appear. Nilus asserts that he submitted The Protocols to one of the Russian Grand Dukes, who, after examination, returned them with the despairing message: "Too late." Apparently there was no room for them in the Russian archives, and they suggested no task for the Czar's ubiquitous police to perform. In 1905, Nilus published at Tsarskoje Selo a second edition of a mystical book entitled "The Great in the Little," the first edition having been published in 1901. Into this later edition he incorporated for the first time The Protocols, which he claimed to have had in his possession for four years. In January, 1917, he published another book under the title "It is Near, at the Door," purporting to foretell "the coming of the Anti-Christ and the Kingdom of the Devil on Earth." In this book he announces that he had only then learned authoritatively from Jewish sources (what they were is not explained) that these Protocols were nothing other than a strategic plan for the conquest of the world, of putting it under the yoke of Israel, "the struggler-against-God," a plan worked out by the leaders of the Jewish people during the many centuries of their dispersion, and finally presented to the Council of Elders by the Prince of Exile, Theodor Herzl, at the time of the first Zionist Congress summoned by him at Basle in August, 1897. He declared that the Protocols were signed by the Zionist representatives of the thirty-third degree of initiation; that they were secretly removed from the complete file of Protocols that pertained to the first Zionist Congress; that they were taken from the secret vaults at the main Zionist office, which, it is said, "at present is located in French territory."

The Protocols as published bear no signatures. The identity of the Zionist representatives by whom they are claimed to have been signed is left untold. The location of the main Zionist office and of the secret vaults from which The Protocols were secretly removed remains a secret. It is, however, a matter of history that the first Zionist Congress was publicly held by Jews who came from various parts of Europe for the purpose of considering the misery of their brethren in Eastern Europe and of enabling them to find shelter in the Holy Land. Theodor Herzl was a distinguished journalist, a man of true nobility of character. He presided at the Congress, all of whose deliberations were held in the light of day. The insinuation that there was a thirty-third, or any other, degree of initiation in this organization is merely a malicious effort to bring the Jews into parallelism with the Freemasons and thus to subject them to all the fanciful and fantastic charges that have from time to time been laid at the door of Freemasonry, oblivious of the fact that fifteen Presidents of the United States, including Washington, and many of the leading statesmen of Europe and America, have been members of that Order.

Nilus and his associates belonged to the Russian bureaucracy. In 1905, through the Black Hundreds, that body sought in every way to crush the Jews and to prevent the liberalization of the government. The time was propitious for the perpetration of a political forgery by a government that habitually resorted to the employment of *agents provocateurs*, a government which only a few years later, against the protest of the enlightened clergy of the world, ineffectually sought to convict Mendel Beilis on the charge of ritual murder. It is significant that one of his prosecutors has been active in distributing manuscript copies of The Protocols throughout the United States.

Irrespective of this history, bristling with suspicion, an analysis of The Protocols shows that on their face they are a fabrication and that they must have emanated from the bitter opponents of democracy. They are replete with cynical references to the French Revolution, and to the conceptions of liberty, equality and fraternity. They uphold privilege and autocracy. They belittle education. They condemn religious liberty. They assert that political freedom is an idea and not a fact, and that the doctrine that a government is nothing but a steward of the people is a mere phrase. These are the very doctrines that one would expect from the protagonists of autocracy. Nothing can be more foreign to Jewish thought and aspiration than these brutal theories of reaction. That the Jews, whose very life has been a prayer for the blessings of liberty and equality, should hold them in contempt is unthinkable.

The document throughout is farcical in its absurdities. In the Russian original there is a passage, significantly omitted from the translation, to the effect that the English are the descendants of the Lost Tribes of Israel and the British Government is violently attacked for its liberalism. If climax there be to all this folly, it lies in the idea set forth in The Protocols that "the world ruler is to spring from the dynastic roots of King David" and that "the King of Israel will become the real Pope of the Universe and the Patriarch of the International Church," whatever that may mean.

It is needless, however, to elaborate, when one considers that the editor of the London Morning Post, in his introduction to "The Causes of the World Unrest," himself doubts the genuineness of The Protocols, and that the anonymous author of that book, after using them as his text, is unable to give them any higher certificate than that they may or may not be genuine. Indeed, he goes so far as to say:

"We have said that this document flashes a blaze of light, and so it does, but whether this document is genuine or not, whether the blaze of light is true or false, can only be judged by internal evidence and probabilities. We may say at once that Nilus advances nothing in the nature of real evidence to prove the document, and that his account of how it came into his hands consists of assertion only, without evidence to support it".

And yet a document, thus discredited by its sponsors, is made the basis of an indictment against an entire people.

(2) The contention that the genuineness of The Protocols is established by the outbreak of Bolshevism in Russia twelve years after their publication, and that Bolshevism is a Jewish movement, is absurd in theory and absolutely untrue in fact. As well might it be said that a forged deed is genuine because twenty years after its date a relative of the person whose name is forged is falsely charged with being a disturber of the peace.

To say that the Jews are responsible for Bolshevism is a deliberate falsehood. The originators of Bolshevism were exclusively non-Jews. While it is true that there are Jews among the Bolshevists, notably Trotsky, they represent a small fraction of the Jews and of the followers of Bolshevism. Lenine, who belonged to the Russian aristocracy and has not a drop of Jewish blood in his veins, was the creator as he has been the motive power of the Soviets. Tehicherin, who has conducted their foreign affairs, Bucharin, Krassin and Kalinin, all non-Jews, are with Lenine, the brains of the Communist Party.

The Bolshevist cabinet, known as the People's Commissars, consists of twenty members, of whom Trotsky and Sverdlov are the only Jews, and they are Jews merely by birth. Of the Central Committee of the Communist Party, including Trotsky, there are four Jews out of thirteen. The so-called Extraordinary Commission, whose function it is to suppress opposition to the Bolshevist regime from within, is directed by a triumvirate consisting of a Pole and two Letts, none of whom is of Jewish origin. Although Trotsky is the head of the War Department, his General Staff is composed exclusively of non-Jews.

In "The Cause of World Unrest" a list of fifty names is given, most of whom are classified as Jews and Bolshevists, in order to establish the thesis that "nearly all of the Bolshevist leaders are Jews". An examination of the list shows that ten of the Jews included in the list are the leaders of the anti-Bolshevist movement in Russia; that a number of those who are classified in the list as Jews are not Jews at all; that a large proportion of those classified as Jews are men who are so obscure and hold positions so inconspicuous that whether or nor they are Jews is not only uncertain but unimportant. They are certainly not leaders.

On the other hand, the leaders of the Mensheviki, who are the sworn foes of Bolshevism, are to a large extent Jews. Among the chiefs of the Constitutional Democratic Party of Russia, who are strongly opposed to the Soviets, are Vinaver, Sliosberg, Pasmanik, Kaminka, Landau and Friedman, all prominent Jews. Among the leaders of the Peoples Socialist, the Socialist Revolutionary, and the Menshevik section of the Social Democratic parties, bitter opponents of the Bolsheviks, are a large number of Jews. The leading anti-Bolshevist newspapers, which of necessity are published outside of Russia, have Jews upon their editorial staffs. An overwhelming majority of Russian Jews have been ruined by the coercive measures of the Soviets. They have submitted to the confiscation of their property and are undergoing unspeakable hardships. The Orthodox Jews, whose numbers preponderate, remaining loyal to the faith of their fathers, regard the Bolsheviks as the enemies of all religion, and, therefore, hold the doctrines of Bolshevism in abhorrence. With comparatively few exceptions the Jews are looked upon by the Bolsheviks as belonging to the hated bourgeoise and as favoring capitalism. The Zionists, who constitute a numerous and important element of the Jews of Russia, have been denounced by the Soviets as counter-revolutionary, and many of them have been cast into prison and threatened with death—Zionists, we repeat, who are the followers of Herzl.

If the Jews are to be condemned because of a Trotsky, who has never in the slightest degree concerned himself with Judaism or the welfare of the Jews, then there is not a people that has ever lived that might not with equal right be condemned because in its membership there were men who are alleged to have advocated hateful doctrines. The Jew has traditionally stood for religion, law, order, the family, and the right of property. It is, therefore, the height of cruelty to charge him with responsibility for Bolshevism, when its doctrines, should they prevail, would inevitably lead to the destruction of Judaism. It is especially a brutal charge when one considers all that the Jew has suffered from the oppressive and discriminatory laws of Russian autocracy and from its effort to suppress every aspiration that the Jew had for freedom. It is a great tribute to the patriotism of the Russian Jews that, in spite of the indignities that they had to undergo, hundreds of thousands of them fought under the banner of the Czar, loyally and gallantly, and in

(Continued on page 16.)

Current Events

By Gotthard Deutsch

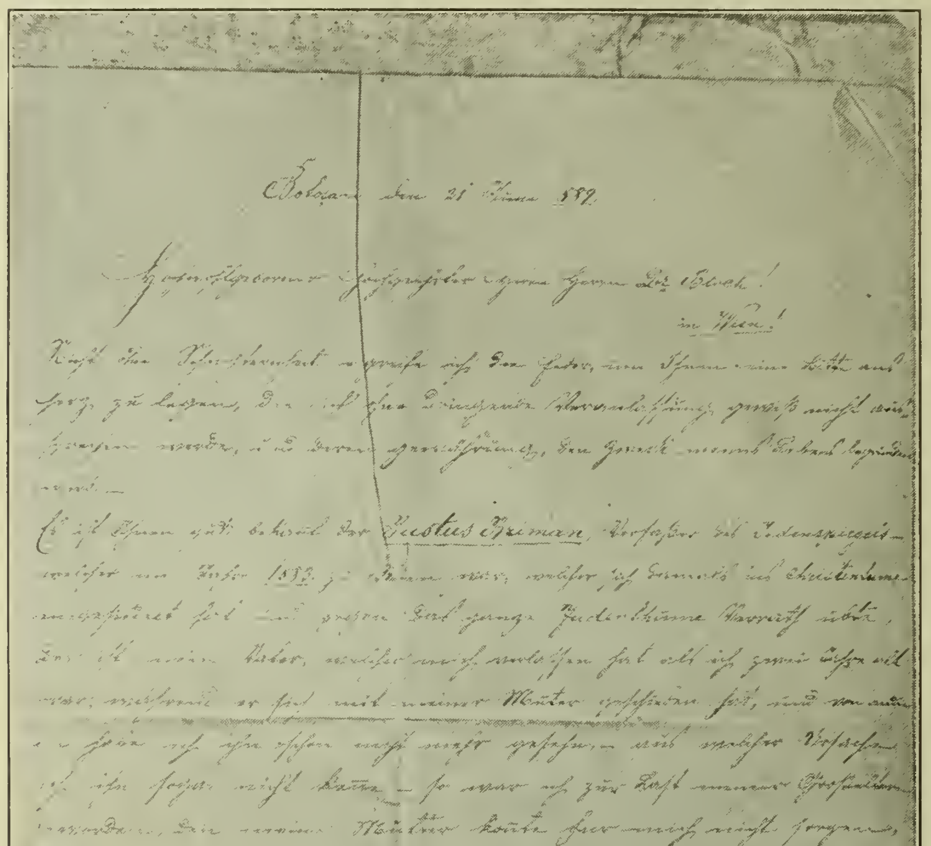
The Jews' Paradise.

WHEN, in 1916, the American Jewish Congress was convened, the leading idea was to create public sentiment which would in turn force the government to act effectively in the case of the Russian Jews. Poland was then not a factor in the world politics, for that Poland which existed then was a vassal state of Germany. In the calling of the congress there was a distinct understanding, generally shared, that the former method of obtaining favorable action by the influence of prominent Jews who would enter into transactions with the various governments, a policy which had been tried at the Vienna Congress of 1815 and at the Berlin Congress of 1878, was not a success. It must be admitted that the congress has not accomplished any tangble result either, and its executive, entering into negotiations with the Polish ambassador, Prince Lubomirski, reverted to the old-fashioned methods. The conference which took place in New York, November 12, between the Polish ambassador and the Jewish committee, consisting of ten members, resulted in the usual courteous generalities. Prince Lubomirski claims that the pogroms which he does not deny, though he avoids the objectionable term, were the result of the popular excitement due to the war. He expresses the confidence that with the reestablishment of normal conditions there would be again a possibility for the Jews to live on good terms with their neighbors. Rabbi Stephen S. Wise voiced to the representatives of the press his satisfaction at the promises of the Polish diplomat and his belief in the latter's sincerity. These are the facts which a conscientious reviewer is bound to state, leaving it to the reader to form his own conclusions.

Meantime we hear constantly some new reports of "disorders" and, owing to the lack of exact information, it is difficult to say whether the excesses took place before or after the New York Conference. We heard that in Wilkomir many people, including women and children, were killed by bombs thrown from Polish aeroplanes, and a list of Jews killed by the troops of General Zieligowski, the Polish D'Annunzio, in Wilna, has been published in the Yiddish papers. We also learn that the sister of the Polish general, Haller, is traveling through the country delivering anti-Semitic addresses to large audiences, to which resolutions are submitted asking for the exclusion of the Jewish member, Gruenbaum, from the Sejm because he discredited Poland in foreign countries by telling the truth of the condition of the Jews. This does not sound very encouraging. The Hasidic rabbi, Isaac Halberstam, the grandson of the famous Hayim Halberstam (1792-1876), the "Zanser Zadik" who arrived in New York, November 5, showed as a proof of Polish kindness to the Jews, his beard that had been cut by Polish patriots, and a Yiddish paper published a facsimile of a permit issued to Rabbi Ezekiel Abramski, of Smolewitz, allowing him to keep his beard if he paid the dues for such permit within six days.

The New York Globe (November 16) discussing the pogroms of Poland, on the ground of the statement of Prince Lubomirski, arrived at the conclusion that, even discounting the reports in the newspapers, there is enough evidence left to show that there is a bitter feeling of the masses against the Jews which is tolerated by the government. The Globe contrasts these undeniable facts, admitted by the Polish ambassador, with the reports from Soviet Russia where the Jews are personally not molested, and advises Poland to change its policy in view of the renewed Bolshevist attacks, feeling that the attitude of the Polish authorities is bound to deprive them of sympathy in foreign countries. The handy excuse that the persecution of the Jews by the Poles is due to their aloofness and to their hatred of the Poles was cleverly answered by Rabbi Nahum Asch in a Polish daily paper of Warsaw. The rabbi replied to a charge made by the priest, Lutoslawski, in the Polish parliament, who declared it an undeniable fact that the Jewish religion teaches hatred of non-Jews. The rabbi proposes a test. He says, let the priest who made this statement go to a quarter of the city inhabited by Jews in his priestly robes and see whether he will be molested. Afterwards he shall try to disguise himself as a rabbi and pass through a section of the city which is inhabited by Catholics at the time when the children are dismissed from a parochial school. He will then see in which school hatred of the other church is preached and practiced.

Another proof of the effectiveness of the Versailles Treaty, protecting the rights of the minorities, is furnished by an order of the government which imposes special taxes on Jewish merchants to which Christian merchants of the same class are not subjected. Those who opposed minority rights claimed that the Jews would in this way form a state within the state and give a justification to the charge that there is a Jewish conspiracy against all governments through the medium of an international organization. It is claimed that the Jew is a Jew first and all the time, regardless of the nationality to which he belongs by political affiliation. The following fact will give any unbiased observer an opportunity to form an opinion on the correctness of the charge. Some Jewish members of the Polish parliament drew up a resolution asking the government to give an explanation of pogroms which had occurred in eastern Galicia. The aged Rabbi Perlmutter refused to sign the interpellation and he also refused to vote against the enforced Sunday rest even for Jews who keep the seventh day Sabbath. He also declared his nationality as Polish, which other members denounced as treason to the Jewish cause. Without entering into the question whether there is a Jewish nationality or not, it is evident that even nine Jewish members of the Polish parliament do not form a united body when it comes to a political attitude. Foreign countries do not seem to be very much interested in the situation of the Polish Jews. The Italian socialist, Claudio Treves, a Jew, protested in his paper against the Polish pogroms and sharply criticized the Jews of France for inactivity in this matter. Another proof of Jewish solidarity. The only tangible action was taken by Leon Bourgeois, the representative of France at the League of Nations, who submitted to the League a memoir on the condition of Poland. It is perhaps for this reason that The Dearborn Independent makes of Bourgeois a Jew and connects him with Paul Hymans, the president of the League, and Alexander Millerand, the president of the French republic, as evidence of the Jewish world government. Of the latter we know that he was at one time editor of an anti-Semitic daily, and of the former who, like Millerand is only a half Jew, nothing is known that proved any interest on his part in Jewish affairs.



Russia's Heirs.

General Von Wrangel upon whom such great hopes had been placed has not proven a success. He preferred a sailing trip to Constantinople to a march by land to Moscow. Another disappointment to those who looked to the annihilation of Lenin's government was General Balachovitch who is also in full retreat. Unfortunately his troops seem to be intent upon winning some laurels, and the sufferers, as usual, are the Jews. The details are horrible. Even supposing that there are some exaggerations, one fact which is given with the name of the place and the victim shall be reported. In Kremno, Volhynia, Mordecai Ingberg was thrown into a burning synagog and when he jumped out of the window he was bayonetted and his body burned. Lenin, in his note to the Allies published in the London Daily Herald, charges the allied governments with direct responsibility for these atrocities because it was their money, their arms and ammunition which made it possible for these "heroes" to enter upon their expedition. It may perhaps have been done for the purpose of creating sentiment that the rumor was spread that the Bolshevists are preparing another attack on Poland. Tchitcherin, the minister of foreign affairs, categorically denies the statement. Nevertheless, the situation is by no means clear and order is far from being restored. It is one of the humorous tricks of history that at this time Kishineff, with its tragic reputation in modern Jewish history should be a place of refuge for the Jews. The city, now in Rumanian possession, is full of Jews who managed to escape from the terrors of the Ukrainian pogroms. Neither Rumania nor any other of the countries contiguous to Soviet Russia are hospitable to the refugees. We learn from Latvia that an old couple, who were to meet their son who had come from Cleveland to take them to America, were charged by the immigration authorities of the republic of Latvia with Bolshevist propaganda, and sent back to Russia. Only the energetic stand taken by the son who threatened to lay the matter before the department of state in Washington, prevented the authorities from carrying out their threat that they would execute the aged couple if they were to come again across the border. A strange fact is reported from Kovno where two American girls connected with the Joint Distribution Committee were arrested under the charge of working for Poland as spies. One should hardly imagine that the Lithuanians would suspect the Jews of Polish sympathies. The minister for Jewish affairs, Dr. Soloweitschik, was recently in Rome where he was received by the local Jewish community with warm interest and with the promise that Italian Jews would lend their support to the cause of the Lithuanian republic.

A Converted Sinner.

From the little that we hear of Rumania, conditions are surprisingly favorable. Jonescu, the veteran anti-Semitic leader, said in a conversation with Mr. Sokolow in Paris, that he has entirely changed his political views. Bratianu, the anti-Semite by heredity, said something similar to representatives of the Jewish press although coupled with the remark that he would not recognize the Jews as a national minority. From this point of view we also understand another report which informs us that the Jewish schools in Bukowina were closed. Finally we learn the regular story which is told of kings and emperors and popes and has been told from the days of Darius and Alexander the Great down to Francis Joseph and Pius X, that the king of Rumania, while attending a concert was told by one of his courtiers that the conductor was a Jew, and his majesty replied, "I do not care what his religion is, but his music is classic." There is at least one point of importance in such stories, that they are a bid for popularity which will prove that Rumania desires to be known as well-disposed toward the Jews.

The Tartar Scratched.

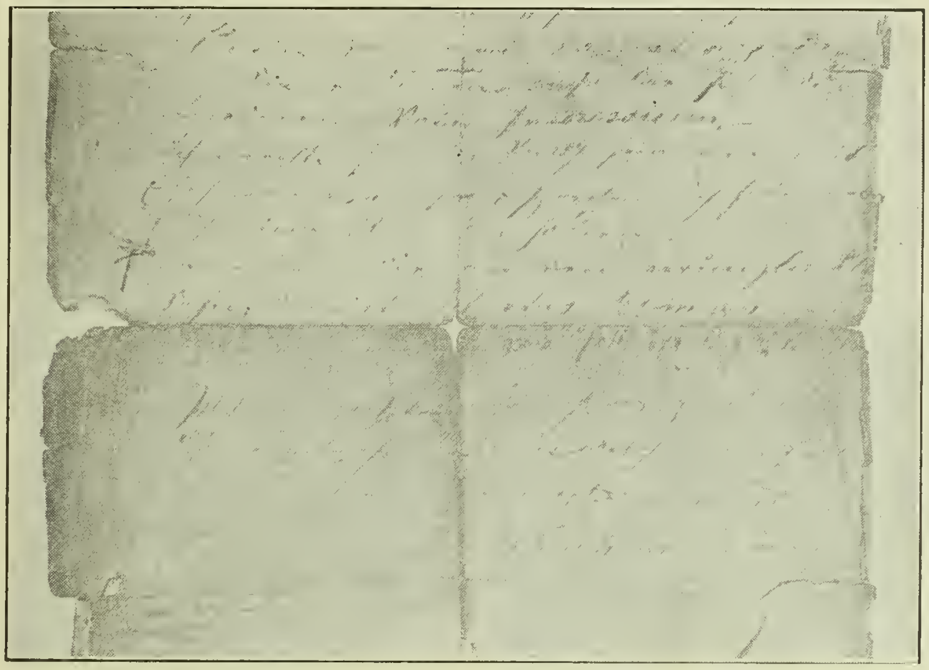
The Magyar chauvinists used to refer to the Jews in the northern part of their country who are more like the Polish Jews, as Chazars, thus indicating their supposed Tartar origin, but their own descent is far from being of undisputed Aryan blood. To them, if to anybody, may be applied the words of the famous statesman, de Maistre, "Scratch the Russian and the Tartar will appear." Their recent acts are a disgrace to all civilization. Reports which at this writing are only known through press dispatches, tell us of a new pogrom which occurred in Budapest, November 10 and 11. To all appearances it was a very serious affair. We had hoped that conditions would be somewhat better after a most atrocious case had been discussed in the parliament, October 19. A highly resepectable Jewish wine merchant, Adolph Landau, was made prisoner by a band of uniformed rowdies led by a noted criminal, to whose extortions Landau would not submit, and he was put to death in a manner whoch would put the Indians of King Philip's time to shame. There can hardly be any doubt but that the government, which is exceedingly weak and depends entirely on the good will of these armed bandits, winks at such barbarities. When, however, the matter was discussed in parliament there was no escape from it because foreign press correspondents are the only power which "Awakening Hungary" fears. The premier had to admit that the in-dent was a disgrace to Hungary, and e, as well as the minister of war promised rict investigation.

So far as can be learned from the meager press dispatches the promise was either not meant seriously or, which is equally probable, was more than the government could carry out. The latest press dispatches, dated December 2, informs us Premier Teleky has resigned and consequently there is more trouble ahead. One of the most important steps, taken by the reactionary party which is in possession of the power at present, is the restriction on Jewish students. The aim of "Christian Hungary" as the party in power calls itself is to lower the status of the Jews. The extreme to which they are ready to go is illustrated by the following fact. The Protestant church planned the building of a palace of Hungarian culture in the capital, intended to show Hungary's achievement in cultural life. A prize was offered for the best plan and this was awarded to a Jewish architect. The building commissioner now refuses to grant the building permit because it should not be said that the builder of this palace which presents Hungary's achievements is a Jew, but the donors insist that they have a right to select their own plans especially since the prize was awarded by a non-partisan jury. Another humiliating proof of the moral suicide which these Christian patriots are committing daily is the fact that Elemer Schwartz, a young medical student only 22 years old, was presented to the academy as the discoverer of an important optical law. As already stated the latest developments will probably give us important information on the actual condition and prospects.

Old Adam.

The Junker class which is by no means limited to the landed proprietors and the army officers is more determined than ever before to regain power by catering to mob instincts. Various individual incidents illustrate this fact. As previously reported one of the heroes, Lieutenant Waltking, entered the vestibule of a concert hall, evidently under the influence of liquor and yelled, "All Jews have to take off their hats. A Prussian lieutenant has entered!" A man present, not a Jew, found the scene so comical that he laughed. The hero threw himself upon this man, nearly choked him to death, swearing in the manner known to us from the "Fliegende Blaetter," and insulting in an unspeakable manner the ladies of the party. It was after some difficulty that the maniac was separated from his victim, whereupon the great hero attempted to retire behind the lines but was prevented by a policeman. In some suspicious manner the report of the police "got lost" until the attorney of the victim brought the matter to the attention of the Minister of Justice and the rowdy was committed to trial. He got off with a very mild prison sentence. Adopting the language of the kaiser who once, in his medieval phraseology said that he was willing to grab the hands of all his subjects be they "edel" or "unfrei" we come to another group of these "nobles" who are represented in distressingly large proportion among the students. The students' fraternity, the old "Burchenschift," at the time of its foundation a bulwark of liberalism, is now entirely dominated by reactionaries. They will not accept any Jews in their ranks, and some professors endorse this principle on the ground that the B. B. lodges also are restricted to Jews only. One of these students, Robert Engelhorn, shot in cold blood the Jewish student, Hans Kahn, in Baden-Baden, without any provocation. He even had not known his victim and probably had intended when he left his house to kill the first Jew whom he would meet on the street. In the trial he denied having any anti-Semitic leanings and claimed to have acted under a fixed idea. The court adjudged him insane. A high school boy in Flensburg started a sensation, coming home with wounds inflicted by a knife and a pistol shot through his arm. He claimed that he had worn the svastika, the emblem of the anti-Semites, and some Jews had attacked him and attempted to tear the badge from his garments. During the struggle he claims to have been wounded by his assailants. Investigation proved that he had invented the whole story and he had inflicted the wounds on himself.

The most important event which agitated public opinion in Berlin has now been finally settled. For several weeks the capital and a great part of Germany were agitated by the appointment of Kurt Loewenstein as superintendent of the schools of Berlin. Loewenstein, it appears, has a certificate as high school teacher but had never taught owing to the fact that as a Jew he found it hard to obtain employment. This was stated afterwards unofficially as reason for the governor who refused to confirm the appointment. The actual reason, no doubt, is the very strong opposition of the clericals and still more, of the Protestant reactionaries against the appointment of a Jew to such a responsible position. One can hardly doubt that the governor acted wisely under the circumstances because the appointment was meant as a provocation of the religious element of the population by the socialists who control the Berlin City Council. The agitation proved again the fallacy of the claim of a united Jewish government. While the official congregation of Berlin ignored the agitation some smaller organization joined in the protest of the Christian churches on the ground that Loewenstein was an infidel. The organ of the Berlin congregation calls this manifestation tactless and incompatible with the honor and self-respect of Jews. Similar in the opinion of the reviewer is the attitude which the lawyer, Hugo Cahn, of Nuremberg, took at the convention of the society against anti-Semitism when he apologized for the Jewish members of the communist government who are eastern Jews from Russia and Galicia while "we German Jews have no patience with the antiquated eastern ghetto conception of morality." These items are respectfully referred to the gentleman who gives every week in "The Dearborn Independent" an anthology of statements made by Jews supposed to prove the Jewish solidarity in political questions.



Letter of Nahum Briman, son of the slanderer and apostate Aaron Briman, ("Justus"), a convicted felon, who is quoted as authority by the defenders of the authenticity of the "Protocols". It states that Briman deserted his family, hoboing through Europe first as a pious rabbi and then as missionary.

The free state of Danzig seems to be willing to preserve its Teutonic traditions by an anti-Semitic policy. The draft of the constitution for the new state excludes Jewish residents who are not German citizens from naturalization regardless of the length of time of their residence and regardless of their character. The situation in Silesia where, according to some reports anti-Semitic disorders had taken place, has been misrepresented. Jewish Chronicle, October 1, told us, undoubtedly on the basis of what appeared is a reliable report in the London papers, that Jewish miners were expelled upon the order of German authorities. German papers inform us that it was not true and that the order came from the commander of the French troops wishing to oblige the Poles who wanted to draft these men into their army. It was a disgraceful act to send these helpless people to the Polish border where again, with wanton disregard of international law, Polish troops crossing the border dragged them to the Polish side. On the other hand, justice requires to state that the British commissioner in Tarnowitz refused to give permission to hold an anti-Semitic mass-meeting. It is above all a duty of justice and gratitude to quote the noble work of Professor Herman L. Strack of Berlin, who recently published an interesting pamphlet entitled Jewish Secret Laws. The valiant champion of Judaism against anti-Semitic slander, shows in his scholarly manner how all the statements recently repeated, and freely invented, about a secret world organization with a secret code of morality, are unfounded. Unfortunately men of Strack's type are not as frequent in the academic circles of the fatherland as we would like to see, not so much in our interest as in the interest of Germany's reputation which has suffered so severely by the events of the war.

Dalles and Passles.

It is an old Ghetto wisdom that destitution is not conducive to high morality. Poor Austria experiences the truth of this statement. The republic is now in a state of transition. The old order has fallen, the socialist government which replaced the old monarchy had to abdicate, and the Christian Socialists or, to speak more clearly, the clericals, have everything practically their own way and will have to try what they can do in order to restore living conditions. The Jews have not even a single representative in the parliament, a fact which never happened once since parliamentary form of government was introduced in Austria in 1848 and after the suspension of parliament reintroduced in 1861. The reason for this fact is that the Jews were disunited. In one Vienna district where they might have carried the election the Jewish candidate was defeated because the majority of the voters preferred to vote against him, casting their votes for the hopeless candidate of the old-fashioned democracy, also a Jew. This is another item which the reviewer of the Ford paper might be willing to use as proof of the cast-iron organization of the secret Jewish world government.

The Solution of the "Wohin" Question.

We might just as well admit it that the next Congress will enact more stringent restrictions on immigration than ever had been enacted before. It is not for us to discuss the question whether, in view of the distress in Europe and the rush of people desirous to leave their homes, this is necessary. We are simply dealing with facts. There are millions of Jews living in central Europe in terrible distress with little hope of improvement owing to the bitter antagonism under which they live. This does not even include the actual constant danger to life and property in Hungary, Poland, Ukraine and some other countries. These victims of tyranny and religious bigotry are looking for new homes. They are compelled to look for them but they will probably find the gates of the hospitable country which is still able to support millions of people, barred against them. England is equally ill-disposed. No government will wish to give new support to the constantly growing anti-Semitic movement. The Duke of Argyll, a relative of the royal family, is now joined by Lord Alfred Douglas who is editing an anti-Semitic paper and thus helping the agitation of the Northcliffe press. The Spectator had again a vehement anti-Semitic attack, and Mr. Claude Montefiore wrote a letter which was published in the paper and in which he "deplores Zionism and nationalism." The Jewish Chronicle which represents the other side claims to have evidence that Montefiore and his sympathizers who once published a letter in the Times protesting against the attitude of the Chronicle are supporting the anti-Semitic Morning Post, and so the Chronicle claims, does Professor Ashknazy the Polish representative at the League of Nations. This is given as a fact without taking issue on the question whether the allegations are true. The fact remains that two representative Jewish bodies are mutually incriminating each other as doing harm to the Jewish cause. Mr. Ford's reviewer has another chance to add an item to his interesting collection showing the clockwork precision with which the secret council of the Jews is acting. Finally we have the old country of refuge for all persecuted for religious and political reasons, the little republic of Switzerand. It seems that according to Swiss law an applicant for naturalization has to first receive naturalization in a city before he can become a citizen. The city council of Zurich recently passed a resolution that Jews from eastern Europe cannot be naturalized unless they have resided fifteen years in the country and shown that they will assimilate to the habits and ideas of the Swiss people. Non-Jewish applicants may be naturalized after ten years' residence. In the debate it was clearly stated that the Jews are an undesirable element and a Jewish member pointed out that even with regard to Jews from western Europe such discrimination is made. A woman who was German by nationality was recommended for naturalization on the basis that she had resigned from the Jewish congregation years ago. Liberalism, as far as the Jews are concerned, is becoming more and more a meaningless label.

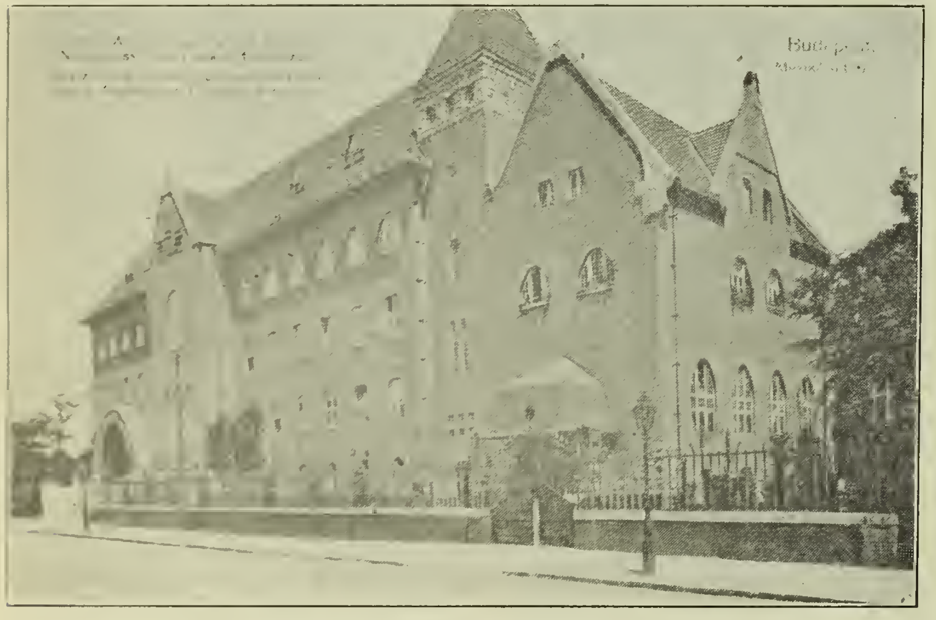
Zionism.

Mr. Harmsworth in a written statement affirmed that the British government will carry out the Balfour declaration and will cooperate with the Zionist organization on the immigration to Palestine. A similar statement was made by Mr. Chamberlain in reply to an interpellation of Ormsy-Gore in the House of Commons, October 21. This statement is not as clear as the Zionists wish it because it is not yet definitely known what the Balfour declaration actually means. In a book recently published by G. N. Barnes, who was a member of the Balfour cabinet at the time when the declaration was made, an interpretation of this declaration is given which will hardly give encouragement to Zionists. On account of its importance it shall be given verbatim. Mr. Barnes says: "This declaration was very carefully worded after much consideration. It does not mean a Jewish state, unless at some distant future the Jews should outnumber the other elements in the population. Nor does it mean Jewish ascendancy, unless such were to come by superior moral and mental qualities on the part of the Jews. It embodies the recognition of a traditional, sentimental, and religious interest on the part of a people long oppressed in a country which is the cradle of their race. It also involves the opening up to modern thought and enterprise of a land which has been so long under Turkish misrule as to have lost the larger part of its population and to have become largely derelict."

The regulation of the immigration to which Mr. Harmsworth alluded is, according to press dispatches, that all immigrants desirous to settle in Palestine who will receive an endorsement from the Zionist executive will be allowed to land, but their number is restricted to 16,500 people for the year. In addition other immigrants, proving that they are self-supporting, will be admitted, but their number is limited to 1,400. In future years the Palestine administration will decide for every year the number of immigrants to be admitted.

It seems that this news did not have an encouraging effect on the convention of the American Federation of Zionists held in Buffalo October 26-28. The reports in the Zionist press do not seem enthusiastic. There is a certain dissension between the majority of delegates and the administration elected by them. The latter wishes to have the officers elected by the convention, while a majority of delegates prefers to have the elections carried on by districts thus giving to those who do not attend the convention an opportunity to vote on their executive. After some hot discussion the matter was postponed for another year. It also was evidently discouraging to the delegates that some of the leading men of the organization as Justice Brandeis and Mr. Nathan Strauss, were absent. On the other hand, the pledge of support given by Mr. Adolf Kraus for the B'nai B'rith was a decided step forward. The presence of the British delegate, Joseph Cowen, was intended to settle the difficulties which have arisen between the American and the British branches of the organization. It is not seen clearly whether this mission was a success. The effort of Dr. Charles Weitzman at a mass meeting held in London, October 25, who denied that there was any difference of opinion, seems to be dictated by the desire to create sentiment.

This sentiment seems to arise from the suspicion that the Balfour declaration and the whole attitude of the British government are inspired by British imperialistic aspirations. This was bluntly stated by Adolph Joffe, the delegate of the Russian soviet government to the peace conference in Riga. One thing stands out clearly. There is serious trouble between the French and the British governments on the division of the spoils in the near east. The French government insists on including northern Palestine within the boundaries of Syria over which the French—as is said in terms of euphemism—received the mandate. These aspirations would take from Palestine some very important water rights which are necessary for the irrigation and the agricultural development of the country. The government of Canada informed the Canadian Zionists that it will strongly back the claims of the mother country. Zionist papers declare that France in her attitude has manifested its hostility to the Jews. So, the tangible achievements up to this time are more of a sentimental value. We are informed that Sir Herbert Samuel has been ordered to issue special coins for Palestine and has asked the Zionist organization to suggest an appropriate symbol. The Jerusalem library, the foundation of the late Dr. Joseph Chasanowitz, appeals to all friends of the cause to send books of Jewish interest to this library which is to contain a complete collection of all such works. Another movement of a similar character is an appeal to collect funds for a monumental building to be erected over the grave of Rachel which at one time Sir Moses Montefiore had planned. An emblem of modernism in Palestine is the erection of modern water works in connection with Abraham's well. This may be an indication of the rejuvenation of Palestine and may repeat Isaac's experience of Rehoboth "For now the Lord has made room for us and we shall prosper in the land."



Institute for the Blind, Budapest, Hungary.

The Progress of Anti-Semitism.

The declaration issued by the various national organizations against the mean forgeries designed to create an anti-Semitic movement in this country are in the hands of all readers of the B. B. News. Its effect, which to some extent is certain, will have to be awaited. It is sad enough that a movement of this kind should have been initiated and it is still sadder to think that its originator could figure on popular sympathy. That such exists cannot be doubted. A very small incident will prove it. A young Jew in New York was charged with an attempt to seduce a [illegible] girl. A mob gathered, yelling "Let's lynch the Sheeney." Similar is another incident reported from London. In a trial of a usurer the attorney for the plaintiff referred to the defendant as a Jew. Lord Reading, who presided at the trial, protested against this attempt to create prejudice. This, however, is only a proof that prejudice exists. We learn even from Mesopotamia that pogroms have occurred there, or at least that the attitude of the population was so threatening that a number of Jews fled from other cities to Bagdad. "The Jewish Peril" has appeared in French translation. Under these conditions it is rather exhilarating to read that the Presbyterian church appropriated $200,000 for converting the Jews of New York. The reverend gentlemen who are interested in such a movement might think of Luther's advice that the Jews should be treated kindly and admitted by Christians on a footing of equality so that they should be able to learn the superiority of Christian life. "Unity" (November 25) properly asks whether the churches have done their own work in such efficient manner that the synagogs must be invaded. One statement of this paper deserves to be quoted verbatim. It says "We are free to say that this proselytizing of Jews by Christians impresses us as a piece of colossal and shameless impudence."

Miscellaneous.

The Joint Distribution Committee has of late been subjected to various criticisms in eastern Europe. The well-known communal worker Bernstein-Cohan of Kishineff, and the Yiddish press of Warsaw are very bitter in their complaints. One can easily understand the dissatisfaction which is due to the colossal task confronting all relief organizations which, no sooner have rendered relief in one place when new pogroms create new problems. It seems that even in itself the misery is so great that only combined efforts of international political action can bring a partial remedy while the total remedy must be a matter of the future.

The Jewish Religious Union of London has started a bitter controversy by its announcement that it will, beginning with November 14, hold Sunday services.

The congregation of Breslau elected Dr. Moses Hoffman of Emden as rabbi of its orthodox section to succeed the lately retired Dr. F. Rosenthal. Breslau is one of the few congregations which succeeded to maintain the unity of the congregation by a compromise between the various parties. In 1840 it called Abraham Geiger as its rabbi by the side of the orthodox Solomon Tiktin. The latter strongly protested and the congregation deposed him. He died soon afterwards and a compromise was effected by which the son of the deceased, Gedaliah Tiktin, was elected rabbi of the orthodox section while Geiger, with equal rights was the spiritual leader of the liberal element. Tiktin presented the traditional view of orthodoxy even in his costume, but his family did not maintain the ancestral traditions represented by three rabbis officiating in Breslau in succession. His son, Heiman, converted to the Greek orthodox church and became professor at a lyceum in Rumania. With Tiktin's death in 1886, a moderately conservative rabbi, Dr. Rosenthal, was elected who is now succeeded by Dr. Hoffmann. The latter is the son of the president of the Orthodox Rabbinical Seminary in Berlin and has made a reputation for himself by valuable contributions to Jewish history, dealing with the economic life of the Jews. Thus the conservative of today would have been a liberal in the opinion of the orthodox rabbi of the old type, who considered all studies other than strictly Talmudic as modernism.

Obituary.

The terrible conditions prevailing in Vienna could not be more sadly illustrated than in the death of Max Margules, a retired professor. He died, October 4, in a suburb of Vienna, of actual starvation. An obituary notice in the Neue Freie Presse by Professor Felix Exner, states the sad fact that the man who was the foremost meteorologist of Austria, and one of the leading representatives of his science in the world, was too proud to beg, and on his pension of 425 crowns a month which at that time represented about $1, he could not exist. The meaning of this will be clear when it is stated that a year's salary would not have sufficed to buy the man a suit of clothes.

Dr. Samuel James Meltzer, of the Rockefeller Institute for Medical Research, to whom science is indebted for many important discoveries, died at New York, November 7. He was born in Russia sixty-nine years ago and made his studies in Germany.

Dr. Berthold Fabo, an authority on archeology, died at Budapest, October 28. He was the founder of the Jewish museum in Budapest which has probably the largest and most interesting collection of Jewish antiquities of any institution of its kind.

An interesting character passed away in Siegmund Mayer, who died in Vienna, October 29, nearly eighty-nine years of age. He was a representative of the old-fashioned middle class liberalism which at one time was the leading power in Austria and in Vienna politics. As such he was for a number of years one of the prominent members of the Vienna city council, compelled to retire from public life some twenty years ago when the city administration became anti-Semitic. Mayer published two books which, partly in the form of memoirs, give very interesting contributions to the participation of the Jews in economic life.

Solomon Rappoport, one of the leading Yiddish publicists known by his pen name, S. An-ski, died in Warsaw, November 8, at the age of fifty-seven. His loss is mourned by the whole community to whom, besides his literary work, he served as a zealous worker in social activities.

HUNDREDS OF THOUSANDS OF UKRAINIAN JEWS FLEEING PANIC STRICKEN.

Vienna, (J. C. B.)—Reports received here from Roumania and Galicia relate that Ukrainian Jews are fleeing panic-stricken from their own districts in hundreds of thousands. Entire communities are deserting small and large towns, leaving everything behind them in a despairing effort to save their lives, in the face of the new wave of pogroms. They are flocking into Galicia and Bukovina where they are overcrowding the existing communities and adding to the great hardships of the large number of refugees already there.

The Jews of Warsaw are seriously alarmed over the latest developments in Ukrainia. These new refugees are running into Poland, Galicia and Roumania into districts already overcrowded with pogrom victims. Leading Jews are organizing in an effort to render immediate help, but the task is far too great for any single community, and the organized Jews of America alone can render adequate assistance. The condition of the fleeing Ukrainians is beyond all description.

GALICIAN JEWS DEMAND SPECIAL RESTRICTIONS AGAINST JEWISH GOVERNMENT EMPLOYEES SHOULD BE REMOVED.

Warsaw (J. C. B. Service).—Dr. Hausner, Ackerman, and Krumon arrived in this city from Lemberg as a special delegation in behalf of official Jewish employees in Galicia. The delegation obtained an audience with Premier Witos and Minister Dashinski before whom they laid the complaint that there exist specially restrictive regulations against Jewish employees in Galicia. The reply of the Government representatives is unknown.

COMMUNICATED.

For the information of the lodges of the Order and Jewish communities throughout the country, we publish herewith the following correspondence:

November 10, 1920.

Mr. S. J. Westheimer,
Houston, Texas.

Dear Mr. Westheimer:

One of our I. O. B. B. members, Mr. I. Goodman, of this city, requests of me that I ask of you a favor. About ten days ago a party by the name of J. D. Glass, who claimed he was residing in Houston, but originally from New York, visited the city of San Angelo, and represented himself to be a B. B. organizer, stating to the Jewish people of that town that he was sent there from headquarters.

He advised the people there he had recently been in Waco and had reorganized our I. O. B. B. Lodge and had assisted in the membership campaign drive, of which you took an active part. He succeeded in getting the confidence of the people in San Angelo and made his headquarters at the business house of Mr. Goodman's son-in-law, Mr. Sam Jacobstein, who is in the jewelry business, and from whom he purchased on memorandum a diamond valued at $800, and also a Corona typewriter valued at $50. He advised Mr. Jacobstein before leaving that he would give him a check for the merchandise received, but without giving notice to anyone he left the city and no one has heard of him since.

Inasmuch as he stated he was from Houston, the writer would appreciate your investigating his whereabouts and wire Mr. Goodman of Waco, at his expense, and would also appreciate your wiring the I. O. B. B. headquarters with a view of locating this party. Inasmuch as he is sailing under false colors, I feel quite sure headquarters will use every effort to locate this man.

Any information or assistance you can render in the above matter will be appreciated by,

Yours respectfully,
ALEX H. SANGER.

P. S. To assist you in locating this party I beg to give you a discription of this man. He is about five and one-half feet tall; weighs about 170 pounds; wears glasses; is a brunette; the thumb on his right hand is deformed. He appears to be a man of about 50 or 55 years of age.

Houston, Texas, Nov. 13, 1920.

Mr. Alex M. Sanger,
Waco, Texas.

Dear Sir and Brother:

I have yours of the tenth in which you give me data on one J. D. Glass who claims to be an I. O. B. B. organizer.

This same man has received money from several Houston Ben B'rith saying he was a staunch member of the Order, out of employment and trying to make his way back to New York.

I am sorry that this has occurred but the only thing that I can do in the matter and shall do is to place the occurrence in the Jewish Herald and also the B'nai B'rith News. I will also send a copy of your letter to me to Victor Nexter, Myron Goldman, A. B. Seelenfreund, and to B'nai B'rith News.

It will be a hard matter to locate a man of his character as he will have a new name in each town, but if he can be located at all, I believe we can do it through the B'nai B'rith News.

Hoping to hear from you again, I remain,

Very truly yours,
S. J. WESTHEIMER.

EXHIBITION OF JEWISH ART.

Chiefly as a result of the efforts of the noted Jewish artist, Herman Struck, the B'nai B'rith of Berlin, Germany, have arranged an exhibition of Jewish art, in which a large number of Jewish artists are participating. The exhibit has attracted much attention and is being very favorably commented on by local art critics. It is hoped that the exhibition will ease the economic condition of some of the artists.

WOMEN MAY BE ADMITTED TO THE PALESTINE BAR.

London (J. C. B. Service).—The Palestine Advisory Council is considering the advisability of admitting women to practice as solicitors in the Palestine Courts, according to a Jerusalem dispatch. Col. Norman Bentwich, the head of the Judicial Department, as well as Sir Hebert Samuel, the High Commissioner, are said to favor their admission.

News from London

By Our Correspondent, Dr. M. Epstein

London, November 17, 1920.

A VISITOR from Mars, coming to this country and studying our communal press with some diligence, would soon arrive at the conclusion that the Jews of England were actively engaged in the output of much energy, particularly in that kind of work usually associated with literary societies, with public meetings, speeches, compliments, and the like. In a sense there would be truth in this impression, for undoubtedly there is a going to and fro and an expenditure of much energy, particularly on the part of our young people. That is all as it should be, for it is with the young that the future lies. It is to capture the young that the Jewish Religious Union will hold services on Sunday mornings, in addition to the regular Sabbath services which they conduct at the Liberal Synagogue. It is to capture the young, likewise, that at Berkeley Street a series of organ recitals will be arranged on Sunday afternoons. And if those of the left wing of the community are straining every nerve to influence young people, those of the right are no less active. The Sinai League is as energetic as ever, and the Mizrachi section of the Zionist movement is striving all it can to bring young people under its influence.

The Jewish Religious Union Sunday Services have, on the whole, not met with a warm reception on the part of the Community at large. People are saying that it is rather deceiving to oneself to point out that these services are additional to those held on the Sabbath. Of course, there is nothing to prevent any body of people holding services on week days, and Sunday is a week day. Nevertheless it seems highly probable that these Sunday services will, in the eyes of those who attend them, become services for Sunday, that is to say, really Sabbath services; and we are reminded of the attempt made many years ago by Mr. Oswald John Simon to hold Sunday services of a similar character. At the conclusion of these people greeted each other with *Gut'Shabbos*, and at the time their eyes twinkled with mischief. It is said by those who ought to know that this greeting and nothing else killed Mr. Oswald John Simon's Sunday services. Already there are prophets' who foretell a similar fate for this enterprise on the part of the Jewish Religious Union. This, of course, remains to be seen; but it is significant that the attempt is being launched in a most inhospitable atmosphere, and it is perhaps an interesting side-light on the communal development that the community as a whole should not look with favor on any new-fangled attempts, no matter how earnest the motive behind them, of launching out into new ways and new enterprises in the sphere of religion. Indeed, many people here question the wisdom of stressing the kind of spirituality which the Jewish Religious Union offers. After all, it is argued, you do not make people spiritual merely by talking to them. Spirituality must be more deeply rooted than that. All the same, these efforts ought to bear testimony to a keen desire to be helpful to those who need help; and all of them may be written down as an expression of a wish on the part of the community to lengthen its cords and strengthen its stakes.

If this is a true diagnosis of the spiritual health of Anglo-Jewry, it seems a thousand pities that its training college for ministers should be in such difficulties. Some people even go so far as to say that the college is nearing the end of its history, and that before long it will have to close its doors. Perhaps this is too dark a picture. The fact remains that the college is in financial straits, and salvation seems to be far off. Students, too, are difficult to get; and it does seem that the stars in their courses are against the college. Assuming that the prognostications of coming decease are correct, it does not follow that the Jews of England will be without their Rabbinical Academy; for the War Memorial Scheme contemplates the establishment of a High School of Jewish Learning, where students of all theological views will be able to sit side by side and cultivate Jewish studies, and where not necessarily all the students will elect to enter the ministry. Whatever may be thought of the details of such a scheme, it seems to be generally accepted that the principle is sound. But the War Memorial is not yet ready to take action in the matter, and it will be some years, possibly, before the wished-for Academy of Jewish Learning will raise its head in this country. In the meantime Jews' College will no doubt carry on; and it is curious to contrast the position of our Rabbinical Seminary with the Rabbinical Seminary in Breslau. Here there is a full staff and few students and financial difficulties; there the finances are assured, students are numerous, but there are not sufficient teachers to act as guides and leaders. The Breslau College has recently lost one of its pillars of the old school through the death of Professor Brann, and now it is left with a staff of three, one of whom is permanently sick and cannot be relied on any further; while of the remaining two one is a comparatively young man and the other is strange to the traditions of Breslau. So the college is on the look-out for new members of its teaching body, and we understand that it is finding it by no means easy to realize its wishes in this direction.

Whatever may be the future of Jews' College, at any rate for the present it does serve as a convenient meeting place for all manner of Jewish organizations. During this very month we can number not a few meetings of some importance that will be held within its walls. Pride of place must be given to the conference of the Union of Jewish Literary Societies, an after-war revival of a pre-war institution. It may be expected that the union will develop along the old lines, and nothing very extraordinary may be expected from its deliberations. But if the Union represents an old body, *Sefatenu* is something new. As the word implies, it is the name given to an organization of people interested in Hebrew. The origin of the idea is in Palestine, where those who care for the Hebrew vernacular have banded themselves together to encourage and advance the use of Hebrew as a spoken tongue. But they are not content with a mere Palestinian organization. Realizing as they do that immigrants to Palestine will come from all parts of the world, they are striving to set up branches in all the great centers of population in Europe and America, for the express purpose of cultivating the use of Hebrew among all classes of Jews. Mr. Leon Simon is the soul of the movement in London, and he has already a fair amount of success to his credit in the way of preliminary work. Before long *Sefatenu* will add to the number of our societies in London, and indirectly will, no doubt, help the extension of Hebrew as a spoken tongue in Palestine.

In that country the position is eminently satisfactory as far as the government is concerned, and everybody without exception is singing the praises of the High Commissioner. No better choice could have been made than Sir Herbert Samuel, and those who made this statement six months ago have been amply justified by the results. The political life is becoming stable, and with it the economic life is slowly making headway. Naturally this will require a good deal of stimulus, and it is not improbable that the stimulus will be forthcoming from the outer world, bringing blessings in abundance to the settlers in the Holy Land. The only cloud on the horizon is the Northern boundary. The French insist on retaining certain rivers which divide Syria from Palestine, rivers the waters of which are of essential importance to the latter country. So far the French Government are adamant, but the position is not hopeless by any means; and those who are negotiating for a suitable economic frontier for Palestine (and that is all it is) may still succeed in convincing the French Government, especially if influence can be brought to bear from America, to whose word the French Government will in all probability pay special heed. Meanwhile, preparations for building operations have already been made, and we are informed that directly the rainy season is over the work of actually building houses will be begun. Those who are best entitled to judge declare that the building will proceed with energy. Indeed, there is a good deal of energy in those anxious to help forward the growth of business in Palestine. Among these must be placed the publishing company which is responsible for the most popular Hebrew daily in Palestine, namely the Hassolel Company, which issues besides an Arabic daily and an English weekly—*The Palestine Weekly*. The Hassolel Company has opened a branch in London, and there is a good deal of really useful activity in this office. *The Palestine Weekly* is to enjoy the cooperation of one of our most brilliant journalists in the person of Mr. Harry Sacher, who has gone out to settle in Palestine and to act as Editor-in-Chief of the new weekly. It may be of assistance to form some judgment on the value of this paper from Sir Herbert Samuel's letter, which is in these terms: "*The Palestine Weekly* occupies a unique position as the only newspaper in Palestine in the English language. Enterprising in its methods and sober in the expression of its views, it is well-fitted to convey the news of the outside world to the English-speaking population of Palestine. Not less important, it conveys the news of Palestine to the English-speaking countries, keenly interested as they are in her present development and her future fortunes".

But if the position of the Jews in Palestine is satisfactory, on the Continent of Europe the words of the Prayer-Book are being literally fulfilled, and Jews are being led like lambs to the slaughter. It is an intolerable position, and perhaps the Ukraine is the blackest spot of all. If in Poland or Hungary or Germany Jews are maltreated, there is at least a government to appeal to; but in the Ukraine there is no government, and the arm of the strongest brutally rules over the weak. All persecuted Jews need help, but the persecuted Jews of the Ukraine need help most. Accordingly the Federation of Ukrainian Jews in London is making strenuous efforts to do all it can to render assistance to the poor, helpless victims of that unfortunate country. The soul of the enterprise is Dr. Jochelman, and his personality acts as an inspiration to those who are cooperating with him. The federation is sending over money, and helping those who wish to get out of the Ukrainain hell with advice and traveling facilities, so that what relief can be rendered is being provided.

We are overwhelmed with appeals just now. The most important is that of the Jewish Board of Guardians, which has really got into low water. The Jewish Board of Guardians, it must be remembered, is our premier charity, and is run on most excellent and approved lines. It makes loans to necessitious applicants, and grants to those who are deemed in need. It looks after the sick, apprentices young people, and is, in a word, the general supervisor of the poor of London Jewry. It will simply have to get sufficient to carry on, but the prospect is not pleasant, for trade leaves much to be desired, and the appeal of the Board does not stand alone. The Communal Scheme, or, in other words, the Jewish War Memorial, is still before the public, still begging, and still growing slowly. One of its latest aids is the Million Shilling Fund, which the Union of Jewish Women has taken in hand, and intends to collect before long. Sir Robert Waley Cohen, who is the soul of the War Memorial, is showing more and more by his wisdom and sound leadership that he is one of the coming men in Anglo-Jewry. Those who have worked with him realize already that his name is destined to play a noble part in the development of the Jewish community in this country. It is worthy of note that all the appeals to which we have referred are for organizations and societies run and managed by the same people, the old stagers with a sprinkling of newer and younger blood. Possibly the multiplication of appeals at this time may teach these same leaders the absolute necessity for centralizing charitable collections as is the case in America; and unquestionably the War Memorial will serve as the great collecting center.

Of matters of lesser moment there are several that need to be chronicled, and some that may be important. If American Jewry, through its excellent Publication Society has provided English-speaking Jews with a Jewish translation of the Bible, Anglo-Jewry desires to provide English-speaking communities with a Jewish commentary on the five books of Moses, the Haftarahs and the Megillot. The Chief Rabbi has taken this matter in hand, and it was one of the last things that received his attention before he departed on his world-tour. The intention is to provide a book giving the Hebrew text, the American Jewish translation, and brief yet adequate notes by way of commentary. The commentary will embody everything of lasting appeal in the old Jewish commentaries and will use modern scholarship to bring out moral and spiritual teaching of the text. The whole work will be popular in character, and parts of it have been allocated to a number of teachers, young and old, so that almost everyone of our ministers are included in the scheme. One must not pre-judge the result before it appears, and it remains to be seen what our Jewish ministers will make of the business. Interesting it certainly is, and we have no doubt that the result will be watched with similar interest on the other side of the Atlantic.

The Jewish Historical Society has been eminently successful in arranging public lectures in the east end of London, and has been encouraged, therefore, to extend its activities to the west end. It was by no means certain how these lectures would be received, and it is therefore all the more pleasing to be able to report that the lectures so far delivered at Hampstead have been satisfactory in every way.

One or two personal notes in conclusion. We have here settled in London Mr. Harold Laski who, though an Englishman (he was born in Manchester) rose to fame in the United States. He is now back in our midst, winning golden opinions for himself as a teacher at the London School of Economics, and a writer for the Liberal press. Mr. Laski is a young man whose career seems destined to produce great things. It is good to be able to report on young men who are distinguished, when distinguished older men are gradually falling out of the ranks. Among these must be mentioned Sir Marcus Samuel, a former Lord Mayor of London, who, it appears, is slowly dying.

The London Lodge reassembled last month after the summer vacation, and picked up the threads of the various activities that have been engaging its attention during the earlier months of the year. Progress has been slow but sure, and there is much still to be done in the near future. In the next letter we hope to give some account of the activities of the lodge. For the present it is only necessary to say that it is in an exceedingly healthy condition.

JEWS WHO PERSECUTE JEWS.

There are Jews who persecute Jews, not by inflicting actual bodily injury, but by hurting their race in an even more damaging way than corporeal wounding. Their actions cut to the very vitals of Jewish reputation and character.

The Jew who bootlegs, puts a sword into the side of Jewish reputation. The Jew who does not pay his just and honorable debts, poisons Jewish credit. The Jew who gambles in public, puts a bullet into Jewish pride. The Jew who is loud and boisterous in public, puts a stiletto into Jewish self-respect. The Jew who abuses the privileges of insurance, puts disease into the vitals of Jewish honor.

The Jew who practices sharp dealings, plunders Jewish prestige. The Jew who in any way commits an unworthy or shameful act, or whose actions savor of bad faith, or whose approach to lawlessness puts him near the border of illegality or even criminality, grievously injures the good name, the honor, the reputation of Jewry as a whole, and puts a canker into Jewish character.

Surely, pernicious acts of Jews themselves, is a form of persecution as destructive in its way as the intolerance, bigotry and abuse of those who deliberately seek or wish our destruction; and it is up to us, B'nai B'rith, to burn the thought into the hearts and minds of our members who will carry the message to their friends and relatives.

BAVARIAN MINISTER OPPOSED TO ANTI-SEMITISM.

The Bavarian Minister of the Interior received a Jewish deputation, and expressed his regret at the continued anti-Semitic agitation at Munich. He promised to instruct the police to prohibit the display of anti-Jewish placards.

The Bavarian Government permitted the establishment of Jewish public schools in Munich and Nurenberg.

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

5680	1921
New Moon	**January 10**
New Moon	**February 9**
New Moon	**March 11**
Fast of Esther	**March 23**
Purim	**March 24**
New Moon	**April 9**
Fast of the First Born	**April 22**
Passover, first day	**April 23**
Passover, second day	**April 24**
Passover, eighth day	**April 30**
New Moon	**May 9**
New Moon	**June 7**
Feast of Weeks	**June 12**
New Moon	**July 7**
Fast of Tammuz	**July 24**
New Moon	**August 5**
Fast of Ab	**August 14**
New Moon	**September 4**
Selihoth	**September 25**
5682	
New Year	**October 3**
Day of Atonement	**October 12**

RIGHTEOUS INDIGNATION.

Any fair-minded American who has read the thorough-going and circumstantial rejoinders by the Anti-Defamation League to the slanderous publications recently launched against us, or the protest issued by a number of representative Jewish organizations, will admit that the note struck in these documents is one of righteous indignation. We Jews found ourselves in an extremely humiliating and painful situation that we should be called upon to refute or even to dignify with the slightest attention accusations so preposterous, so out of keeping with what the least informed among our neighbors know of us or of Judaism. Our rejoinder is inspired by the deep chagrin that a plot hatched in darkest Russia should have invaded our own country and here found abettors and sponsors, whether they belong to the malicious sort or to the gullible and easily duped. Some damage most assuredly will result by reason of the flood of invective. As Jews we will put up with it; but with our fellow citizens, we must prevent further attacks which might cause irreparable damage to the fair name of America. It is for her reputation that we feel the deepest concern. America has all that she can properly attend to, her own problems which are many and which require the united effort of all of her citizens. This land must not become a battleground for issues which are distinctly and unmistakably foreign and remote. This is supposedly the season of peace and good-will among men. Yet irresponsible persons for the most part working in the dark and striking out of the dark have attempted to ply their trade of arraying one class of citizens against another, the vast majority against a small minority. All good citizens will join to stamp out these breeders of discord and strife. It is encouraging to note that a recent writer in the North American Review, one who is by no means friendly to the alien, is candid enough to admit that in America "alien propagandists have been relatively few and, except in the instances of sporadic violence, impotent; as for the great masses of immigrants, they have been too ignorant, too hard-working, too much bent upon the week's wage, to give thought to revolution; even in the steel strike, which was essentially a strike of 'new' immigrants, the revolutionary element was negligible; the organizing leaders, were Americans and revolutionists; so everywhere, the radical element which is dangerous consists of Americans born and bred". What is true of America is true of other countries as well. The Jew is not a revolutionary, though individual Jews, who have ceased to be Jews, may be. The sins of individuals must not be charged to a whole people—a people feeble and impoverished, who have borne the brunt of the war and its aftermath, who have suffered as no other people have, and stand to suffer more unless things everywhere are righted soon and law and order are established where now every General is a law to himself and every undisciplined horde turns its fury upon the rightless and defenseless Jew. Our case is before the fair-minded public. We entertain no doubt that other voices will be joined to ours, that at last the plague that has invaded our country will be destroyed branch and root, and that the arch-plotters, whoever they may be, will be sent away to their own home, so that the very air we breathe may not be befouled by their breath.

NON-CONFORMITY.

The tercentenary of the landing of the Pilgrim Fathers which is now being observed in this country recalls to a small number of Americans their physical descent from those worthy progenitors or from the men who founded soon after the neighboring colony at Massachusetts Bay. They are rightly proud of their ancestry. Theirs is the place at the head of American aristocracy. But the bulk of the nation joins with them in giving honor to whom honor is due. All America glories in the noble example afforded by those early settlers of sturdy habits and serious outlook upon life. Our chief reason for bringing back to us of today the deeds of the men of three hundred years ago is the knowledge that the high principles which moved the Pilgrim Fathers to leave their native land for strange parts have stamped themselves on the coming generations and constitute the dominating factor in American life. That body of men stood for nonconformity. Prompted by their conscience to leave the Church of England they preferred exile and the hard conditions of pioneer existence rather than submit. This spirit has entered into the very life of this country. Many thousands of newcomers followed in due course of time. Some came to seek their fortunes, to find an outlet for their energies, to earn a livelihood and to obtain comfort for themselves and their families. But from time to time, not individuals, but whole masses and bodies of men, arrived at these shores, not because they were driven by physical want, but rather because in their home countries they had found themselves in a plight similar to the circumstances which impelled the Pilgrim Fathers to seek a new habitation. They came to escape religious persecution or legal discrimination to which they were being submitted by reason of their stubborn refusal to forswear their religion, or in any manner to be false to their conscience. Despite all appearances we still honor in this land conviction and gladly admit to our midst any man who flees in obedience to the dictates of his conscience. We rightfully demand of all newcomers that they show their appreciation of the boon which this country confers upon them, by their readiness to learn quickly the speech and manner of the native and to fall in with American standards of living. But all this refers to externals. In matters external utmost conformity may be demanded with justice and just as cheerfully given. A gentleman always conforms. There is virtue in following precedent and to a certain extent even fashion. But this conformity must never extend to matters in which one's conscience is involved. Here today as three centuries ago, we must firmly place ourselves upon the rock of nonconformity. The Jew may with good reason enter into the spirit of the celebration. It was not so long after the landing of the Mayflower that the first Jews appeared on this continent and on these shores. They came here because of the bigotry and fanaticism abroad which was satisfied with nothing short of the complete surrender of Judaism. They came in order to find a place where they might worship God according to their own conscience. Everywhere and throughout the centuries, the Jew has been the chief nonconformist of the world. The honor accorded in these days so universally to the dissenters of 1620 should hearten him in the firm determination to cling steadfastly to his faith, knowing that thereby he not merely remains true to his own self, but in addition that in all that the word connotes he is exemplifying the true spirit of Americanism for which the Pilgrim Fathers laid the foundation.

THE MINNEAPOLIS I. O. B. B. LODGE.

Those who the other evening saw the initiation of a class of about two hundred in the Minneapolis I. O. B. B. Lodge, and the large turn-out of the older members to witness the ceremony and to greet the neophytes, together representing a body of about five hundred of sturdy Jewish manhood, could not but feel that there was before them a human force, a Jewish force, capable of great good in the community. There is much that a group of such men, bound together by a fraternal tie, could accomplish in the interests of the community. It could be used in campaigns for raising money for educational and benevolent purposes. It could undertake the building and equipping of a large Jewish center for all Jewish educational, civic, and philanthropic activities. It could inaugurate a course of Sunday lectures in one of the down-town halls or theatres in which the general public should be enlightened on the subject of Ford's hired liar and the pack of curs back of him. It could do many big things if properly guided and stimulated.

It could and should do a small thing, to begin with, which is, however, of the greatest importance to the community. Carrying out the oft-repeated Biblical injunction "ouviarto horo mikkirbecho", (and thou shalt destroy the evil from the midst) let this group of leading Jewish citizens watch the business conduct and the civic behavior of every Jew of this city. Let it try by the use of all lawful means to discourage and to suppress any offending, law-breaking Jew even before he is caught in the toils of the law. We know that the number of such offenders is small, proportionately perhaps smaller than that of any other class, race, nationality or creed, in spite of the noise made about a Jewish law-violator in the sensation-loving and often Jew-hating newspapers; but just because every Jewish offender produces such a stench in the community, and because all Jews are humiliated and suffer in consequence, let us see to it that no Jew ever besmirch and befoul the Jewish name.

That may not be as difficult of accomplishment as it seems. A Vigilance Committee appointed by the lodge may, when its attention is called to the civic or commercial misconduct of a Jew, even though no direct law-violation is involved, or before the authorities get wind of it, give fair warning to the offender to mend his ways, with the threat that the Jewish community itself will mete out punishment for such dereliction, or call the attention of the authorities to the offender. We doubt whether any Jew would persist in a wrong course if he knew that the Jewish community itself would bring about his punishment. What cause for gratulation and rejoicing it would be for us if no Jewish name was ever dragged into the public prints in connection with law-breaking and wrong-doing! And what little harm the barking of Ford's hired cur could then do us!—[American Jewish World.

DR. RUDOLPH BLOCH.

Dr. Rudolph Bloch, attorney of Prague, Czecho-Slovakia, and Treasurer of District Grand Lodge, No. 10, departed from this life on November 2, 1920.

The district and the Order at large mourns in the departed a valuable co-worker who was ready at all times to assist with his extraordinary ability and capacity wherever his services could be most beneficial.

His nobility of character, his sound judgment, his ever ready willingness to freely give of his time and services assures to him a lasting memorial in the hearts of the members of the district, and especially of his brethren of Praga Lodge.

A CRIME AGAINST CHRISTIANITY.

Dr. Hughes Birckhead, director of the Emanuel Protestant Episcopal Church of Cincinnati, in the course of a sermon condemned Ford's conspiracy against the Jews as a crime against Christianity.

"Any attack against the Jews as a race not only is an offense against the spirit of America," Dr. Birckhead said, "but is a crime against Christianity. Simply because this crime has been constantly committed through 2,000 years makes it one no less today * * * "Why be disturbed over Henry Ford? One reason is that a public statement so atrocious, so utterly against the principle which makes America possible, ultimately may cause bloodshed as well as hatred. * * * In making this charge of a Jewish conspiracy for a Jewish superstate, Ford overlooked two great facts: The history of the Jews shows them brilliant, industrious, shrewd—but lacking in the one great quality necessary for a super-empire, cohesion; the Jew primarily is an individual and always has been a failure as a nationalist. The other fact is that no one ever suffered so from autocracy as the Jew and no one would lose more by the return of autocracy than the Jew. Democracy is gaining slowly throughout the world and you will find the Jew in the forefront. I have this to say to the Jew: America has a right to look to him for wonderful results. In this country as nowhere else the floodgates are open for his suppressed genius, energy, talent and will. Other nationalities are weary of failure and success while in him success is fresh. The opportunity is open to him to prove himself and to uphold high standards, not only of business, art, music and benevolences—as he has done already—but also of inclusiveness. Let him show the Christians how to love. That would be the greatest gift of all."

FORD'S JEWISH BUGABOO.

Naturally It Offends Hebrews, But Is It Worth Serious Consideration?

It appears that Henry Ford dreamed a dream in which he saw the Jews conspiring to devour the world. This would be of no consequence, since no man can stop the subconscious weavings of his mind in sleep, but Ford took the dream for fact and spread it broadcast, thereby deeply wounding the sensibilities of men of the Hebrew race.

Ford's business runs so smoothly that he has time now to concern himself with things far removed from quantity production and he has money enough to pay for printing what he likes. He will probably continue to ponder the world's perils and to pay for publicity, whether through peace ships or pamphlets. But just why any one, Jew or Gentile, should be particularly disturbed by his pronouncements is not apparent. Ford has shown himself an excellent man of business in a certain line, which was peculiarly his line; but that does not necessarily prove that he has the background or the breadth of judgment to pass critically upon the affairs of the world. One would be inclined to give much weight to his opinions on factory management, but that he is equally competent to advise us on international problems is another matter.

Ford's ideas on general subjects are probably no less and no more exact than those of the average mechanic the greater part of whose life has been rather strictly devoted to his trade. He differs from the others in being able to publish on any scale he wishes, but that does not render his opinions more valuable. They should be given the precise amount of attention they deserve.—[San Francisco Chronicle.

A FRAUD ABROAD.

Some two or three weeks ago a man presented himself at San Angelo and pretended to be an organizer for the B'nai B'rith, got an $800 diamond from one of the merchants there and also cashed a check of considerable amount and disappeared.

To assist in locating this party the following description is given: He is about 5 1-2 feet tall, weighs about 170 pounds, wears glasses, brown hair; the thumb of his right hand is deformed. He appears to be a man of about 50 or 55 years of age.

Anyone knowing the whereabouts of this man is requested to have him arrested or shadowed and wire Mr. Alex Sanger at Waco or Mr. S. J. Westheimer at Houston. He is a fraud. The above publicity is requested of other papers.

Delegation of American Jewry Meets Prince Lubomirski, Polish Minister to the United States

Resolutions recently adopted at Jewish ectings calling attention to persecutions ainst Jews in Poland were presented to Polish Minister, Prince Casimir Lub-irski, at a conference, called at his in-gation, with the representatives of the ovisional American Jewish Congress and American Jewish Committee at the aldorf-Astoria.

With Prince Lubomirski was Stephen rotowski, Consul General for Poland New York. The Jewish delegation eluded Judge Julian W. Mack, Louis arshall, Dr. Stephen S. Wise, Morris othenberg, Cedalia Bublick, Jacob Gins-rg, Solomon Bloomgarten, (Yehoash), illiam Edlin, Judge Gustave Hartman d Bernard G. Richards, Secretary.

The members of the delegations were in-oduced to his excellency, Prince Lub-nirski by Dr. Stephen S. Wise, and he as ell as Louis Marshall, Judge Julian W. ack, and Mr. Rothenberg, Chairman of e Executive Committee of the Provision- American Jewish Congress, made the presentations to the Polish Minister ith regard to the sufferings and indig-ties to which the Jews of Poland have een subjected.

All of the gentlemen present took part the discussion which lasted several ours. The conference began with the ading of the resolution which was dopted at the special conference of the merican Jewish Congress held on October 4, which acted upon the invitation then ceived from the Polish Minister to the nited States. The resolution which was ad by Mr. Rothenberg is as follows:

"At a conference of Delegates of the Pro-isional Organization for the Formation f the American Jewish Congress and of presentatives from other Jewish or-anizations held in the city of New York n October 24, 1920, the following action as taken:

"We have gathered for the purpose of onsidering what may be done for the re-ef of our brethren in Eastern Europe, and articularly to put an end to the indig-ities, brutalities and persecution to which hey continue to be subjected in the Ukraine and in Hungary, and in Poland nd other territories.

"So far as Poland is concerned we desire o place upon record that the Jews of the United States are not now and never have een hostile to that land. On the contrary hey have at all times sympathized with he aspirations of the Polish people for a estoration of their freedom. Because of hat fact and because of our anxiety to romote the welfare of the millions of ur brethren who now live and will continue o live in Poland, whose ancestors have or centuries lived there and regarded it as heir home, we are deeply interested in the erpetuation of the present free and inde-endent republic of Poland. We regard hat whatever tends to make the republic appy, peaceful and prosperous, at the ame time contributes to the happiness of he Jews of that land, and it is equally true hat whatever tends to the amelioration of he condition of the Jews of Poland, in-vitably will lead to the prosperity of Poland. We, therefore, view with satis-action the cessation of the warfare in which the republic of Poland has so long een engaged and we rejoice in the assur-nce that peace may henceforth be main-ained within her borders.

"In giving utterance to these sentiments we would, however, be lacking in candor f we failed to voice our grave concern at he treatment to which our brethren have een subjected in Poland for some time past. With every desire to foster amity it s apparent that so long as the Jews of Poland are compelled to suffer from the unhappy conditions to which we have adverted, those who are kin to them in America must certainly do all that lies egitimately within their power to bring out amelioration. While the Jews of America stand ready and willing to aid in the creation of a prosperous Poland, they feel justified in entertaining the expectation that Poland shall remove all obstacles that stand in the way of cooperation by the Jews of Poland in the attainment of what should be the united purpose of all of the inhabitants of Poland—its social, economic, civic and political development. In order to speed the realization of that purpose, it is our earnest hope that the Polish government may proceed at once to carry out in letter and spirit the terms of the so-called Minority Treaty which was promulgated on June 28, 1919, and which thereafter was confirmed by the Polish Diet. To do this the following action is deemed necessary:

"1. To issue immediate orders addressed to the Polish Army forbidding attacks upon the persons of interference with the property of the Jewish inhabitants of Poland.

"2. To take the necessary steps to bring such orders to the attention of the officers and soldiers of the Polish Army.

"3. To issue similar proclamation addressed to all civilians and to take such measures as shall bring the same to the attention of the entire public.

"4. To prohibit the display or dissemination of all posters, signs and placards and the circulation of all newspapers and other publications that may incite or tend to provoke attacks upon the Jews or that may in any way tend to subject them to violence, contempt or ridicule.

"5. To take such measures as shall be necessary to enforce the several provisions of the Minority Treaty, and especially such as guarantee the racial, religious and linguistic minorities of Poland, freedom from political or economic discrimination.

"6. To take especial precautions during the period of the demobolization of the Army to prevent excesses against the Jews."

At the close of the conference the Polish Minister made the following statement:

"I endeavored to make clear to the conference that for nearly two years, owing to the war with Soviet Russia, an abnormal state of affairs had obtained in Poland and that such things, as those of which these gentlemen complained were held by my government in deepest reprobation. Now that peace has come to Poland, my government in accordance with its traditional good-will to its Jewish citizens is sure to put forth every endeavor in order to prevent any excesses and indignities against Jews such as are inspired in largest part by the excitement incident to a state of war.

"In this spirit, Poland in good faith became a party to the treaty for the protection and equal rights of racial, religious and linguistic minorities and by an overwhelming vote of the Polish Diet, ratified and confirmed that Minority Treaty, and needless to say, will carry out its provisions.

"I know that my government has already taken steps severely and exemplarily to punish those who have been found guilty of violence against the person or property of Jews. I read to the conference a report I recently received from my government, which detailed their execution of death penalties upon Polish soldiers who were taken committing excesses upon Jews.

"The Minister of War, moreover, has issued on October 24, 1920, the most stringent regulations in order to prohibit officers or soldiers of the army from committing acts of violence against the Jews of Poland and these regulations of special importance during the period of demobilization, are if occasion demands, to be strictly and inexorably enforced by court-martial.

"I have no doubt that with the beginning of the regime of peace the state of affairs, called by the gentlemen, "The economic boycott," but which seems to me to have been only an ordinary consequence of war will cease, and that concerning provocative and inflammatory anti-Jewish articles in Polish newspapers, the government will use its whole power to prevent them.

"I heard with much satisfaction the assurance given by Messrs. Mack, Marshall, Wise, Rothenberg and their colleagues that they deeply rejoice in the reparation of the crime done Poland by the partitions, that they have been and continue to be the sincerest well-wishers of the Polish republic. They understand, as I do, that in a free and enlightened republic such as Poland, all elements of the population must work together for the well-being of their common country in the spirit of good will and mutual respect and that the Jews of Poland can and will loyally serve Poland, which is resolved upon such a course of justice toward all its peoples as alone were worthy of its spirit and traditions.

"My government has resumed a series of meetings, interrupted by the war, with the leaders of the Jewish people of Poland and from these meetings will undoubtedly come the longed-for harmony of spirit and unity of action between the various elements of the country essential to its permanent peace and well-being. I shall have pleasure in forwarding to my government the resolutions submitted to me by the gentlemen, together with an expression of my earnest hope that the conference which I summoned may be helpful toward the end desired by all of us—the permanent betterment of relations between the Polish government and its Jewish citizens."

Dr. Wise, to whom the invitation for a conference with representatives of the American Jewish Congress and other organizations was addressed and who introduced the members of the delegation to his excellency, made the following comment on the results of the conference, his statement having the concurrence of the entire delegation.

"My associates and I are persuaded of the sincere desire of the Polish Minister to our country to impress upon his government the importance and urgency of ending Jewish persecutions in Poland, alike from the viewpoint of Polish welfare and the relations between Poland and these United States. However, added Dr. Wise, in view of insult and injury endured for years by our fellow-Jews in Poland, while appreciative of the assurance given by his excellency, we cannot and ought not to remain satisfied until we know that every manner of Jewish persecution in Poland has ceased."

THE SECRETARY AN IMPORTANT OFFICER.

Next to the Mastership, if in fact not fully as important to the lodge, is the office of Secretary. Here in Chicago, Masters are chosen annually, while there are Secretaries who seem to go on forever. The official duties of the Secretary of any Chicago lodge are many and more varied than those designated in the ritual. They vary in their nature from those of priest and pastor to that of lawyer and general factotum. He has the pleasant job of keeping a set of books, which involves hundreds of petty accounts, besides many miscellaneous matters. He is general salesmanager and serves on various committees; he must visit the sick, settle disputes, pour oil on the troubled waters of animosities and petty jealousies between individual members and the officers. He must mix more or less with the brethren and have the law at his fingers' ends. He must be pleasant to those he meets, but he is then termed a mere jollier, whereas, if he is unsociable he is an iceberg. He must guide the widow and orphan, and when he does he is "taking too intimate an interest in them". Duty demands that he confer with the other officers of the lodge concerning their work but in so doing he is "trying to run the whole works" and if he does not, he is letting everything go to the dickens. He is supposed to be always in a good humor, yet if he is, he is frivolous, and if not, he is a grouch. He is the main distributor of the patronage of the lodge and in this he is frequently charged with partiality. But the office of Secretary affords an opportunity for real service not equalled, perhaps, by that of any other position in the lodge.

While there are some Secretaries who their respective lodges would no doubt be as well off without, most of them are efficient and hard working, and merit in the southeast corner should not fail of its reward at election time.—[Masonic Chronicler.

ENGLISH JEWS UNITE TO COMBAT ANTI-SEMITISM.

London, (J. C. B. Nov. 22).—The Jewish Board of Deputies at its meeting yesterday was informed by Lucien Wolf, Secretary of the Joint Foreign Committee of organized Anglo-Jewry, that the League of Nations had accepted the committee's proposals and would in future take effective measures against pogroms. In this connection the meeting was informed, Mr. Wolf proceeds to Geneva tomorrow. The committee heard some shocking reports of the fresh pogroms in Ukrainia and devoted a considerable portion of its time to a discussion on the best method to combat anti-Semitism. At the suggestion of Lord Rothschild, it was decided to found a special committee which should be a representative of the Jewish Board of Deputies, the Anglo-Jewish Association and the League of British Jews, and which should devote itself to offsetting the work of anti-Semites.

SILVER ANNIVERSARY WIEN LODGE, VIENNA, AUSTRIA.

Wien, the oldest lodge in our city celebrated, on the 14th of November 1920, its silver jubilee. It was a celebration worthy of the importance, which Wien lodge has earned by its activities in the communal life of Vienna, and expressive of the character of our Order.

The celebration was held in the central orchestra hall, one of the largest and most beautiful edifices, to make it possible for all the brethren and their wives to attend. It was an appropriate setting for this magnificent family affair, for such it must be considered, as long before the hour set, all the brethren and their wives, dressed for the occasion and in a happy mood, had filled every seat of this capacious hall. The welfare societies and all important organizations who are interested in Jewish advancement and culture were represented by their most active and prominent members. Our fraternity, which is composed of the best and most influential families of Viennese Judaism, and who stand everywhere at the head of the institutions which exemplify the ideals of our Order and all it aims for, were present to witness this splendid festival.

After a solemn organ prelude, the President of Wien Lodge, Brother Dr. Kohn, greeted those present and especially welcomed the Chief-Rabbi, Dr. Chajes, and the delegates of the visiting lodges.

Among those who honored us with their presence were: Brother Dr. Sonnenschein, Past President of Silesia, who represented the Grand Lodge of the Tenth District; Brother Dr. Bollag, representing the Augustin-Keller Lodge of Zurich; and many brethren who formerly were affiliated with the lodges Bohemia, Praga, Philanthropia, Moravia, and Orient of this district.

The President of the Vienna Congregation, with a number of the directorate, were among the assemblage, but they being all members of the Order, needed no special introduction or welcome.

Past President Prof. Dr. Jerusalem's oration was the most brilliant event of the evening. In a thoughtful, earnest, and truly classical style did he picture the activities and accomplishments of the lodge from its very inception, and cautioned his hearers, in a touching peroration, not to lose courage, no matter how dark the moment, but appealed to them to go to the task with added courage, strength, and vigor, to build anew for the future and to accomplish and bring to fruition the high ideals of the Order. Well deserved, spontaneous, and long-continued applause rewarded the speaker for his masterly effort.

Grand President Prof. Dr. Ehrmann presented in his customary thoughtful manner the congratulations of the Grand Lodge.

Past President Dr. Sonnenschein, representing the Grand Lodge of the Tenth District, in a few well-chosen words, spoke of the former Union, and pointed out, no matter how many political divisions may have been created, the inner unity must never be broken nor lost sight of.

Brother Kempler, a Trustee of the Vienna Congregation, in presenting his felicitations, recalled in grateful words the great and immeasurable services of the departed brethren.

Brother Dr. Weiss, President of the Eintracht, spoke then for the other three lodges which first sprang from the mother lodge Wien. Beautiful was his comparison as regards the relationship of the lodges to each other, "as that of a fond mother to her well-bred daughter".

Brother Sonnenschein, the President of the Covenant of Youth (Jugendbund), touchingly spoke of the influence and ideals, which inspired the Jugendbund, whose membership is composed mostly of sons and relatives of our brethren.

Brother Dr. Jepal, the famous singer to the piano accompaniment of Mrs. Leonie Feigl, brought the celebration to a fitting close by singing the "Allmacht" so feelingly and expressively that the hearts of the hearers were deeply moved to the highest devotion, and long after the last peals of the organ had died away, everyone remained spellbound in their seats.

It was a celebration and a festival long to be remembered and treasured by all those who had the honor to take part in it and the pleasure to attend it—a celebration worthy of the meaning and purposes of our much beloved Order.

The Great Misunderstanding

By Dr. Max L. Margolis

IV.

BEFORE continuing my subject, a remark may not be out of place. Some readers may think the whole subject to be remote from present-day Jewish interest. The wiser ones, I have been assured, consider it eminently timely. But there is a third group, not a very large one, possibly an individual here and an individual there, which has a private opinion about the person of the founder of Christianity, which in fact considers his existence a mere fable, and for anybody to take the story of his life seriously betrays in their judgment a spirit of yielding to our neighbors and a desire to win their favor. It has been said that the Jew has an inherent right to think about the origins of Christianity as he pleases. I do not believe this contention to be a true one. Only the student of antiquity has a right to an opinion. The student, if he is a searcher after truth, should eliminate not only personal prepossessions but also the inherited point of view which comes to him through time-long prejudice whether for or against a subject or person. Now, the scholarship that merits attention is the one which is fully abreast of the times. A question which is perennially studied has many angles from which it may be approached, and newer and fresher minds are constantly wrestling with the ancient problem. To ignore them and to hide behind a scepticism of half a century ago will not further true research. After all, it makes little difference whether the life of the founder of Christianity as depicted in the Gospels was a reality or not, or whether he lived at all. You cannot in sheer obduracy shut your eyes to the picture, to the ideas running through the story, to the controversies with Jewish teachers, to the inimical attitude towards Judaism. Who cares whether the utterances credited to Jesus were made by him?—I believe they were—the fact is that they were made by somebody and that these constitute the great misunderstanding between Judaism and Christianity. And I for one have set myself the task of gauging its true proportions and of presenting it in its true light.

We have seen it said, and said by Christian scholars, that one of the differences concerned the Law, how in the Gospel account the inwardness of obedience to the Law is made the primary object. We saw how from that point of view Jesus is rigorous in matters of divorce and lenient as to the observance of the Sabbath. Let us take up the latter subject first. It is eminently timely and calls for clear thinking and courageous handling.

It is immaterial for our present purposes whether the Jew may be credited with having originated the institution of the Sabbath. I believe on good ground that the world is in reality indebted to the Jew for that boon. What of similarities have been detected elsewhere is of the nature of a rudiment as compared with the finished organism. The Babylonian Sabbath may and may not have occurred periodically every seventh day; but it was regarded as an unlucky day and no labor might be done on that day for this very reason. Contrast the Jewish Sabbath which was a "delight," a pleasure, and the Sabbath rest which was the highest spiritual bliss on earth, a foretaste of the bliss which the righteous are to enjoy in the world to come. Cessation from labor served in Israel from the very beginning a social purpose; "in order that thy manservant and maidservant may rest like thee." Even the dumb animal was to have surcease on that day. Rest on the Sabbath day was a recognition of God as the world's creator, who after his work of six days was done, rested on the seventh. What the Sabbath rest meant to the Jew during the centuries of dark Ghetto existence is well known. The apostate Heine glorified the transformed being who, on the other days of the week, led the life of a dog, of a beast of burden, hunted and humiliated at every turn, a butt to the jests of his tormentors, and on the Sabbath day, in his own dwelling, surrounded by his wife and children, seated at a table with a fresh clean cloth, with candles burning brightly, felt the cheer and restfulness and the mental freedom from care as becomes a human being. He was indeed endowed with a [illegible] soul. How the house of God assumed an aspect of brightness and of joy! The tears of mourning were dried on the Sabbath day. Nothing should mar the bliss of perfect rest. It was a day sanctified. The song of love was recited on the eve of Sabbath, the song of communion of Israel and God. What a beautiful poem the song that bade the Divine Lover meet with Israel the Queen Sabbath! "Enter in peace, thou who art Crown of thy Husband, in joy and exultation, in the midst of the faithful ones of the people of God's own possession, enter, O Bride, enter, O Bride!" And at the table, between courses, hymns and songs of praise were intoned, all the members of the household joining, to thank God for the boon of rest, for His most precious gift. All the Jew's thinking was to be centered in the Sabbath. Religion was not a matter of week-end, only to be forgotten the rest of the week. But all the striving and all the labor of the week was with a view to its cessation on the Sabbath. The goodly, appetizing morsel was reserved for the Sabbath. The best garments were for the Sabbath. Joy was to reign supreme, and all lugubriousness was banished.

Little did the average Jew care for the casuistry of the schools. He longed for rest and rest was no burden. Still the teachers in the schools did exercise their ingenuity in determining minutely the kinds of labor forbidden, what might be worn as an ornament and what might not be carried as a burden, and out of the general prohibition of servile labor, mountains upon mountains of detailed prohibition were heaped up. If we glance into the treatise of the Mishnah or the codes we may find everything forbidden. It reminds us of the everlasting word for which Germany is so well known. Still even the Codes do not go the length of forbidding light amusements which do not entail actual labor. I am far from pleading for the strict observance of the Sabbath which would make a sin of crushing a leaf or of carrying an umbrella or a handkerchief in one's pocket. Jewish life in the Ghetto was circumscribed. The Jewish dwellings were not far removed from the Synagogue. Perhaps an all too strict observance of the Sabbath in modern conditions would entail unthought-of hardships. As a matter of fact even observant Jews are taking the law into their own hands and are permitting themselves many laxities which the time conditions make imperative.

How far the restrictions were carried in the days of the founder of Christianity we know not. We are told that he clashed with the teachers on the subject of strict observance. He is said to have stood for a liberal interpretation of the kind of labor to be abstained from. He made the remark that the Sabbath was given to man and not man to the Sabbath, and that therefore the son of a man, that is man, is lord or sovereign over the Sabbath. We find the exact counterpart in the saying of a Rabbi: To you the Sabbath is given, but you are not given over to the Sabbath. A wise corrective of which we stand in need particularly today. Men who invoke the name of the master, who call themselves good Christians, are just now preparing by dictatorial methods to obtain national and state legislation for a strict observance of Sunday. We sympathize entirely with the spirit. If Sunday rest could be made complete by voluntary exertion of the individual and without detriment to his neighbor, all well and good. But to impose upon the citizens compulsory rest is entirely foreign to the spirit of our governmental life. Churchgoing on Sunday ought to be the Christian's own concern. He should not look to legislatures to force it upon him. Moreover, the men of other faiths like Jews and Seventh-day adventists—and men who though observing Sunday are by no means ready to acquiesce in the banishment of any amusements on that day, ought to be considered. But the one thing which stands out clearly is the total reversal of the founder's own attitude to the Sabbath. It must be remembered that the early Christians gave up the Sabbath, and when the Lord's day was observed, it was really observed as a week day, solely in commemoration of the resurrection. The very service on Sunday is the reverse of the Jewish. There is no emphasis on the notion of rest. The Sunday service is much more like a Jewish penitential service, a miniature Day of Atonement. Penitential prayers are forbidden on the Jewish Sabbath. We know that the Puritans were influenced by the Jewish Scriptures rather than by Gospel in turning Sunday into the Sabbath and in demanding as complete a cessation from labor as possible. We rather commend their spirit. It shows again, and this is the very purpose of this series of papers, how small that great misunderstanding was, which means to say that the corrective to an exaggerated restriction of Sabbath labor is needed at all times, and on the other hand, how essential it is for the organized church to ignore such correctives and to insist on the letter of the law. Of course, what was feasible in Puritan communities of small size may not be found workable in large modern communities of heterogeneous elements. Piety cannot be commanded by legislation. It is of the heart, inward. It is true again that the Jewish notion of Sabbath bliss would be impossible without the other side which seemingly makes for a burden, but in reality prepares the way for spiritual rest. But the point is that such are present conditions that the roles seem to be reversed. Churchmen who name themselves as followers of the Galilean teacher are zealous for an observance of the Sabbath regulated by law and for infractions of Sunday rest to be punished by law, while those of us who hold on to Sabbath observance and to cessation from labor on the seventh day ordained in the Decalogue are feeling our way to a milder interpretation of the law, remembering that the surest way to accomplish the purpose for which the Sabbath exists is to follow the Rabbinic motto prescribed, it is true, for festival days: Half unto you, and half unto God. And we might counsel our Christian neighbors to abide by the same division. Modern conditions demand it, human nature requires it. At any rate we are afforded an excellent concrete example in which the great misunderstanding has lost much of its severity. For after all, on the spirit of the institution we are all united. As to the letter, there is room for individual difference of opinion.

BAPTIST MINISTERS PETITION PRESIDENT WILSON TO STOP PERSECUTION OF JEWS.

Two hundred twenty-five Baptist ministers present at the New York Conference of Baptist Ministers held at the Madison Avenue Baptist Church on Monday, November 1, passed resolutions asking President Wilson to use his good efforts to stop persecution and massacre of Jews in Europe. The resolutions were introduced by Rev. Charles Francis McKoy, pastor of the Greene Avenue Baptist Church of Brooklyn, and were unanimously passed. The full text was as follows:

To the Honorable Woodrow Wilson,
Washington, D. C.

Honorable Sir:

The New York Baptist Ministers' Conference having noted with deep regret the frequent reports in the press of the Jewish massacres in Europe;

Do, on this, the first day of November, nineteen hundred twenty, again place ourselves on record as opposed to the persecution of the Jews. We do not believe in racial persecution nor in religious intolerance. As Baptists we believe in the largest possible measure of religious liberty and condemn most severely those who persecute and murder people of different religious opinions.

We also express our sympathy to those who have suffered as the result of such persecution and assure them that we are ready and willing with all who are seeking to make the recurrence of such massacre impossible.

We also desire to request the President of the United States to use, if possible, his good offices to prevent future massacres of Jews in Europe.

HUNGARIAN GOVERNMENT DEFEATED ON ANTIJEWISH MEASURE RESIGNED.

(Vienna, J. C. B. Service.)

In an effort to further curb Jewish commercial effort in Hungary the Minister of Finance Koranyi introduced a measure restricting the establishment of small financial institutions and restraining the growth of those already existing. The Hungarian parliament fearing that such a measure would hurt the commercial interests of non-Jews as well, defeated the project whereupon the government resigned.

EFFORTS BY PRESBYTERIANS TO EVANGELIZE JEWS.

Statement by Mr. J. Walter Freiberg, President, U. A. H. C.

Leading Jews of America united in protest against the announced proposal of the Presbyterian Church to undertake an evangelization campaign among the Jews of New York City. Through the Union of American Hebrew congregations, a national organization of Jewish synagogues, whose New York headquarters are 24 East 21st Street, they issued a statement, calling upon the Jews of New York and throughout the country to reply to the efforts of the Presbyterian Church to convert them, by strengthening their allegiance to their own religion and supporting its institutions more vigorously than ever before.

The fact that the Presbyterian Church has nearly $200,000 available for Jewish proselytizing while the union is at present endeavoring to raise $3,500,000 in ten years for a fund for revival of Judaism among Jews, is stressed in the statement, made on behalf of the union by Mr. J. Walter Freiberg of Cincinnati, President of the Union of American Hebrew Congregations.

"A few days ago announcement was made that the Rev. John Stuart Cummings had established headquarters at 156 Fifth Avenue and had begun his duties as Superintendent of the Department of Jewish Evangelization for the Presbyterian Board of Home Missions," Mr. Freiberg said. "At first we were inclined to regard this as a piece of impertinence, for the Jewish faith is the mother of all existing Christian sects. It has never endeavored to win proselytes from other sects. Nor has Judaism ever been regarded as a heathen sect, in need of conversion. We have given out belief in a Supreme Being to all the Christian churches of the world; but rather than regard this announcement as an impertinence, we prefer to consider it a challenge. Admitting that some Jews have drifted away in a measure from traditional Judaism, we nevertheless feel safe in stating that they will eventually find the answer to their religious cravings in Judaism rather than in any proselytizing Christian sect. This affront to the Jews of America must be answered in one way, by decisive action that will demonstrate that the Jew desires his faith more ardently than any other; that his support of his own religious institutions is unanimous and whole-hearted.

"We have ourselves recognized the need for more widespread religious activity among our coreligionists and the Union of American Hebrew Congregations is at present conducting a national campaign for a $3,500,000 fund to be used for the development of a ten year extension program, to bring Judaism to every Jew, in farm and city. The Presbyterian Church has seen fit to appropriate nearly $200,000 to bring Presbyterianism to the Jews. We feel that the Jews of America will gladly give many times that amount for the preservation of Judaism, and for its regeneration and growth among Jews themselves."

A "flying squadron" of 163 speakers is now touring the country addressing mass meetings in 225 cities in the interest of the Union of American Hebrew Congregations. Mr. Manny Strauss and Dr. Nathan Krass head the delegation that is touring the country from coast to coast.

CANADIAN RELIEF BUREAU IN REVAL WILL TRANSMIT MONEY AND LETTERS TO SOVIET RUSSIA.

London (J. C. B. Service).—The relief worker of the Canadian Jews, Saltzman, arrived at Reval, where he is making provision for the transmission of moneys and letters to Soviet Russia, according to a dispatch received here from Reval. The Canadian Relief Bureau, declared Mr. Saltzman, who has just returned from Moscow, is authorized to carry on its activities by the Soviet Relief Committee and the Joint Distribution Committee's relief commission in Moscow. Mr. Saltzman again emphasized the fact that delegates from individual Landsmanschaften will be barred by the Soviet authorities. Prior to his departure from Moscow, Mr. Saltzman met a delegation of Ukrainian Jews who drew a terrible picture of the ruin and disaster which have overtaken Ukrainian Jewry. At an early date Mr. Saltzman proceeds to Ukrainia in order to see how best their misery can be alleviated.

"The Jewish Peril"

Letter to the Editor of "The Christian," London, England

THE appearance of a pamphlet, entitled "The Jewish Peril," will have doubtless come under your notice, and you will have observed that it has given rise to a considerable stir in public opinion. The reflection of this (and the stimulus to it also) in the public press, constitutes in some respects a new feature in this country. n certain quarters evidence and argument are carefully employed to support he view that a group of Jews has been predominant in secret schemes to produce he collapse of Christianity and of the present order of things, by the fomenting of war and revolution; in other quarters his view is confirmed by prophetic teachers on the ground that it corresponds with certain predictions of the close of this age. n the Jewish press again, and in certain secular journals, the idea that Jews should be so diabolical as to plot in this manner s scouted as a nightmare, a new policy of anti-Semitism, an instrument by which, ntentionally or otherwise, a general atack on Jews and their property will ultimately be produced.

I regard the inception of this new phase of the Jewish question as very grave and ominous. It has not been entirely unexpected, and though still in its early stages, t is likely, for many reasons, to persist and mature. It bears the character of hose threatening rumblings and darkenng skies which herald the outbreak of a storm. It is to be observed that the persecution of Jews, sometimes social or political, sometimes popular and brutal, which was practiced in Germany, Austria and Russia, and for which, among other reasons, the judgments of God have fallen so heavily on those empires, were inspired at their commencement in the same way. t was the public discussion of the demerits of certain groups of Jews, which awakened latent prejudices, made Jew-hatred popular, and ripened into insult, brutality and spoliation. The fact that Jews bitterly resented the criticisms levelled against them, and generally retorted n such a manner as to excite rather than allay public sentiment, only accelerated he process. It had the effect also of bringing the whole Jewish community under the odium which but a small section of Jews, if at all, deserved. The modicum of truth in the charges against a fraction of the Jewish population gave ballast to bitter and brutal vengeance on countless innocents.

As to the genuineness or ungenuineness of "The Jewish Peril", which purports to give the minutes of a secret conclave of Freemason Jews in Paris—as to the multitude of data which has since been collected and published to indicate that from the French Revolution onward, and especially at present, sinister forces, predominantly Jewish, have been and are at work to foment strife, political, industrial and social, in order to cause such chaos so that a new form of world government, anti-Christian and autocratic, may be established—there seems to be no means of conclusive proof or disproof. Like many others, I hold definite opinions; unlike others, I can base them on an experience almost if not quite unique, in opportunities of study of the causes and effects of anti-Semitism in Europe; but opinions will not decide the matter.

The great outstanding fact is that the incipient stages of a new Jewish persecution are in progress; that even if the grave charges against certain Jewish conspirators be true, the ventilation of them in public is calculated to excite already existing prejudices into the blind and positive penalizing of a whole race; that it is calculated to infect Great Britain and America with the virus of vindictive anti-Semitism and its baneful effects; and to bring in time the same curse on the Anglo-Saxon race as has fallen upon the Teuton and the Slav.

Whether this fulfills prophecy or not, it is to be resisted by every available means and by everything and everybody that is truly Christian, for it is no creation of the imagination.

I have tried to save your space by the omission of much that demands utterance; and now that excision and compression have been exercised to the full, I submit that the matter is of such gravity, to the country, to the Jews, to the cause of God, as to justify the publication of this letter in the columns of your valued magazine, in the hope that some definite steps may forthwith be taken by means of which Christian sympathy with, instead of antipathy to, the chosen race, may be demonstrated.

Yours faithfully,
SAMUEL H. WILKINSON.

The Tragic Situation of Jews in Poland

A Striking Description by an American Officer

THE New York Globe has the following special correspondence by Major Sanford Griffith, an American officer in Poland:

Warsaw, Poland (By Mail).—"If it were not for American aid a fourth of the Jewish population here in Poland would have starved," a prominent Jewish physician here in Warsaw remarked to me.

"My visits to the Ghetto here and in towns on the line of the Bolshevists advance fully confirmed the accuracy of this statement. There can be no doubt that a large number of the 5,000,000 Jews in Poland would have gone under, and that nearly as large a number who have not the good fortune to have relatives in America are at present in various stages of starvation.

"The immediate effects of hunger are hard to measure. They show themselves in undergrowth, apathy, arrested mental development. These are all characteristic of the Jewish population here. When the Bolshevist forces were pushing on to Warsaw these symptoms of hunger were terribly accelerated as each day herds of frightened refugees, helpless and penniless, increased the back-wash and misery of the city. Already the misery in the Ghetto of Warsaw makes these streets look like alleys in a Turkish village in famine year. The siege of the city, if it had been prolonged, or its capture would have been a death sentence for a large part of the Jewish population.

"The present plight of the Jews in Poland is not the result of any malicious project of extermination, but the direct consequence of the economic chaos created by the war. The force and vigor of the Polish Christian people comes from the land. The future of the nation is assured, whatever the outcome of the present struggle, because 70 per cent of them are on the farms. But the Polish Jews have lived and thrived by industry and trade, on the manipulation of a delicate machinery which has been completely junked during the war. Factories are paralyzed and have been during the greater part of the war. For a time trade continued in a more or less badly crippled way and many Jews adapted themselves to the abnormal conditions and continued to make money. But the masses, less enterprising, have only suffered from closed markets, hindered transportation, and other difficulties. Now most of this irregular trade has ceased. Goods are not to be had. The Poles have become a poor people who cannot buy even where the goods do exist.

"The low state of the Polish Jews makes them particularly helpless to pull themselves out of their present plight. Orthodoxy here has taken its worst forms. A large part of the Jews in Poland know only the organization of their cult, and this most too often has been a narrow, ritualized, strait-jacket which has kept the Jews apart from the Polish population about them. It has tended to keep them illiterate and familiar only with their own language. Above all, it has handicapped them in the present struggle for life. This must be said of the lowest form of Jewish orthodoxy in Poland, without in any way intending to detract from the high attainments of its enlightened representatives there.

"The hatred existing between the Polish Jews and the Christians, whatever form it may take, is at the bottom, largely economic. It is none the less accentuated by the low culture of the Polish Jews themselves. This is most conspicuous in the gulf which separates them from the large number of so-called assimilated Jews, those who have dropped their old Jewish traditions and taken up Polish ones. Many of these assimilated Jews hold positions of wealth and influence; but they are so conscious of the difference between themselves and their old kinsmen, and so eager to seem a part of the new set, that they have not responded so generously as the American Jews to the support of their poor kinsmen here.

"Not only does the economic disorder due to the war make the situation of the Polish Jews a critical one, but the evolution of the economic system in Poland tends to make living impossible for an increasing number of them. For centuries business remained exclusively in the hands of the Jews. But in the last generation an increasing number of Poles have left the land and have taken an active part in commerce and industry. The competition here has become increasingly acute, and unlike other countries, the Jew in Poland has not the training sufficient to hold his ground.

"The combination of factors which makes life difficult for a large part of the Jewish population in Poland has given the entire 5,000,000 the dream that they will go to America. Over 200,000 have sailed. Some 300,000 more are at various stages of preparation for departure. There are at present some 10,000 Jews here in Warsaw who have fulfilled all of the preliminary requirements and who are storming the doors of the American consulate for the necessary vise.

"Of this 10,000, seventy-five per cent are women and children who have brothers and fathers in America who have sent them money and can give them homes. Many of them come from the battle zones in Ukraine and eastern Poland. Their plight is now a real one. Some know that the money was sent them, but in the present disorder have not received it. Others had money, but in the long delay necessary to secure the American vise have spent what little they had and are now on the streets.

"Here is a typical case which I myself have seen, and which has been repeated a hundred times over. A mother with four children from Rovno had $300. Her husband in America sent it and is awaiting her arrival. She could not produce all of her papers, however, because her village is occupied. When finally she overcame this formality her money was gone. Her number on the list for vises is still 2,000 off, and the consulate is only organized to give 250 a day. In the meantime she is on the street. One of her children has died from hunger and another is in a serious condition.

"The reason for this congestion at the consulate, it appears, is a shortage of clerical personnel. The number of demands has been larger than the State Department anticipated. But the present state of affairs has existed for months. The emigrants, it appears, must obtain their receipts from a single stub book, and this takes time. That the government makes it a matter of policy to exclude certain classes of people can be understood; but that people like these unfortunate families starving here, whose bread-winners are in America and who in principle are acceptable to the government, should be excluded because of a clerical shortage is a deplorable situation which could have been avoided.

"American Jews have in thousands of cases come to the relief not only of their immediate families over here, but of entire villages. Blum is a haberdasher in a middle-western city. He came to America a poor Polish Jew and made 'his pile.' As soon as conditions permitted he came to Poland this summer to help his family. He speaks broken English, writes with difficulty, but is full of American push and is an American through and through. He not only brought over his own fortune, but collected funds among his friends for their families and came over with enough dollars to be converted into 38,000,000 Polish marks. I saw Blum after he returned to Danzig from Poland. He had with him forty-eight near and distant relatives. He had put three Polish villages back on their feet, and as he put it, it was 'the kaiser and the whole cheese to them.' When I saw him he had just installed his large family in the Danzig sanitary station to be washed and cleaned. He had chartered a couple of freight cars to get them across Poland, and was now out buying a crate of oranges for them.

"Yesterday I met another of these new Americans who has not forgotten his family in Poland. He has already sent four of his immediate relatives to America and now is attempting to get out two sisters. He spent all his money, and, without knowing me, only that I was an American, implored me with tears in his eyes to help him. I never go to the consulate without some experience of this sort. Among the hundreds who wait outside the doors some walk desperately up and down or gesticulate with the Polish policeman at the door, while others who have been coming for weeks sit dejectedly along the gutters—human tragedies—which can only be averted by the all-powerful little rubber stamp called the vise."

CARE OF POOR JEWISH CHILDREN BY THE B'NAI B'RITH IN SWITZERLAND

We publish herewith a report of Mr. Sol Roos of St. Louis with reference to the use of the money sent by the American lodges for the care of Jewish children by he B'nai B'rith in Switzerland.

St. Louis, November 8, 1920.

Mr. A. Fenchel,
Secy., Ebn Ezra Lodge, No. 47,
St. Louis, Mo.

Dear Sir and Brother:

I am in receipt of your favor of October 25, and would be only too happy to accept the kind invitation of the lodge to deliver an address at the next meeting, on my travels abroad and especially pertaining to the information I received as to how the money sent by American Lodges for the care of German and Austrian Children is spent, but business necessitates my being out of town the second week in November so it will be impossible for me to be present at the meeting.

May I ask you to submit to the members of the lodge the following information:

While in Zurich, Switzerland, I called on Rabbi Dr. Littman, the former President of the B'nai B'rith Lodge there, as well as on Mr. Max Weil Bruell, the present President. Both convinced me that all money is being put to excellent use and that the children taken care of so far in Switzerland were badly in need of recreation and good food.

I also visited one of the camps which at that time accommodated about sixty Austrian children and my talks with the children and their appearance confirmed the fact that we must do all in our power to give these poor little fellows a new start in life.

Up to now the lodge in Switzerland took care mostly of children of Austrian brothers for the reason that the money at the disposal of the lodge was very limited and they naturally wanted to assist first of all, the children of lodge members. However, Dr. Littman pointed out that there is no definite rule as to this and he would be only too happy to take care of other Jewish children provided the necessary money for their support comes forward.

Immediately after the armistice a good many private families took one or two of these poor children into their household but as time went on these families refused to take further children so that at this time the Zurich Lodge must take care of the German and Austrian children in public institutions. Figures were submitted to me showing that the expense involved in properly taking care of one child at such an institution for six to eight weeks is between $90.00 to $100.00.

Mr. Max Weil Bruell urged me to thank the President of our lodge and through him all the other American lodges, for the money so far sent and he asked me to assure the lodge that any further remittances will be used for the same good cause and that if requested, a detailed account of all expenditures will be furnished. I was informed that our St. Louis Lodge is the biggest individual American contributor and knowing conditions abroad from personal observation I hope that we can continue to make liberal contributions for this worthy cause.

If consistent with our rules, I believe it in order to submit the facts as given above, to the other American B'nai B'rith Lodges and thus impress upon them the necessity for doing the utmost for these poor children.

Fraternally yours,
SOL ROOS.

News from Austria

DIOGENES, so the story goes, once walked through the streets of ancient Athens in broad daylight with a lighted lantern in his hand, looking for an honest and upright man, but found none. Wending his way to the market place, he shouted: "Listen to me," and when the populace crowded about him, he sneeringly called to them: "I called for *men*, but you are only dwarfs."

The same call is needed today in Austria. We are in need of an honest man, a man of great courage, a man with a prophetic vision. A man with a broad and keen intellect and understanding, who can grasp the real nature of things and not be blinded by the external appearance of things. A man who fully comprehends the magnitude of our misfortune and who possesses the capacity to save our Fatherland from utter destruction.

Such a man we seek, alas, in vain. He is nowhere to be found, so far. As proof, we point to the recent elections; to the candidates who offered themselves as the people's representatives for the Senate (Reichsrat); and mainly in reviewing the events of the recent past.

During the war-years, conditions grew continuously from bad to worse, but the knowledge and hope that peace must finally come kept up our spirits. Peace has been with us now for two years, but what has it brought to us Austrians, and especially Viennese? "Added misery."

We suffer more under this peace than we did in the terrible war-years and we cry in despair: "When will this 'peace' end? When will the time come when we can look again with hope into the future?"

The manner in which the campaign for the coming Congress ("Nationalrat") was conducted reveals in a most shocking way the political degradation of Austria and its legislative system. In the political meetings, there was no discussion of the urgent and pressing questions of the day, such as supplying food for the mass of the people or devising ways and means of stopping the unprecedented and continual rise in the cost of living. Instead, the candidates wasted their activities in petty accusations and insignificant complaints, not forgetting their customary habits of inciting race against race, nationality against nationality, creed against creed, and even professions against professions. And in this wretched business the so-called people's representatives were ably seconded by their press.

Not a single thought was given to the important question of how to extricate Austria from its isolation, nor a single proposal by what method it may be possible to resume relations with the so-called secessionist states, so that the economic conditions may be improved.

Pursuing, precisely as in the past, their favorite subject is brought forth: "The Jew is to blame for it all!" He is directly charged and held responsible for every mishap and misfortune, and where such is not done openly and directly, by innuendos, which have the same result and effect. It is quite instructive and amusing to observe that while some charge the Jews as being against the Union with Germany and supporters of the Danube Federation of States, others again charge them with being mostly to blame for the disruption of old Austria. A strong national policy is being crowded out by such petty party politics, and the worst consequence of it all, sad to say, is an ever rising tide of anti-Semitism.

It is chiefly noticeable in Vienna by the abominable treatment accorded the Jews who were forced to seek refuge here from the East during the war. It is true that some of them have been guilty of smuggling and other questionable acts to obtain wealth, who by their insolent manners arouse disgust and create hatred, but their number, in comparison with the great mass of non-Jewish (Aryan) profiteers and smugglers, is insignificantly small.

The newspapers in their reports of court proceedings prominently feature those cases where Jewish sounding names appear, and keep silent about the others, which naturally misleads the reading public into the belief that the Jews are the only profiteers and are the only ones to blame for the abnormal rise in the cost of living, and thus enrich themselves at their expense.

Under the pretext of ridding Vienna of all usurers, smugglers, profiteers, and other harmful parasites, the government directs its wrath especially against the Eastern Jews by threatening them with all kinds of dire penalties, by compelling them to leave their homes, and thus creates a condition for those pitiful wretches, which virtually compels them to leave the country. But where shall they go?

It should be remembered that at the beginning of the war in 1914 the old Austrian government compelled and forced those people to leave their old homes and come to Vienna. In the meantime their homes were destroyed, and they lost everything they had. As reward for all the misery they suffered, they are now being entirely engulfed by the near-sighted and wretched policies of the government.

These problems must be solved with wisdom and intelligence, otherwise the social-democratic party, at present the dominating power, will be doomed to everlasting disgrace in the sight of the whole civilized world.

Tragic is the fate of the students of Galicia and Bukowina who are now considered foreigners.

Despite the statement of Assistant Secretary Gloeckl, the "Numerus Clausus" is actually being enforced and all alien students of medicine, who are ready to graduate are compelled to sign the following.

"I agree, in recognition of receiving my degree of M. D. at the Vienna University and the diploma entitling me thereto, to the provisions of the ministerial proclamation of the 28th of April, 1912, that should I in future be admitted to the citizenship of German-Austria I will not practice medicine therein.

"To which I agree and attest with my signature."

In the technical colleges the conditions imposed are virtually the same.

The students at the time of their enrollment in a college or university are quizzed as to their religious faith. Non-Jews have the preference. Applications for enrollment made on the 2nd of October were held back and not declined before the 25th of October, which made it impossible for applying to some other college, as the time limit was passed.

In Budapest the same conditions prevail, except that there the Magyars are in the saddle. The following item appeared recently in the newspapers:

"The daughter of an ancient Christian family, whose father is the eminent and well-known scholar and statesman Hegedus, a handsome brunette with dark tresses, aroused suspicion among the students on account of her 'brachial' skull shape and Semitic features, and with a shout of: 'A Jewess! A Jewess!' the students fell upon the girl and beat her up so badly that she had to be assisted from the Assembly Hall with blood streaming from her. Professor Lerant Hegedus is compelled to have his daughter continue her studies at some foreign university, while he himself remains in Hungary as one of the pillars of the Christian system."

The Hungarian government violently attempts to impress upon the outside world that harmony in the internal relations of the various races in Hungary is progressing nicely and that the much desired lawful and orderly processes have come to dominate the country. The facts, however, are that the Christian system only has been consolidated and that among strictly Roman-Catholic lines. They are even antagonizing the Protestants, but they, not being Jews, are exerting a powerful passive resistance, by ignoring the proclamations directed against them.

The Jews, in the meantime, are passing through terrible times. Bloody attacks are frequent whenever they frequent any public places, and they are not free from these molestations from either the "awakening" Hungarians, or the more radical "awakened" Hungarians, both of whom of their own accord continuously are making trouble. As an instance may be cited the attack made a few days ago for the second time on the popular and well-known Cafe, the "Club," where they entered, beat up the guests, and broke up the furniture.

This time the police arrived in time and were more successful than on the previous occurrence in arresting the ring-leaders. Unfortunately, the majority of the Jewish capitalists do not get excited over these incidents. They rather shut their eyes, believing that in doing so, it will be to their advantage, and hope that in doing so, nobody will pay any attention to them, and that they will not be interfered with. They believe that their wealth will land them into the good graces of the bankrupted aristocracy, who, as is their custom, only persecute the poor and defenseless Jews.

The adherents of Horthy in Hungary closely watched the Austrian National election. The result surprised no one. It was evident, that the Social-Democratic party, which throughout its tenure of office amply proved its incompetency and by it lost the confidence of the people, would make the return of the Christian-Socialist party a certainty. It must be regretted that the Jews of the country sacrificed their sole representative, through their fraternal discord.

The Social-Democratic party has decided to become the opposition. Its cabinet-members have resigned. The Christian-Socialist party will most likely form a coalition with the Pan-Germans and thus be assured of full power.

The results are pleasing to the ruling circles in Hungary. It is expected and hoped that the present majority will more readily aid the aims and purposes of the Horthy government, than have the Social-Democrats.

Such are the unfortunate political conditions as they exist today in Vienna. It is to be hoped that the various Jewish factions will finally unite, and be in a position to offer a solid front, which will be effective and forceful enough, to repel attacks made against them.

A few days ago the newly elected representatives of the Viennese Jewish community organized and elected as their President the universally respected Prof. Dr. Alois Pick. During the war he held the exalted position of General on the Medical Staff. We are delighted with the choice. We are proud to call the new president our brother. We heartily congratulate him on his well-deserved distinction, but above all we congratulate the Viennese community that such a distinguished, upright and far-seeing man has been placed at its head, who commands the respect and esteem of all classes of the community. We wish him godspeed and may all his efforts be crowned with success in his trying and responsible office. Prof. Pick will readily obtain the support of all his brethren for they trust him implicitly and will be only too happy to aid him at all times.

The four Viennese lodges are busily at work, especially Wien Lodge, which will celebrate its twenty-fifth anniversary on the 14th of November. Invitations to this celebration have been extended to outsiders, and it is hoped that it will reflect much credit to the Order, as well as aid in bringing many new members into our fold.

The Economic Committee of Eintracht Lodge is successfully engaged in obtaining food for the members of *all* the lodges at the lowest obtainable cost.

The two lodges, Wahrheit and Massadah, despite their youth, are extraordinarily active in caring and looking after our philanthropic institutions. Well worth mentioning is the brilliant successes of two brethren of Massadah Lodge, who within a few days collected the handsome sum of 380,000 Kronen with which to establish dormitories for students. Their accomplishment has in a large measure solved the problem, and a near solution is looked for.

Very depressing is the misery that prevails in all student circles. Many of them go hungry and when night comes do not know where to lay their heads. The Massadah brethren have assumed the task of relieving this condition. They will succeed, for where there is a will, there is a way.

JEWISH DEPUTIES DEMAND AN EXPLANATION FOR THE MURDER OF THE TWELVE JEWS AT LUKOFF.

Warsaw (J. C. B. Service).—In the Seim today, Deputies Greenbaum and Hartglass questioned the War Minister as to why the military investigation into the false accusations against the Jews of Lukoff did not convey in its report the true facts of the actual happenings. The deputies called upon the government to clearly explain why twelve Jews in Lukoff were deliberately murdered by Polish soldiers during the Bolshevist offensive.

INFORMATION FOR ALIENS DESIROUS OF PROCEEDING TO THE UNITED STATES.

Attention is called to the fact that new regulations have recently been put into effect concerning the vising of passports of aliens desirous of proceeding to the United States from foreign countries. In order to avoid lengthy delays, the following procedure should be carefully followed.

Many aliens, now living abroad and desirous of coming to the Unites States, have friends and relatives in this country who are anxious that they should come to America. The friends and relatives in the United States should write the aliens informing them of these new regulations and advising them to follow explicitly the following instructions:

1. The aliens abroad should obtain passports from the foreign government to which they owe allegiance.

2. They should present the passports *in person* to the American Commissioner or Consul in the district abroad where they now reside. At the office of the Commissioner or Consul they should make a declaration or application for a vise permitting them to proceed to the United States. They should take with them three small photographs. It is also advisable for them to present letters or affidavits from friends or relatives in this country setting forth details as to why they desire to come to the United States, what their occupation will be while in this country, with whom they will reside, and a statement (if the aliens are to be supported by relatives already in the United States) as to the ability of the relatives to care for them properly upon arrival.

The fee for preparing the alien's declaration or application is one dollar and the fee for the vise is nine dollars. These fees must be paid by the alien to the American Commissioner or Consul abroad.

The present regulations provide that no alien whose passport does not bear the vise stamped thereon by an American Commissioner or Consul abroad, will be allowed entry into the United States.

Under the new regulations, the American Commissioners and Consuls in all foreign countries have been instructed in detail as to those applicants to whom vises are to be granted and those to whom vises are to be refused. There are certain classes of applications which must be submitted to the Department of State for its decision, but these cases must be submitted by the Commissioners and Consuls abroad after the alien has made application for a vise. The Department of State is unable to render a decision in these instances until the *official* report from its officers abroad is received.

Therefore, it is *important* to note that cases should no longer be taken up with the Department of State by persons in this country, but the aliens themselves should make application direct to the American Commissioner or Consul abroad.

EMIGRANTS UNDER PROTECTION OF AMERICAN CONSUL AT PRAGUE.

Stars and Stripes Float Over Community Building.

Vienna, (J. C. B.)—In an effort to protect Jewish emigrants against attacks on the part of anti-Semitic Bohemian crowds, the American Consul at Prague permitted the American flag to be raised over the building of the Jewish community in that city, according to a report received here. Prague is at present filled with hundreds of Jewish emigrants from Poland and Ukrainia who are making their way to America. These gather daily in front of the Jewish Community building trying to get information about their departure.

Bohemian mobs attacked these waiting emigrants and destroyed the passports of many of them. A special delegation called at the American Consulate and obtained permission to put up over the building the American flag. The American Consul also obtained the protection of the police for the building.

PUBLIC LIBRARIES REMOVE ANTI-SEMITIC BOOKS.

The Cleveland Public Library has ordered that the Dearborn Independent be removed from the public rack.

In Worcester, Mass., all books that have anti-Semitic tendencies have been removed from circulation by the public library.

What Our Lodges Are Doing

B'NAI B'RITH CAMP OF TORONTO A BIG SUCCESS.

It has been obvious for quite a time past to all those connected with boy work that a summer camp for Jewish boys was an activity in the social life of our community that was highly essential, and only the lack of funds had prevented those interested in the Big Brother Movement from carrying out the project.

At a meeting of the movement early in March the possibilities were discussed and the only difficulty encountered was the financing of the undertaking. It was suggested that this was the kind of work in which the I. O. B. B. would surely be interested and it was decided that a committee be appointed to wait on them and find how far they would be willing to back up the scheme financially. Be it to the credit of all members of the I. O. B. B. present when the committee carried back to the Big Brothers the good tidings that they could go ahead and establish the camp, I. O. B. B. would foot the bills.

An ideal spot was secured on the Palter farm near Bronte. Tents and other equipments were obtained, and on Dominion Day you could have seen these same young men in their shirt sleeves converting a quiet little nook about one and a half miles from the Dundas road, where usually nothing but the "moos" of the cows were to be heard, into a camp where the voices of twenty-five healthy youngsters were to resound for the next eight weeks.

Arrangements had been made for a permanent camp leader, to be assisted by volunteers. Competent cooks had been engaged, to supply healthy food to the joyous youngsters. In making the selecton of the boys who were to enjoy the privileges of the camp, care was taken that those who most needed the outing should be given the preference. In view of the fact that the Big Brothers were acting as directors quite a number of under privilege boys were handled, most of whom in former years had been unable to withstand the temptations of two months of idleness in the Summer. To these the camp was a God-send.

The daily routine was similar to that of summer camps. Bathing in the creek, hikes, ball games and other sports filled up the day between meal times. After supper those musically inclined could while away the evening listening to the victrola that had been kindly loaned for camp purposes.

Usually the boys remained for two weeks, and every other Sunday a truck conveyed a new lot from the city, after taking back the old ones. It was most gratifying to find so many of the latter begging for a longer stay. In a few cases, owing to exceptional conditions, a boys was allowed to remain for more than one period.

The questions may be asked: Was the camp a success? Was the expense justified by the results obtained? Was it worth the work and energy expended? To all these questions, the answer is undeniably, yes.

Mistakes were made, which will serve for future experience, and it is to be hoped that the 1920 Jewish Boys' Camp will be the first of many others which should year by year be established to the benefit of our less fortunate boys, and to the credit of all those who are willing to give their time and money for the well-being of others.

Thanks to all those young men who so tenaciously worked, giving up their time to this good object. Thanks to those who gave or loaned the equipment. Thanks to the members of the I. O. B. B., whose generous financial support made a Jewish Boys' Summer Camp in the year of 1920 a reality.—[Ed. Blankensee.

EZEKIEL LODGE, NEWARK, N. J.

Ezekiel Lodge, No. 90, of Newark, N. J., held a class initiation on Wednesday evening, November 10, 1920, at the Temple Assembly Hall. About one hundred candidates were initiated. Following the initiation there was an open meeting to which the public was invited and responded in large numbers.

Mr. David Bortin of Philadelphia, President of District No. 3, and Mr. Isadore Rosenthal of Lancaster, Pa., delivered addresses. At the close of the meeting refreshments were served.

COVENANT LODGE, DULUTH, MINN.

An open meeting of Covenant Lodge, No. 569, of Duluth, Minn., was held for the members and their ladies at the Commercial Club on November 21 at which time the President of the lodge, Brother Albert Mark, was tendered a farewell party. Brother Mark, who has been most active in B'nai B'rith affairs and who has worked unceasingly for the welfare of the lodge is about to leave Duluth to engage in business at Detroit, Mich.

Brother B. Silverstein, on behalf of the lodge, expressed his sentiments and good wishes to Brother Mark and presented him with a silver service, as a token of esteem and love of the lodge and its members for Brother Mark. The evening was brought to a close with the playing of cards and prizes were distributed. At the conclusion of the program a buffet luncheon was served.

On November 9 an open meeting of the lodge was held at Temple Emanuel for the purpose of extending a welcome to the President of the District Grand Lodge, Brother Eugene Mannheimer, of Des Moines, Iowa, who was to deliver an address to Covenant Lodge, but owing to hasty summons by telegram to return home to officiate at a funeral of a prominent member of his congregation, Rabbi Mannheimer was unable to remain in Duluth. Brother Hiram D. Frankel of St. Paul, Past President of the District Grand Lodge, was called by long distance telephone and immediately responded that he would take Rabbi Mannheimer's place. Brother Frankel delivered a very interesting and instructive talk on Judaism, and touched the present wave of Anti-Semitism that is now spreading throughout the country and Europe.

Brother Rabbi M. Lefkowitz introduced the speaker and also made a short talk followed by Brother A. B. Kapplin, Chairman of the Committee on Arrangements.

A farewell party was tendered Brother M. Lefkowitz, Rabbi of Temple Emanuel on November 4 at the Commercial Club, under the auspices of Covenant Lodge, No. 569. Brother Lefkowitz has been a spiritual leader of the congregation for the past fourteen years and has made an enviable record by building up the congregation from a small number to its present large size. Brother Lefkowitz has always been active in B'nai B'rith work, represented the lodge at the District Grand Lodge Conventions for a number of years. Brother Lefkowitz was presented with a handsome gift by the lodge and the presentation address was made by Brother B. Silverstein, followed by remarks by a number of brethren.

TOLEDO, OHIO.

At its meeting of November 9, Toledo Lodge had as its speaker, Dr. Henry Hurwitz of New York City, who addressed the members on the work of the Menorah Society, of which he is Chancellor. A large crowd was in attendance.

Toledo Lodge held its annual B'nai B'rith Day, Sunday evening, November 28. The principal speaker was Rabbi Harry Mayer of Kansas City. There were also prominent local speakers and a musical program. Upon an urgent invitation from the board of Collingwood Temple, it was decided to hold the B'nai B'rith Day program in the auditorium of The Temple.

The lodge also adopted the following resolutions in memory of late Brother Jacob H. Schiff:

Whereas, Almighty God, in His infinite wisdom, has removed our brother Ben B'rith, Jacob H. Schiff, from our midst, and

Whereas, in the passing of our fellow Israelite, the Jews of America have suffered grievous loss, therefore

Be It Resolved, That Toledo Lodge, No. 183, expresses its profound grief at the loss that all Jewry has sustained, and prays God to send his solace to the bereaved family.

Be It Further Resolved, That Toledo Lodge spread a copy of these resolutions on the minutes of the lodge, and send another copy to the local press and a third to the mourning family and the B'nai B'rith News.

RESOLUTIONS.

At a Quarterly Meeting of Har Sinai Lodge, No. 8, Philadelphia, Pa., held September 15, 1920, the following resolutions were unanimously adopted:

Whereas, It has pleased Almighty God in His infinite judgment and mercy to call to his eternal rest our beloved friend and brother, Berthold Oppenheimer.

And Whereas, By many years of activity as a member of this lodge he endeared himself to all his brethren having also faithfully and honorably occupied every office within the gift of the lodge and represented it in District Grand Lodge, No. 3, where he likewise with ability and zeal served as a member of its General Committee.

And Whereas, His untiring efforts on behalf of the work of our Order in the service of humanity at large have been a source of inspiration not only to the members of our lodge and Order but to the community at large.

Therefore Be It Resolved, That Har Sinai Lodge, No. 8, Independent Order B'nai B'rith, take this means of extending its sincere sympathy to the family of our departed Brother, of recording its affectionate tribute to his memory and of testifying to his unsullied character which will always be preeminent as a shining example of the life of a loyal Ben B'rith, a true and loving husband and a devoted father.

And Be It Further Resolved, That a copy of these resolutions be presented to the bereaved family of our late brother, that it be spread upon the minutes of our lodge and printed in the various publications of our Order.

HARRY S. PLATOWSKY,
ALBERT A. LIGHT,
WM. LOWENTHAL,
Committee.

HOREB LODGE, NEW HAVEN, CONN.

The club rooms of Horeb Lodge, No. 25, of New Haven, Conn., were crowded to the doors Sunday, November 28, 1920, to hear Congressman Henry M. Goldfogle, Past President of District Grand Lodge, No. 1, who delivered a stirring address on the subject, "Immigration," and the opportunities which America affords to immigrants.

Congressman Goldfogle took occasion to condemn the attacks made in Henry Ford's paper and some of the recent books, upon the Jewish race. He said that the attacks were the result either of an intense bigotry or gross ignorance that is unpardonable. "They fan the flame of anti-Semitism and they merit the condemnation of all righteous and well thinking men," went on the speaker.

"The Jews, both native and naturalized, have prized American citizenship because its cardinal duty is love and human freedom and the cornerstone of our government is civil and religious liberty. The exercise of the civil and religious liberty were cemented by the ties of common citizenship and brought to fruition by the highest aspirations. The heroism of the Jew in every war conflict in which the country was engaged has been evident and in the recent World War, according to the records, the Jews contributed more than their quota as compared with the rest of the men who entered the service.

He said that an awakening of the Jewish consciousness and religion, as well as the moral spirit which always made a people stronger and better in the sight of men of every creed and every religious faith, was strongly needed. He also deplored the fact that in the large cities there are men and women who had entered into un-American movements. He said that these people, even though they professed to be of the Jewish race, lacked the Jewish spirit and were utterly un-Jewish because if they possessed such spirit they would have lived up to the teachings of the religion that commands "seek there peace of the land wherein ye dwell."

The Order of B'nai B'rith, he said might well take upon itself the duty to bring back, if possible, these unthinking people who have been led astray by false leaders, as well as to educate the new comers of the country as to what constitutes Americanism.

The lodge appropriated $750 to the Y. M. H. A. drive, which is now being held in this city, for the new clubhouse which was recently purchased.

MEMPHIS LODGE, MEMPHIS, TENN.

One of the largest attended and most enthusiastic meetings held for some time by Memphis lodge took place Sunday morning, November 14. President Phil G. Levitch presided and a most unusually large number of members were in attendance.

The feature of the meeting was the initiation of a large number of new members into the lodge. President Levitch gave the ritual in a most impressive manner, assisted by other officers and members.

Samuel Schloss and Seymour L. Lee, two of the oldest members of the lodge, made short addresses, and expressed themselves as being highly elated over the progress the lodge was making, and they paid quite a compliment to the present administration.

Interesting talks were also made by Milton B. Rose, Past President; Clarence N. Frolich, A. Fisher, Herman Blumenthal and P. Levitch. Mr. Levitch is the father of Phil C. Levitch, President of the lodge, and was among the new members initiated at the meeting. This was the first instance in the history of the lodge that a son had initiated his father into membership in the lodge.

Benj. W. Hirsh made a most eloquent and interesting address, and thanked the lodge for the resolution of thanks recently adopted by the lodge, expressing its appreciation of Mr. Hirsh's efforts in securing the location in Memphis of the Old Folks' Jewish Home, but emphasized the fact that he alone was not responsible for the undertaking, and that it would not be just to the many others, some of whose names he mentioned, who had been active in securing the B'nai B'rith institution for this city.

Jos. M. Samfield, chairman of the Anti-Defamation Campaign Committee, reported that the Anti-Defamation Committee would meet this week and formulate definite plans for the mass meeting to be held early in December to combat anti-Semitism, and that Rabbi Lewinthal of Nashville would be the principal speaker.

DAVIS LODGE, SHEBOYGAN, WIS.

The feast of dedication, Chanukah, was commemorated by Davis Lodge, No. 872, in the first social event given by the lodge on the evening of December 5, 1920. The affair was in the form of a reception and dance. At the opening of the program, President H. Davis called the gathering to order, extended a welcome to all guests and introduced Dr. Zabota who lighted the Chanukah candles and while doing so explained the significance of the Menorah and briefly outlined the progress made by the Jewish people during the past centuries. At the close of the ceremonial, Rabbi Zabota spoke regarding the Order, defining its principles and aims.

During the evening refreshments were served, and toasts were given and responded to by various members of the lodge.

In referring to the developments made by Davis Lodge, the President reported that great progress has been made within the past two months and gave a brief outline of the future program of which the outstanding feature is the plan to either purchase a site on which a building may be erected or to secure a building which will be remodeled to have up-to-date quarters for the lodge including assembly room, amusement room and other conveniences.

The organization of a Ladies' Auxiliary to consist of mothers, wives and daughters of members is contemplated and there is good reason to believe that the plan will soon be carried out.

After the ceremonies, dancing was carried on until after midnight.

HERZL LODGE, HOUSTON, TEXAS.

The annual Chanukah Ball, given by Herzl Lodge, No. 608, of Houston, Texas, was held Sunday evening, December 5. Inasmuch as many of the members are merchants, some keeping their places open late in the evenings, the committee in charge got a permit from the city council to hold the affair on Sunday so that all the members were enabled to attend.

The affair proved the largest social gathering of Jews in Houston for many years.

Entertainment was provided for the young folks as well as the elder people.

What Our Lodges Are Doing

B'NAI B'RITH OF PHILADELPHIA.

Har Sinai Lodge, No. 8, of Philadelphia, held an enthusiastic meeting recently. Among the features of it, Brother Joseph W. Salus presented applications for thirty-two candidates for membership in the lodge and also inaugurated a campaign for funds for the Anti-Defamation League, to which a response of $1,500 was made.

Lincoln Lodge, No. 780, of Philadelphia, had the distinction of having Rev. Samuel Purvis, the author of the "Romance of the Jew" address its last meeting.

The President of the district, Brother David Bortin also attended and addressed the lodge.

Joshua Lodge, No. 23, had the first of its open discussions on Jewish questions. The subject was, "Who is the Cause of Anti-Semitism, the Jew or the non-Jew?" Brother Edward Davis opened the discussion and made a splendid address. Brothers Weinstock, Griver and Herbach participated in the discussion. The subject of the next discussion will be "Why a Jew? His Religion or His Race?" which will be opened by Rabbi Cohen.

From a membership of one hundred sixty-five in September of 1919, the lodge has grown to two hundred sixty-five in September of 1920 through the efforts of the Entertainment Committee which met regularly a few times a month during the past season and then styled itself The Boosters. The enthusiasm originating among The Boosters spread to the other members of the lodge and this in addition with the work of the Anti-Defamation League has resulted in an increase of membership each month. The number initiated in November approximated seventy and brought the membership of the lodge to three hundred fifty.

At the October meeting Brother David Bortin, President of District Grand Lodge, No. 3, gave an interesting talk on the work that the Anti-Defamation League is doing. At that time it was seen that the room in which the lodge was meeting had become entirely too small and the November meeting was held at the Majestic Hotel, the attendance there being about one hundred seventy-five. In December the meeting of the lodge will again be held at the same hotel and it is confidently expected that over one hundred members will be initiated.

Arrangements have also been made for a banquet and dance to be held on the evening of December 26 at the same hotel, to which members only and their ladies will be invited as it is feared that there will not be room for any outsiders.

From present appearances this lodge will soon be leading the district in membership.

CELEBRATION AND CLASS INITIATION OF MINNEAPOLIS LODGE.

The most inspiring meeting of Minneapolis Lodge, No. 271, and in all probability one of the most enthusiastic Jewish gatherings ever held there was the meeting of Minneapolis Lodge on Monday evening, November 29, at the Moorish room of the West Hotel. A class of one hundred ninety-two candidates was initiated, and, as if in honor of the occasion, the degree team led by Mr. Arthur Brin, was in exceptionally fine form.

The entertainment program followed, and Rabbi C. David Matt of the Intellectual Advancement Committee acted as Chairman. Musical numbers rendered were Mr. W. Shartin, vocal solos; Abner Rakov, violin solo; "Eli Eli", sung by Mrs. Martin Cohen, assisted by a quartet consisting of Messrs. Kline, Provensen, Tisch and Digret, and Miss Lillian Jeffery, accompanist. Each number was enthusiastically received. Greetings were read from Mr. Adolf Kraus, head of the I. O. B. B.; brief addresses by Hiram D. Frankel and Gustavus Loevinger and Rabbi Eugene Mannheimer of Des Moines, President of District No. 6. The speaker of the evening was Mr. Henry Monsky, of Omaha, Neb., Vice-President of the district, who spoke on "The Anti-Defamation Work of the B'nai B'rith." The address was very well received.

An unexpected but pleasing feature of the evening was the spontaneous tribute paid to Mr. Jos. H. Schanfeld, President of the lodge, to whom much of the success of the membership campaign was attributed.

PISGAH LODGE, DETROIT, MICH.

Rabbi Alexander Lyons of Brooklyn, N. Y., was the guest of the Jewry of Detroit, and particularly of Pisgah Lodge of the B'nai B'rith on Sunday, December 5.

Dr. Lyons occupied the pulpit of Temple Beth El on Sunday morning and the subject of his sermon was "Jew and Christian".

In the afternoon, Rabbi Lyons addressed a large audience at the meeting of Pisgah Lodge, No. 34, on which occasion a class of candidates was initiated by the degree team and Glee Club of the lodge.

The formation of the Michigan Council of B'nai B'rith lodges was brought about at the meeting of Pisgah Lodge. Brother Adolph Freund who conceived the idea of the council addressed the lodge and spoke enthusiastically of the benefits that the lodge would derive from the council.

Pisgah Lodge tendered a dinner to the representatives of the lodges of Michigan who are to form the council at the B'nai B'rith Club, 25 Broadway. Following the dinner, a session for the formation of the council was called to order by Brother Freund.

During the work of the lodge and class initiation, the ladies of the members were entertained in the gymnasium of the temple by a selected number of entertainers.

More than $5,000 was pledged to the Detroit Community fund at the "Stag" given by Pisgah Lodge, No. 34, of Detroit, Michigan, held on November 15, 1920, in its club rooms. The amount pledged represented subscriptions of only 120 members.

The feature of the evening was an interesting talk by Dr. I. Kaufman of the Jewish Publication Society who discussed articles appearing in the "Dearborn Independent." He termed them a menace to American Jewry and urged steps to combat them.

A program of entertainment was arranged by Mr. Leon Goldsmith of the Entertainment Committee. Mr. I. Leonard Braun, director of the Detroit Glee Club sang, "Eli Eli." Refreshments and cigars were served at the close of the meeting.

Turkeys were distributed as prizes at a special card party and dance given by Pisgah Lodge in their club rooms held on Tuesday evening, November 23, for the members of the lodge and their ladies.

FORT SMITH, ARK.

Anti-Defamation League exercises in celebration of the landing of the Pilgrims were held under the auspices of Fort Smith Lodge, No. 306, of Fort Smith, Ark., on Sunday afternoon, November 28, 1920.

Following was the program of exercises:

Prelude, "The Star Spangled Banner"—by the audience, with Mrs. Irvin Sternberg at the piano.

Invocation—Rev. Malcolm W. Lockhart.

Introductory—by the Chairman, Hon. Arch Monroe, Mayor of the city of Ft. Smith.

Violin Duet, "Song Without Words," (Tschaikowsky)—Miss Gladys Krone and Miss Gretchen Youmans, with Mrs. Irvin Sternberg at the piano.

By Way of Comparison—Mr. I. J. Friedman.

Address—Rev. P. F. Horan.

Voice, "Eli Eli" (Shallit-Schindler)—Mrs. Irvin Sternberg, with Mrs. Mabel Van Lindsey at the piano.

Oration, "Why I Am a Ben B'rith"—Rabbi L. J. Rothstein of Pine Bluff, Arkansas.

Violin (Rondino-Krisler)—Prof. Maurice Derdeyn, with Mrs. Sternberg at the piano.

Benediction—Rabbi Joseph H. Stolz.

Postlude, "America"—by the audience, with Mrs. Sternberg at the piano.

Refreshments were served at the close of the meeting in the dining room of the Progress Club.

DISTRICT No. 6.

Dr. Adolph D. Weiner of Chicago addressed a well attended meeting of Racine Lodge, No. 697, on the subject, "Our Order's Duty and the Present Crisis." The meeting was held in Kenosha, Wisconsin, on November 23, 1920.

TORONTO LODGE, TORONTO, CANADA.

The November meeting of Toronto Lodge was one of surprises, delights and joys and every one of the 225 members present expressed themselves as having enjoyed the best evening yet. A class of fifteen candidates was initiated by the Degree Team headed by Brother Birnbaum who performed the ceremony with the usual impressiveness. At the conclusion of the initiatory ceremonies, Brother Max Levy of New York, Secretary of District Grand Lodge, No. 1, addressed the lodge. In his address, Brother Levy discouraged the idea of a Grand Lodge for Canada until more lodges are established in the dominion.

The lodge was informed that it won the $100 prize offered by the District Grand Lodge for the largest increase in membership, and that the prize money could be used for the purchase of a Menorah.

A varied program of musical and vocal numbers, recitations, and vaudeville acts followed, which greatly amused the large audience. Refreshments were served and the surprise of the evening came when Barney Bernard, the noted comedian, entertained the members with hilariously funny stories.

OAKLAND LODGE, OAKLAND, CALIF.

On Tuesday evening, October 26, Oakland Lodge, under No. 252, held a Halloween dance under the directorship of Harold Katschinski, Chairman of the evening, which was one of the most successful events ever staged by the lodge.

The hall was filled to overflowing and the pie eating contests, apple-ducking trials, and ballet dance revue kept the crowd in a constant state of uproar. Couples who were late were unable to get on the floor on account of the large crowd.

On Tuesday evening, November 16, William H. Hollander, a well known member of the legal profession and member of Oakland Lodge, addressed the membership on "Taxation in General," and at this meeting there was a goodly attendance of the membership. His careful preparation of the subject was shown by the masterful address which he delivered, and lots of new points and information were imparted by the speaker which kept the members thoroughly interested. The question was then generally discussed by those present from the floor of the lodge after which the meeting was adjourned.

JOHN HAY LODGE, FARGO, N. DAK.

The officers and members of the John Hay Lodge, No. 634, tendered a banquet in honor of Brother Sol Simon. Mr. Simon, who is leaving our city, has made his residence in Fargo for the past fifteen years.

He has been a good Jew and a good citizen. He has taken part in many worthy enterprises for the benefit of any cause pertaining to Judaism. He has always given liberally to charity. While a member of the John Hay Lodge, he has been very active in B'nai B'rith work.

Brother Simon will be missed by the members of the lodge, as he was ever a very good attending member. His wise judgment was always sought and his decision in regards to any matter that came up in the lodge room, carried always considerable weight.

Mr. Simon has been President of our lodge and it was with due respect that we honored Brother Simon in this way. Mr. Alex Stern, who acted as Toastmaster, called on various members present for short speeches and presented Mr. Simon with an emblem of the Order as a remembrance of the John Hay lodge, No. 634.

The committee in charge of the banquet, consisted of Brother Alex Stern, David Naftalin, William Stern, Herman Wilk and Hugo Stern.—[Harry Stern, Secretary.

GRAND RAPIDS, MICH.

At a meeting of Julius Houseman Lodge, No. 238, of Grand Rapids, Michigan, held Monday, November 15, ten applications were presented for membership.

At the close of the formal meeting, dinner was held under the auspices of the lodge. There were about 170 people at the dinner. All present enjoyed the address given by Rabbi Aaron Cohn.

B'NAI B'RITH OF CHICAGO—

David-Fish Lodge.

A splendid program was carried out at the monthly meeting of David-Fish Lodge, No. 130, on November 15, 1920, at the Covenant Club.

Dr. Jacob Meyerowitz, of Gary, Ind., was the speaker. His subject was "The Jews' Contribution to Civilization."

Miss Elsie Reinhardt and Miss Dorothy Ernestine rendered musical and vocal numbers.

At the close of the meeting refreshments were served.

Ramah Lodge.

An energetic campaign for members is being conducted by Ramah Lodge, No. 33, of Chicago, with a view to securing 1,000 new members before the close of the year. The committee having charge of the campaign reported at the last meeting that over 500 candidates had been duly proposed and investigated and the lodge was assured that the quota of 1,000 is in sight.

The committee arranged for the observance of B'nai B'rith Day to be held on Thursday evening, December 23, at the Hotel La Salle. The program includes a banquet at seven o'clock in the evening, and a class initiation to follow the banquet. By special invitation of the Anti-Defamation League, Honorable Wm. Howard Taft, Ex-President of the United States, will be the guest of honor at the banquet and will deliver an address on "Anti Semitism". Another noted speaker will be Rabbi Abba Hillel Silber of Cleveland, who will speak on the work of the Order. The famous Degree Team and Glee Club of Pisgah Lodge of Detroit will officiate at the initiation of the candidates and will render songs during the evening.

The banquet will be held in the Louis XIV Room of the Hotel La Salle and the price per plate will be $5.00. Only members of the Order and their ladies will be entitled to participate in the banquet. Immediately before the speaking, the doors will be opened to the public and as many as can be accommodated will be seated and made welcome.

Members of the Order desiring to participate in the banquet and other festivities of the evening should send in their reservations early as reservations will be booked and considered in order of their receipt by the committee.

Adolf Kraus Lodge.

At the November meeting of Adolf Kraus Lodge, No. 72, of Chicago, Brother Dr. S. N. Deinard of Minneapolis was the guest and speaker. He addressed the lodge on the subject, "How to Combat Anti-Semitism". Another prominent guest of the lodge was Dr. Gotthard Deutsch of Cincinnati who spoke in a humorous way. A number of musical and vocal numbers were rendered and at the end of the meeting refreshments were served.

HERZL LODGE, HOUSTON, TEXAS.

Herzl Lodge, No. 608, of Houston, Texas, gave its annual Channukah Charity Ball at Turner Hall on Sunday, December 5.

While this ball is given primarily as a social affair to bring the members together once a year, the proceeds are given by the lodge to the Jewish Orphan Home, the Leo N. Levi Hospital at Hot Springs, and the Jewish Consumptives Relief at Denver.

Inasmuch as many of the members are merchants, some keeping their places open late in the evenings, the committee in charge got a permit from the city council to hold this affair on Sunday so none would be prevented from attending.

NEW CASTLE, PA.

The New Castle Sunday School under the auspices of New Castle Lodge No. 609, held its Chanukah entertainment on Sunday afternoon, December 12.

New Castle Lodge celebrated B'nai B'rith Day on Sunday evening, November 28. Rabbi A. H. Kahn of Pittsburgh was the speaker of the evening. Miss Florence Weinberg rendered a few well-received vocal solos, accompanied by Mrs. E. Kaplan.

The B'nai B'rith Lodge will hold its annual ball on December 30. Further details will be announced later.

What Our Lodges Are Doing

PROPAGANDA TOUR OF MR. S. J. WESTHEIMER.

Mr. S. J. Westheimer of Houston, Texas, Vice-President of District Grand Lodge, No. 7, who is making a trip in behalf of the I. O. B. B., reports that after leaving Waco where he more than doubled the membership of Eureka lodge, he in company with Mr. Victor Hexter, president of the Seventh District, went to Wichita Falls, where they reinstituted Noah Lodge, which had been inactive for more than two years, securing 71 new members, and which lodge is expected to have not less than one hundred members before January 1.

From this point Mr. Westheimer went to San Antonio, stopping just long enough in Fort Worth to say a few words of encouragement to the leading members there and upon arriving in San Antonio, he found that the lodge had been busy getting members for the last month or so. He however, assisted by a committee, secured 47 new applications which will increase San Antonio's membership by at least one hundred for the month.

The next stop was Laredo, where five new members were added to the roster of the lodge, and actually every Jew in Laredo is now a member of Laredo Lodge.

Going from there to Corpus Christi, nine names were added to Henry Cohen lodge. This concluded the trip and will show a total increase in membership of approximately 300.

Mr. Westheimer stated that he was enthusiastically received by the leading members of the I. O. B. B. in all these cities and was assured that additional members would be added to all the lodges he visited by January 1; in fact he had a letter from Arthur Lyon's, President of Noah lodge, Wichita Falls, in which he stated that ten new members had already been added since Mr. Westheimer's departure and that they expect to have at least a hundred members by January 1.

DENVER, COLO.

On Sunday evening, November 14, 1920, the B'nai B'rith Day celebration and class initiation of Denver Lodge, No. 171, of Denver, Colo., was held with Brother Judge Samuel Rosenfeld of St. Louis, President of District Grand Lodge, No. 2, as the guest of honor. Judge Rosenfeld addressed the lodge on the subject, "Opportunity, Security and Happiness."

Preceding the celebration a dinner was given in honor of President Rosenfeld at the Adams Hotel.

On Monday evening, November 15, a dance was given under the auspices of the lodge at the Progress Club which affair was for the members and their ladies.

On Sunday morning, November 28, a regular meeting of the lodge was held at which Brother Dr. C. D. Spivak, who is a member of the Joint Distribution Committee and visited Poland, the Ukraine, Roumania and Austria, spoke of his impressions abroad. His address was of much importance and interest to the large audience which greeted the speaker.

COVENANT LODGE, DULUTH, MINN.

On Tuesday, November 9, 1920, Covenant Lodge, No. 569, of Duluth, Minn., held an open meeting at which Rabbi Eugene Mannheimer, of Des Moines, President of District Grand Lodge, No. 6, was to be the principal speaker, but owing to the fact that Brother Mannheimer was obliged to suddenly return home to officiate at a funeral, Brother Hiram D. Frankel, of St. Paul, was secured as a substitute. Brother Frankel gave the lodge a most interesting talk which was well received. The disappointment at not being able to listen to Brother Mannheimer was very much eased by Brother Frankel's interesting address.

FORT WORTH, TEXAS.

At a meeting held on Sunday evening, November 7, 1920, under the auspices of Isidor Straus, No. 519, of Fort Worth, Texas, the sum of $1,500 was raised for the use of the Anti-Defamation League and the committee hopes to bring this up to $2,000.

Brother J. K. Hexter was the guest of honor and delivered the address of the evening.

MEMPHIS LODGE, MEMPHIS, TENN.

Before an enthusiastic gathering of members and friends of Memphis Lodge, No. 35, the lodge presented its second literary and musical program in the vestry rooms of the Poplar Avenue Temple on November 28.

In the absence of Gilbert M. Schloss, Chairman of the Entertainment Committee, Joseph M. Samfield presided. Phil C. Levitch, President of the Lodge, opened the program with a few appropriate remarks, and then turned the meeting over to Mr. Samfield, who also addressed the audience, emphasizing the fact that the Memphis B'nai B'rith lodge was in the midst of a strenuous membership campaign, and desired the assistance of the Jewish community of the city in securing the desired five hundred members.

Miss Jeanette Miriam Goldberg gave a most exquisitely rendered selection upon the piano, which proved a gem of the evening's program. She was followed by Mrs. Chas. Fried, whose reading was well rendered. She chose for her subject three manners of proposals.

Miss Bessie Alperin delighted those present with a piano solo which proved a gem, and received the hearty approbation of the audience.

Rabbi Fineshriber spoke upon "The Ideals of the B'nai B'rith". He told of the ideals of various ages, and said that every organization has ideals. He laid especial stress upon the fact that the outstanding ideal of the B'nai B'rith was its endeavor to lift the Jewish people to higher endeavors and higher thoughts, and to bind them into a closer brotherhood.

The Entertainment Committee of the Memphis Lodge is preparing for a pretentious program for early in January in commemoration of its annual B'nai B'rith day.

Memphis Lodge has a vigorous membership campaign on and its endeavor is to raise its membership to 500. The District Grand Lodge offers a loving cup to the lodge showing the largest increase in membership up to January 1 and Memphis Lodge is in the race for this trophy.

Brother Jos. M. Samfield was appointed Chairman of the Local Executive Committee of the Anti-Defamation League of the Order. A meeting of this committee was held on November 29 at the Rex Club, at which plans were formulated for the launching of a campaign for funds for the league.

CINCINNATI LODGE, CINCINNATI, OHIO.

Brother Samuel Rosenfeld, of St. Louis, President of District Grand Lodge, No. 2, was the speaker at the meeting of Cincinnati Lodge, No. 4, held on November 29 in the Rockdale Avenue Temple. President Rosenfeld addressed the lodge on the work of the Order, particularly emphasizing the necessity of support of the Anti-Defamation League.

In addition to Brother Rosenfeld's address, the following fine musical program was rendered:

"Letumamassi," from Denzi; vocal solo, Rev. H. Rickel; piano accompaniment by Robert Wagner; violin obligato, Harry Fishoff.

Hungarian Raphsody Number 11—Piano solo, Miss Frances Bejach.

"Eli Eli" (Russoto), "Fear Ye Not, O Israel" (Buck). Vocal solo, Louis Valin; piano accompaniment by Mrs. Louis Valin. Violin obligato, Miss J. Geller.

Italian Aria, selections, Leo Lucas; the piano accompaniment, by Gus Bernard.

ELYRIA, OHIO.

A very interesting address was given by Judge Samuel Rosenfeld, of St. Louis, President of District Grand Lodge, No. 2, at the meeting of Elyria Lodge, No. 855, of Elyria, Ohio, on the evening of November 24, 1920.

The meeting was well attended by the members of the lodge, together with their ladies and friends. Judge Rosenfeld spoke concerning the Good and Welfare of the Order, dwelling particularly on the necessity of lending support to charitable and benevolent institutions. Concluding the course of the evening musical numbers and recitations were given and at the close of the meeting refreshments were served.

AMOS LODGE, BOSTON, MASS.

Amos Lodge, on January 21, 1920, had a membership of 215. To-day, it numbers 637 with 143 applicants awaiting initiation.

The first regular meeting of the lodge was held on November 8. A great deal of business was transacted at the meeting so that there was no time to hold the initiation of candidates or to devote to intellectual advancement. The most important of the business transacted was the action on the new by-laws, tentative plan for the consolidation of Amos Lodge with Massachusetts Lodge of Boston. At the close of the meeting refreshments were served and a social hour was spent.

Under the auspices of the lodge, a dancing party on Ladies' Night, October 11, was held. It was attended by more than 350 of the members and their ladies.

The Entertainment Committee of the lodge is planning for the first Sunday in January a class initiation in the afternoon and banquet and installation of officers in the evening, to be followed by a ball the next evening.

At the regular meeting of Amos Lodge on Monday, November 22, 400 candidates were invited to be initiated. A large percentage presented themselves and were duly initiated. Rabbi Brother Samuel J. Levinson of Brooklyn, N. Y., addressed the lodge. Nomination of officers for the ensuing year was also held.

DES MOINES LODGE, DES MOINES IOWA.

On Sunday, November 14, 1920, Des Moines Lodge, No. 330, of Des Moines, Iowa, held an initiation meeting and smoker. A class of candidates was initiated by Brother Henry Monsky, of Omaha, First Vice-President of the District Grand Lodge, who was the invited guest of the lodge. He addressed the lodge on intellectual advancement lines. His address, particularly that part relating to the work of the Order, was well received, and was enjoyed by all present. Announcement was made at that meeting of the tentative plans for the membership campaign which is about to be inaugurated.

GILEAD LODGE, MILWAUKEE, WIS.

Gilead Lodge has had several very interesting meetings this year, some of which were open to the public. One was the initiation of a large class of candidates by our degree team, another was addressed by the Hon. William A. Walker, on the League of Nations. The meeting of November 11, falling on Armistice Day was celebrated by having with us the Hon. M. S. Sheridan, Judge of the County Court, who addressed the lodge at an open meeting on Armistice Day and Patriotism. All the meetings of Gilead Lodge have been very well attended this year.—[Alex. P. Greenthal.

FORREST CITY, ARKANSAS.

Barnett Lodge, No. 754, of Forrest City, Ark., had the pleasure of listening to an address by Honorable Gilbert M. Schloss of Memphis, who made an eloquent plea in behalf of the Anti-Defamation League. In presenting the aims and object of the league, he emphasized the suppression of the defamation of the Jew in public gatherings and in place of entertainment. His address was a masterful effort and the audience was charmed with his delivery.

Barnett Lodge holds monthly meetings and makes them, by holding them in adjoining cities, social and fraternal ties.

SPOKANE, WASHINGTON.

Abr. Geiger Lodge, No. 423, of Spokane, Washington, held its regular monthly meeting in November at the K. P. Hall, at which time nominations for officers were had.

Rabbi Julius Leibert addressed the lodge on "Zionism" and Mr. J. Schiller spoke in opposition to Zionism.

The Ladies Auxiliary met at the same time and officers for the ensuing term were nominated.

At the conclusion of both meetings a joint session was held and dancing was enjoyed after which refreshments were served.

SUPERIOR, WISCONSIN.

A very satisfactory meeting of Theo. Roosevelt Lodge, No. 844, of Superior, Wis., was held on the evening of November 8, 1920. Rabbi Eugene Mannheimer, of Des Moines, Iowa, President of District Grand Lodge, No. 6, was the guest of honor and delivered the principal address which was well received.

Rabbi M. Lefkovitz and Brother Chas. D. Oreckovsky, of Duluth, also made short addresses.

A class of eleven candidates was initiated and a large number of candidates are still on the waiting list. The initiatory work was performed by the Degree Team of Covenant Lodge. The initiation was preceded by a banquet and followed by a dance.

At the conclusion of the initiatory work President Mannheimer held an important conference with the active workers of the lodge which will, no doubt, contribute greatly to the success and welfare of the lodge.

WATERBURY, CONN.

Melchizedek Lodge, No. 200, of Waterbury, Conn., has of late not been very active and a complete revival took place at a recent meeting held on November 11 at which time a special meeting was held for the purpose of reorganization.

The meeting was presided over by Paul B. Dorfmann and Brother Henry Lasker of Springfield, Mass., President of District Grand Lodge, No. 1, was the principal peaker. He addressed the lodge and spoke of his observations and expressed his belief that the Order could build up a strong, influential lodge in Waterbury. Other speakers were Jos. H. Ullman, of New Haven, Past President of District Grand Lodge, No. 1.

As a result of the meeting, a large number of new applications for membership were received and prospects are good for a successful lodge in the near future.

In addition to the addresses, the gathering enjoyed a smoker and the serving of refreshments.

B'NAI B'RITH OF PORTLAND.

At a regular meeting of Portland Lodge, No. 65, a Chanukah feast was celebrated with chanting of the blessings by Rev. A. Rosenkrantz and Rev. Abrahamson. Rabbi Jonah B. Wise lectured on the subject of the Feast.

Never in the history of the B'nai B'rith Building of Portland did it witness so large a gathering as attended Portland Lodge's election party held on November 2. It is estimated that more than 1,200 people attended and all available space in the building was taxed to its capacity. The program included dancing and vaudeville entertainments, during which refreshments were served.

Much of the credit for the successful affair is due to Brother Ben W. Rubin, who left nothing undone to make this a success.

B'NAI B'RITH OF CLEVELAND.

The regular B'nai B'rith dance of Cleveland Lodge, No. 16, was held in the B'nai B'rith building on November 28. The affair was open to members and their families only.

The B'nai B'rith Dramatic Section held its regular meeting Sunday afternoon, November 14. The play, "Sweethearts", which the section read and rehearsed several times with the view of preparing for presentation, was reread and "The Affairs of Anatole" was also read.

DISTRICT, No. 1.

Mr. Charles Hartman of New York, member of the Executive Committee for District No. 1, paid an official visit to the lodges of the Order in Montreal and Toronto.

The annual ball of Toronto Lodge, No. 836, of Toronto, Canada, will be held at the King Edward Hotel on January 11, 1921.

In the big membership drive that was held in January and February of 1920, Toronto Lodge acquired 212 new members, practically doubling its membership. In recognition of this effort, Toronto Lodge was awarded the prize of $100.00 by District Grand Lodge, No. 1.

REPORT OF IMMIGRATION COMMITTEE TO SAMUEL LODGE, 668, I. O. B. B., VANCOUVER, B. C.

Since the last written report of this committee on May 7, 1919, a number of verbal reports have been made, but in order that the lodge may have a proper record for future use of this committee's work it is deemed advisable to submit a written report covering the last eighteen months.

During this period your committee handled five hundred seventy immigrants arriving here on forty-two boats. Of these, eleven were deported, including seven stowaways, for whom it was impossible to do anything, so that actually only four of our cases resulted in deportation.

Included in these cases were sixty-seven appeals to Ottawa and Washington, of which sixty-three were successful.

At the present time we still have on our hands two single men and two families whose cases have not been finally disposed of.

Originally, we were working with Mr. Spring, of the Seattle office of the New York organization. In December of last year he was released and we have since been dealing direct with New York. In the meantime, however, we carried on negotiations with the Jewish Colonization Association, of Paris, with Canadian headquarters at Montreal, and their Canadian manager, Mr. Rosenthal, came to Vancouver to go into the situation with us. He then left for Paris, but to date we have nothing definite from him.

A few weeks ago a new movement started as an offshoot of the Canadian Jewish Congress, known as the Jewish Immigration Committee of Canada. They have opened an office at Quebec and have requested us to join them. Your committee, however, advises that nothing be done in this connection, except to work in harmony with them, until it is ascertained whether or not they are a permanent organization and what their financial stability will be.

The Hebrew Sheltering Society have closed their office at Yokohama, but information has reached us to the effect that the Central War Relief Committee expect to reopen it. From the Immigrants arriving here we have ascertained that a great number of Jews are still arriving at Yokohama and Shanghai, so that we may expect the work to continue for a long time to come.

However, for the past few months the types of cases arriving have been such that practically no money is required by the committee. It simply needs a good knowledge of the work, the confidence of the various immigration offices and the desire to work hard. In this connection I desire to express my appreciation for the wonderful work and assistance of Brothers J. P. Rosenbaum and L. Rosenbaum. They were always ready to give their time to the work, and without them it would have been almost impossible to carry on. Brother Grossman, of course, has handled the legal end of the work, including all the appeals.

In order that the lodge may have an idea of the routine work of the committee it might be well to outline the work on the arrival of a boat. We have an arrangement with the immigration authorities whereby we meet the boat on its arrival and are allowed to board before any one else. It is then necessary to go through the boat and collect all of the Jewish passengers, including those who have come second-class. Their names, destinations, occupations, amount of money, names of relatives, details of passports and other information is then obtained. By arrangement we then take them all and place them in various Jewish homes in the city until they can proceed on their journey. This gets away from their being detained at the immigration shed. The next problem is to locate their baggage and wire their relatives for information or tickets. Food must be bought, sometimes clothes. A doctor is needed now and again A word or two to the immigration officials smooths out small difficulties. Their fears must be allayed and the immigrant must have explained to him the reason for everything that is being done. Some immigrant is held up and a Board of Inquiry must be held with the attendance of an interpreter and counsel Appeals must be filed, the relatives notified, bonds arranged for, the immigrant placed in a proper home and then the ponderous machinery of appeal starts. This is a mere outline of the work.

U. S. Treasury Department

Encouragement for better habits of living and increased prosperity and contentment is seen in the recent announcement of Secretary of the Treasury Houston* that the Savings Movement of the Treasury Department will be continued and intensified throughout 1921. In making public the decision of the Treasury to continue the issue of Government Savings Securities throughout the coming year, Secretary Houston declares that these issues should play an increasingly important part in financing the government but that they have served to unite all helpful agencies, religious, financial, industrial, commercial, and social in a broad campaign to promote sound economic conditions and disseminate sound economic doctrines.

In establishing habits of thrift and saving, the Treasury Movement, he declares, has met a great national need. That need will be met in 1921, according to the announcement not only through the means of the Government savings securities which have been issued in the past and which have become a family word in America but by the addition of two new securities, a $1 Savings Stamp and a registered Treasury Savings Certificate of $25 denomination.

In describing the new securities and their purpose, Secretary Houston says:

"Two new Treasury savings securities will be issued during the coming year, a $1 Treasury Savings Stamp and a $25 Treasury Savings Certificate. The $1 stamp will be non-interest bearing, will be bright red in color, imprinted on a green tint, and will bear the portrait of Alexander Hamilton, the first Secretary of the Treasury. The $25 certificate will be similar in design and terms to the $100 and $1,000 Treasury Savings Certificates, which will also be offered in 1921, to mature January 1, 1926.

"The new securities will supply a $1 unit for saving and a registered Government security in the $25 denomination, which can be conveniently purchased through the accumulation of the $1 Treasury Savings Stamps. More important still, the new securities will complete a most attractive line of Government savings securities, the $1 stamp and the $25, $100, and $1,000 registered Treasury Savings Certificates, and thus place the Treasury Savings movement on a solid peace-time basis. The small denomination war-time securities, the $5 War Savings Stamp, in a 1921 series, and the 25-cent Thrift Stamp, will also be offered during the coming year.

"Notwithstanding the reaction since the armistice from habits of saving, and the natural tendency during the past year to invest funds in Liberty bonds and Victory notes at current market prices, the demand for the savings securities has continued strong in many parts of the country. As the security markets become more settled, Treasury savings securities, bearing interest at 4 per cent compounded quarterly, exempt from state and local taxes and from the normal Federal income tax, and redeemable substantially on demand, should prove increasingly attractive, particularly to the multitude of small investors.

"With these considerations in mind, the Treasury is committed to the continued sale of Government savings securities, and feels that as time goes on continuous sales of savings securities over the counter, at post-offices and banks throughout the country, should play an increasingly important part in the current financing of the Government.

"To end, this the Treasury is also committed to the continuance of the work of the Savings Division, in Washington and in the several Federal Reserve districts. This organization endeavors to promote the popular purchase of Government Savings Securities; develops and protects the secondary market for Liberty bonds and Victory notes and other war issues of Government securities, and unites the efforts of all helpful agencies and movements, financial, industrial, educational, commercial, and social, in a broad savings campaign to make permanent the habits of saving and investment in United States Government securities. Its work along these lines will be intensified in 1921.

"The Treasury Savings Movement has already demonstrated its usefuness by its efforts to promote sound economic conditions throughout the country and disseminate sound economic doctrine. In fact, the work of the Savings Division this year, not only in promoting the sale of Government Savings Securities and in strengthening the secondary market for Liberty bonds, but in establishing widespread habits of thrift and saving, has been frequently recognized as meeting a great national need. That recognition has been strikingly emphasized by the requests of great national organizations that the savings work be continued and by their offers of active cooperation in the movement.

"The American Federation of Labor at its last annual convention expressed itself as heartily in favor not only of the Government Savings Movement but also of Government Savings Securities. It has strongly urged that the Treasury continue to issue these securities in order to provide safe investments for the savings of wage earners.

"Nearly every fraternal organization of prominence in the United States has endorsed the Savings Movement and many have placed their funds in Government Securities.

"Presidents of women's organizations have emphasized the need of the continuation of the Savings work among their membership in 1921.

"The work of the Savings Division has been splendidly successful in the schools, with the children and as well with the leaders of educational thought in America.

"In responding to these demands from great national organizations, the Savings Division will intensify during 1921 its campaign to spread broadcast the essential facts relative to wise saving and spending and investment and the continued development of new capital."

JERICHO LODGE, PITTSBURGH, PA.

An interesting meeting of Jericho Lodge, No. 44, was held on Sunday, November 21, at the Moose Temple where a large number of candidates were initiated by Past-President A. L. Solomon. Nominations for officers for the ensuing term were also held.

A lively discussion took place as to the activities to be carried on by the lodge during the year. An important social function is being planned by the lodge for the latter part of January.

BRADDOCK LODGE, BRADDOCK, PA.

Braddock Lodge, No. 516, of Braddock, Pa., celebrated B'nai B'rith Day with an open meeting on Sunday, December 5.

A very interesting musical and literary program was arranged and was presented by the best talent procurable. The principal speaker was Mr. Richard S. Rauh of Pittsburgh who addressed a large audience on the work of the Order.

B'NAI B'RITH OF DISTRICT No. 3.

Wilmington Lodge, No. 470, of Wilmington, Del., had a big event on Sunday, November 28, which was attended by many of the Grand Lodge officers.

Easton, Pa., had a big event on Sunday, October 24. Brothers H. S. Platowsky, Second Vice-President of the district and Edward Davis were the principal speakers

KANSAS LODGE, KANSAS CITY, MO.

B'nai B'rith Day was fittingly observed by Kansas City Lodge, No. 184, of Kansas City, Mo., on Monday evening, November 22, 1920. Mr. Jacob L. Lowry was the principal speaker.

LANSING, MICHIGAN.

An unusually well attended meeting of Jacob H. Schiff Lodge, Lansing, Michigan, was held on the evening of November 8, 1920. A class of eight candidates was initiated by the degree team of the lodge. Brother Edward Lichtig of Bay City and Rabbi Steiner of Jackson, Michigan, visited the lodge and also a number of members from Jackson. The visiting brothers addressed the lodge on the work of the Order.

HUNTINGTON, W. VA.

Huntington Lodge, No. 795, opened its session of social activities with a dance held in its club rooms.

The Arrangement Committee with Mr. Sam Samson as Chairman is arranging to have dances every two weeks and will also provide other appreciable entertainments from time to time.

At a meeting of the lodge held on Sunday, October 17, Brother Isadore Sobel of Erie addressed the lodge on "The Need of the Erie Orphanage."

NATIONAL JEWISH ORGANIZATIONS ISSUE PUBLIC STATEMENT

(Continued from page 3.)

large numbers laid down their lives in the allied cause. The rosters of the army and navy of the United States contain the names of tens of thousands of Jews born in Russia who served so faithfully under our colors that they gained the unqualified approval of their officers, and proportionately many of them were awarded decorations of honor by a grateful country.

We have refrained from commenting on the libels contained in The Dearborn Independent. Ford, in the fulness of his knowledge, unqualifiedly declares The Protocols to be genuine and argues that practically every Jew is a Bolshevist. We have dealt sufficiently with both of these falsehoods. It is useless in a serious document to analyze the puerile and venomous drivel that he has derived from the concoctions of professional agitators. He is merely a dupe.

What is the motive of those who have set in motion this new onslaught of anti-Semitism? It is the motive that again and again has actuated autocracy and its adroit supporters—that of seeking a scapegoat for their own sins, so that they may be enabled under the cover of a false issue to deceive the public.

It is an attempt to drive into the solidarity of the citizenry of our country that has been its pride and its strength the wedge of discord, by arousing suspicion and inciting overt acts not only against those of Jewish origin but also against Freemasons, in the hope of discrediting free government in the eyes of the European masses and thus facilitate the restoration of absolutism in government.

The Protocols were manufactured in Russia under the bureaucracy, and the ammunition with which the campaign is conducted has been furnished out of the arsenal of imperialistic Germany and by those who are seeking to restore the Hapsburgs, the Hohenzollerns, and the Romanoffs on their former thrones. Ancient hatred and unreasoning prejudice and a failure to understand and know what the Jew really is are likewise responsible for the readiness with which these falsehoods have been accepted by those who are ever willing to believe evil of their fellowmen.

We have an abiding confidence in the spirit of justice and fairness that permeates the true American, and we are satisfied that our fellow-citizens will not permit the campaign of slander and libel that has been launched against us to go unreproved. There is enough for all of us to do in the great task of building up our common country and of developing the principles on which it is founded. Let not hatred and misunderstanding arise where peace and harmony, unity and brotherliness, are required to perpetuate all that America represents and to enable all men to know that within her wide boundaries there is no room for injustice and intolerance.

LOUISVILLE, KY.

Louisville Lodge, No. 14, observed B'nai B'rith Day in the auditorium of the Y. M. H. A. building, Sunday, November 28, 1920. The program which was arranged included addresses and musical numbers. Dr. Jos. Kornfeld of Columbus, Ohio, delivered the principal address. Another speaker was Dr. Jos. Rauch of Louisville. Several musical numbers by prominent local artists were rendered.

AMERICAN FINANCIERS INTERESTED IN PALESTINE BANKS.

London (J. C. B. Service).—Sir Herbert Samuel, the High Commissioner for Palestine, has informed the Advisory Council that he is at present negotiating with English American and Egyptian financiers for the establishment of Credit Banks throughout Palestine and he hopes to see these operating at an early date, says a Jerusalem dispatch.

SAAR SHOLEM LODGE, PITTSBURGH, PA.

At the meeting of Saar Sholem Lodge, No. 154, held on Sunday, December 5, Professor Francis D. Tyson of the University of Pittsburgh delivered an address on "The Question of Constitutional Government in Industry".

On Sunday, December 12, the lodge held memorial services in memory of late Brother Louis Goldsmit. A program appropriate for the occasion was successfully carried out.

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Anti-Semitism in the United States

By

William Howard Taft

Ex-President of the United States

Address delivered in Chicago December 23, 1920, at invitation of Anti-Defamation League

ONE of the chief causes of suffering and evil in the world today is race hatred, and any man who stimulates that hatred has much to answer for. When he does this by the circulation of unfounded and unjust charges and the arousing of mean and groundless fears, his fault is more to be condemned.

Since the Christian era, the Jews have greatly suffered from racial antipathies. Their history has been one long story of persecution, oppression and cruelty directed against them on account of their race. Sometimes the bitterness has been distinctly and purely religious, but more often it has been racial. Liberal Americans who appreciate the liberty and equalty of opportunity that prevails in our icivilization, and under the Constitution of the United States, have prided themselves that here at least there is no ban against the Jews, there is no Ghetto, there is no pale within which they are required to live, there is not the slightest attempt in the law to differentiate between Jews and other residents of the United States, and all the privileges and all the equality of opportunity of any citizen are theirs. That at times social prejudice is encountered by them is to be expected in a country with as many different currents in society as our great amalgamation has; but in no country in the world does the Jew enjoy more perfect equality of opportunity, more certain reward for the many virtues that he has, or greater and more unquestioned liberty than here. Nor is this equality of treatment confined to the law alone. Neither in business nor in professional circles is there any factional effort to hamper or obstruct his progress and success. This has been in great contrast to his actual status in some European countries, where while he is theoretically equal to others before the law, there are constant organized efforts to limit his activities, and to prevent his progress. In such countries there is a distinctly anti-Semitic party, which breaks forth in an attack upon the Jews and uses the press and other publications to foster a hatred and obstruction to their pursuit of their legitimate aims.

Only recently has there appeared in this country an elaborate attack upon the Jews and a studied effort to create an anti-Semitic feeling and movement in the United States. This is greatly to be deplored. When I first heard of it, I was inclined to think the wise course was to ignore it, and that in a short time it would die, for lack of interest and support. I thought that answer and refutation would dignify it, advertise it and serve the purpose of its projector, and I am not sure that this is not still the correct view. But you who know better have come to the conclusion that the matter is of sufficiently serious import to call for discussion and answer. I feel strongly the evil character of the attack, and I do not hesitate to condemn it and give my reasons for so doing.

THE attack is made in a series of articles in the Dearborn Independent. This is the paper which Mr. Henry Ford, the successful manufacturer of the Ford automobile, has founded for the avowed purpose of expressing his views without fear or favor. With the statement that the press is held in subjection by the power of the Jews, the author of the articles seeks to put Mr. Ford on a pedestal of courage and independence in initiating the attack. How much of the article is due to Mr. Ford's initiative, and how much he has yielded to the representations of others in consenting to its publication, one cannot say. But, of course, he is responsible for the effect of them. I have read the articles and the documents called the Protocols, upon which they purport to be based, and after an analysis of them, I find it difficult to discuss them with patience.

The articles are written in an easy flowing style and are deftly composed of a mixture of historical fact and unfounded and unjust generalizations. At times in them is a pretense of fairness and generous concessions to the Jews, with a constant repetition running through them of the meanest incitements to prejudice against the whole race. The writer professes not to be engaged in stirring up an anti-Semitic feeling when what he writes reeks with it. All that he says is directed to sustaining a definite indictment of conspiracy in which he ultimately involves the whole Jewish race. He acquits most of them of guilty knowledge of the ultimate design at present, but he represents their ambitions, their abilities and skill, their unity and power and their other characteristics, to be such that when those now privy to the chief and ultimate purpoes shall disclose it, all will conform to it and become willing participants in the grand and wicked design.

When we analyze the attack, when we consider the charges free from the interweaving of mere appeals to prejudice, when we look into the accusing generalizations without supporting evidence, when we dissect the historical facts out of the mass of gratuitous assumptions, and limit those facts to their true and fair significance, when we look into the only documentary proof relied on, when we consider the naked skeleton of the indictment and contemplate the conditions it foreshadows as a possible and probable historical development, it becomes a presentment utterly unworthy of credence.

WHAT is the charge? It is that there is an inner council of a few leading Jews in the world, who control the money of the world, engaged in a plot, the execution of which may take decades or a century for its consummation to destroy the governments of the world by the disintegrating power of Bolshevism which they are fostering, and then by the all-controlling power of the purse and the playing of one class against another, ultimately to subject to the will of this inner Judaic council the whole world, enabling it to appoint a King of Israel who shall then, as an absolute dictator, carry on the world under his super-government. The purpose of the articles is to give proof of the truth of these charges and to arouse the American people to this imminent danger. This, the articles announce to be the Jewish Question which they are to force to discussion in the United States. No remedy for this conspiracy is proposed of a legal character, no organization is suggested, no definite plan of resistance to the march of this plot, but it is intimated that if the American people have proper warnings through these and other articles of the same tenor, this Jewish political conquest of the world and the governmental absolutism of Israel may be averted.

As already said, the author of the articles is not so foolish as to charge that all Jews, or even those of intelligence, wealth and standing, are privy to this great plot and its purpose. What he first sets out to do is to establish the present enormous power of the Jews over the finance of the world, and their ability through the bond of international unity between them to control the policies of nations, to compel war or peace, to direct the working of economic forces in them, and, if need be, to form and stimulate anarchy and a destruction of government. His argument then is that the small council or sanhedrin of the Inner Circle of International Jews can and will disclose their ultimate political purpose at the appropriate time, and through the essential unity of the Jewish Race and its will to power, it can command allegiance of all Jews, and especially those who have these great powers and thus carry on the conspiracy to the declared end.

The author rejects as having any real effect the economic laws which the history of nations has developed into a science. Adam Smith, John Stewart Mill, Ricardo, Sumner and other great names in the field of political economy and finance, have no terrors for him. He says, "People have lost all confidence that economic conditions are responsible for all the changes that occur. Under the camouflage of 'economic law' a great many phenomena have been accounted for which were not due to any law whatever except the law of selfish human will as operated by a few men, who have the purpose and the power to work on a wide scale with nations as their vassals."

Again he says, "Apparently in the world today is a central financial force playing a vast and closely organized game with the world for its table and universal control for its stakes." He says that "The great masters, the few who see clearly the entire play of the plan, control numerous banking houses and trust companies", that one is used for this and another for that, that there is no disharmony and no competition, but that there is as much unity between the principal banking hours of every country as there is between the various branches of the United States Post Office, and for the same reason, namely, they are all operated from the same source and for the same purpose. He charges this central financial force in its heartlessness of capital with breaking up proper relationship between employers and employees by refusing to allow the former to make just concession to the latter. He repeats and adopts the charge made in Germany that this central financial force controls governments, can make war, can make peace, can command anarchy, can restore order, that it holds the sinews of world power in its hand and apportions them among the nations in such a way as will best support its plans.

No instances of the exercise of this world controlling power is cited as proof. The conclusion of the author rests on his own assertion and the further comprehensive and entirely satisfying assurance that everybody knows it. One might have made such an unsustained generalization with some hope of securing the credence of gullible people before this great war but he is bold indeed who ventures it now. Was it the international bankers and capitalists that brought on Germany's declaration of war? Was it the international bankers and capitalists that drove Great Britain to the defense of Belgium? Was it these world controllers that led Italy into the struggle? What had they to do with Austria's ultimatum to Servia? What influence had they in the action of the Tsar in defense of Servia? Does the author of the articles intend us to believe that these international bankers agreed upon the war, and with a common purpose of control directed one nation against another, and all through their power over national credits? Could absurdity reach a greater height? What could these bankers promise to any one of these powers in the matter of their loans? Their bonds must be taken primarily by their own people and without this source they could not finance their wars. The amount of foreign loans negotiated through international bankers in this war was insignificant in the beginning and was nothing in the end. When one thinks of the mighty forces of national, race and dynastic origin and ambition that brought on this great cataclysm, he may well laugh at the suggestion that behind them all was this scheming circle of international bankers. Yet all this is one of the necessary premises of the conclusion which the author seeks to establish.

THE minor premise of the writer of these articles is that the small group of international bankers and capitalists who control the economic destinies and political fate of the world are Jews. He ventures back in the history of that remarkable race to show how this power developed in their hands and here he uses a modicum of fact. It is true that the cruel limitations put upon the activities of the Jews in the eighteen centuries of persecution forced them out of production on the land into trade and commerce and exchange. The very dispersion to which they were subjected, and the inhospitable reception they were accorded everywhere kept them in deep sympathy with one another and made world trade between them natural and easy, and the world hardly knows the debt it owes to them for this incalculable benefit. Ordinary precaution against the robbery and blackmail to which they were constantly subjected led them to deal not in lands which they could not hold, but in articles of value and small in bulk. This made them custodians of gold and so bankers. With the keen intellects there were among them, and the genius of patience and application, the science of trade and banking grew under their hands and it is true, as the author says, there were in medieval times monarchs who depended much on Jewish bankers to aid them in their loans. To say that even then they controlled kings is a figure of speech and not a fact. And now the Jews do not control all international banking houses. The Gentiles are equally active. There is competition between Jewish houses. The transfer of gold or its equivalent from one nation to another is not the result of the will of one banker or another. It is the calculation of profit on the particular transaction that prompts it and the profit depends on the extent of the demand for it in one country as compared with that in another. The difference in the demand for gold in one country and that in another is due to the internal business conditions in each country as compared with those in another. The money or gold in the current of exchange does not represent a tithe of the capital and wealth in use in each country. The wealth of the country is not in its money, or its gold; it is in its farms, its factories, its mines, and the products it is capable of bringing to market and sale. All the gold in the world is but a small fraction of the wealth of the world, and a very large part of that is not in the hands of international bankers, but is in the treasuries of governments or under their control. Never so little as now would arbitrary control of international exchanges even if it could exist, as it does not, carry with it the control of the business and political affairs of the world. Was it international bankers who had sent the British pound sterling to a discount of 33 1-3 as compared with our dollar? Was it international bankers who have sent the German mark from a par of twenty-five cents to an exchange value of a cent and a half? Was it not economic law which brought this about? Resistance by any banker or set of bankers, however powerful, to such an inevitable result of economic conditions would break them.

THE writer of these articles further seeks to bolster his premise that Jews are the world controllers of finance and so of politics, by describing their business successes in the United States. That the Jews are successful merchants and bankers is of course true. That they are keen in business with excellent judgment, and with never ending patience and application, everyone knows. In proportion to their number, their business success is noteworthy. The same is true of them in the professions and in every field into which their tastes and adaptability may take them. That they are friendly to one another in business as in other relations is also true, and why should they not be? The bond of a common suffering in their history, and an ever-threatening hostile prejudice is likely to produce such a feeling. But it is not true that they do not compete with each other. They are too much business men for this. It is said they are ambitious and have the will to power and that this has led them to be prime movers in the great trusts of the country. This is not true. There are Jews in the trusts, as are other keen business men, but it will be found that those who led the way were Gentiles. There are branches of business in which they are numerous and influential, and the [illegible] would disclose what has often been the purely arbitrary circumstance which attracted them. They are prominent in the business of the theatre, the opera, and music generally. So they should be. They are artistic, they are histrionic, they are naturally lovers of music. But for the patronage and support of the Jews we should not be able to have the theatre, the opera, or the symphony concerts. But what of all this in the matter of world control?

In the effort of the author to connect the Jews with the management of trusts and the control of broad fields of business he gives no names; he only makes assertions and as if to anticipate a demonstration that Gentiles control the industry by reference to the names of directors, he makes reply that it is a common thing for Jews to use Gentiles in the management of their business to present a "Gentile front", as he calls it. He is thus determined to put the Jew in control whether he seems to be there or not. The assertion that the Jew, with his will to power and the love of displaying it, which he attributes to him, should hide his light under a bushel in this way is only one of constant inconsistencies with which the earnest, careful reader is confronted in this issue of broad and unsupported generalizations.

The author of these articles refers to the fact that the Jews in this country have increased in number within the last forty years from less than 500,000 to now 2,500,000 or 3,000,000. That this presents some question by reason of their concentrating in the City of New York, and their indisposition to go to the farm and to the smaller towns, need not be disputed; but it is also true that they present far less difficulty in the matter of taking care of themselves and in becoming a charge upon the community than other immigrants. The fact is that they were driven here by the outrages committed upon them in Russia, in Poland and in Roumania, and one of the reasons why John Hay urged that the United States had the right to interest itself in the treatment of these poor people by those heartless governments was that they drove them to the United States as a refuge and increased the burden of the United States in caring for them. They are gradually through the agency of our public schools and through the equal opportunity that this country offers, fitting themselves to better and better citizenship, and in the small percentage they represent of our entire population they need give no cause for concern such as the author of these articles would like to arouse.

THE next basis for the premise is that the Jews control the world through the press. What does this mean? Does it mean that the Jews own all the newspapers of wide circulation and influence? The author mentions three newspapers in Germany which are owned by Jews. Does that control Europe or even Germany? He could not mention many more than that owned by Jews in the United States. What then, does he mean? He says that through fear of Jewish power to give and withhold advertising, the press is muzzled as to the Jews. Here we come to a broad distinction by utterly and unjustly ignoring which, the author seeks grossly to exaggerate the power and effort of the Jews to secure affirmative control of affairs, by confusing it with their power and effort to protect their people against abuse of their rights. They naturally resent insult, contumely heaped upon Jews because they are Jews, and they are fully justified in seeking in every lawful way to prevent its recurrence. If by reason of their power to control the distribution of their advertising or by exercise of discretion in their business patronage they can restrain such outrage upon the feelings of their race and the stimulation of prejudice, they are entirely right in using it. It is probably true that a wholesome fear of the loss of Jewish patronage does prevent some of the press from giving a vent to the expression of race prejudice and stirring up anti-Semitism. If so, I am glad of the restraint. The same thing is true in respect to the venting of prejudices against other members of our community, and it should be a source of satisfaction rather than complaint. But it is said our Jews control our politics by their solidarity. This is not true. They are Republicans and Democrats and they contend as vigorously for their respective parties as other citizens. In a case where a wrong against Jews in any part of the world needs righting, the broad sympathy of the American people can be easily aroused and this Jews have done. They it was who secured so wide a public demand for the abrogation of the treaty with Russia. They it was with their brethren in Europe who have succeeded in securing a provision in the Treaty of Versailles prescribing the equality of right to be secured to Jews in Poland. This is cited by the editor of the Dearborn Independent as a vicious instance of Jewish world control. Why should not these nations at Versailles, when they were delivering to the Poles a freedom won by the sacrifice of millions of lives and mountains of treasure, exact from them a pledge that the Jews should be free from oppression and be given an equal opportunity to give their children education and to pursue their own livelihood and happiness? Nor is the criticism such that the provision was humiliating to Poland in its specific provisions and in the reservation in the treaty that the Great Powers may enforce it. The experience of the Congress of Berlin with the solemn guaranty of Roumania on this subject and her breach of faith are still freshly in our minds. The abuses to which the Jews had been subjected in Poland gave good ground for additional safeguards. This is not a seeking of affirmative control of affairs by Jews. It is only another instance of an effort of the Jews to protect those of their own race against further outrageous persecution; and we wish all civilization should aid them. I cannot too often refer to the sympathy which one Jew has for another in distress, especially when it arises from racial hatred or prejudice. It is a trait which, instead of being made a ground for attack upon the Jews, should commend them highly to their fellow man. It is not inconsistent with their duty to their country; it is not inconsistent with their duty to their fellow man. The author of the articles continually refers to the Jewish question. The Jewish question is not one calling for protection against the Jews as the writor of the Dearborn Independent articles would make it.

THE real and great Jewish question is how more than half these Jewish people should be rescued from outrage, massacre and all sorts of injustice, as well as penury and starvation brought about by government discrimination and prompted by bitter race prejudice. This question has roused Jews the world over and they have nobly responded. It has led to great organizations which have been unceasing in their efforts to aid their fellow Jews in all of Middle and Eastern Europe, where they have suffered so much. It is this which has developed Zionism and while men and Jews differ as to the exact goal ultimately to be reached in this movement, all concur in seeking the refuge it is hoped it will afford the Jews of eastern Europe from their present awful state. Yet it is these organizations upon which the author of these articles would base his charge against the Jews of seeking world power.

If it be true that the international bankers and capitalists are Jews alone; if it be true that they wield a world power to control governments and nations and wars and peace and economic law, can the author of these articles in the Dearborn Independent explain why it is that now more than half the 13,000,000 Jews in the world are still suffering not only persecution and oppression, but the bitterest penury and starvation? Why is it that if this omnipotence belongs to the Jews, half of them are in the direst misery? One needs to cite no specific facts to refute the preposterous assumptions of this learned writer in the Dearborn Independent because the general facts which refute his every statement can be seen by a wayfaring man, though a fool.

THE author of the articles refers to Germany as a place where the Jewish question so-called, has been prominent, and in which the danger from the Jews and their activities has been demonstrated. The arguments of the anti-Semitic party are, of course, rehearsed, and the prominence of the individual Jews in the government which succeeded the Empire is pointed out and made the basis for the assumption that these Jews are engaged in promoting the power of all Jews and lending themselves to this ultimate Jewish despotism. The author, of course, does not stop to note how natural it is for Jews to be prominent in the new popular government of Germany. The bitter anti-Semitism in Germany had driven the great body of Jews into the opposition to the government, into socialism of the various phases of which Germany is full. The Jew is naturally quick and able and political and his leadership is accepted by the less intelligent and less constructive members of his party, and therefore it is not surprising that among the leaders of these parties are Jews. They appear in support of their party as might be expected and show no common Jewish purpose but only the individual aims and natural leadership that acute intelligence and practical knowledge would give.

On the whole, therefore, there is nothing in the assertions by the author of these articles in respect to the Jews that contain any facts justifying an inference beyond the natural and commendable desire of Jews to get on in the world, to acquire money and comfort and education for their children and standing and influence in the community. Thus the case of the author of these articles fails here. Even if there were a secret council of Jews planning to use the accumulated influence and wealth and power of the Jews to conquer the world and to establish an Israelitish absolutism under a Jewish sovereign, he has shown no such power in the Jews now or in the future which could accomplish such a task, or any likelihood that the Jews of the civilized countries of the world would for one moment join in such a conspiracy.

But we must go on with the author to his attempt to establish the last link in his chain of charges in the indictment, and that is the existence of a secret council of Jews who are now deliberately plotting to destroy the governments of the world by anarchy and bolshevism and to erect on the world's ruins an Hebraic autocracy by the power of the purse. He proposes to find this in the so-called protocols of the Wise Men of Zion.

WHAT are these protocols? They purport to be oral explanations of a Jew to disciples or listeners, of the plot by the inner wise men to establish a Jewish despotism and absolute monarchy under a King of Israel over the world. The bald and shocking and brutal details of the plan as they are justified and explained, create on their face a serious doubt that anyone would avow them to a group of disciples, however depraved he or they might be. They are drawn without exculpatory phases and are made as bald and as revolting as possible and are much better adapted to stirring bitterness and indignation against the author of the protocols than they are to the enlightenment and inspiration of disciples and followers whose cooperation he seeks to instruct and secure.

He begins with the announcement that more men are vicious and wicked than are noble and that we must make that the basis of our practical policy. He says that honesty and fairness are, in view of that policy, vices, and that hypocrisy and cunning are the only virtues which should be practiced. He then discloses his plan. He assumes, as does the author of the Dearborn Independent, that the Jews have all the money in the world under their control and that money enables them to control nations and wars and peace. He refutes the idea that economic laws untimately prevail throughout the world and assumes, as does the editor of the Dearborn Independent, that the Jews with money are able to reverse these laws and create arbitrary results, as if they were not only absolute rulers of the government but absolute controllers of demand and supply, of prices and of wages. With this absolute power over everything that goes to affect the comfort and happiness of the world through the Jewish control of money, he adds the control through other Jews of mobs and the forces of disintegration. He asserts that they control the press of the world and that through the press they are to play upon the feelings of the proletariat and to create a wide antagonism between it and the more intelligent and wealthier classes, so that society is to be broken up and the governments of the world under the Gentile rule are to be weakened until they are really overthrown. This inner circle is to stimulate proletarian distinctiveness by first increasing wages of the workmen and then increasing prices. They are hurrying the world on to a great war, and in the war territorial changes are not to be affected, but the changes are to be financial only. After the disintegration of governments in which the lives of many Jews are to be sacrificed for the purpose of carrying out the plot, the ultimate object is to be achieved; and one of the seed of King David is to be trained to become the universal sovereign of the world. The character of the judges of the civil service and of many details of the government under this descendant of King David are set out at great length together with a plan of taxation. A police system and a method of maintaining absolute government without the show of force and a system of espionage in which one-third of the people are set to watch the other two-thirds are gravely described.

I have read and reread these protocols and the impression they have made on me is that they are the work of one who wishes to hold up to scorn and hatred and condemnation the race in whose behalf they purport to be written. They are drafted by one who had watched, with a cynical eye, the workings of popular government, and who paints in the most lurid colors the defects of democracy when it degenerates into mob rule. The writer was evidently a profound believer in absolutism and seeks here to vindicate its useful possibilities in every sentence, but in attempting to give a practical coloring to the conspiracy, for which he is seeking to make the Jewish council responsible, his assumptions of the power to do the things he describes in pursuance of the ultimate object are grotesque and ridiculous and should make a reasonably intelligent man who reads them impatient.

But how is our author of the Dearborn Independent articles affected by these Baron Munchausen tales of accomplishment or proposed accomplishments? Of course, they accord with his assumptions that the international Jewish bankers control the purse of the world and therefore control the economic phenomena and suspend the operation of economic laws. What is absurd to everyone else cannot, of course, be absurd to him in view of the fact that he makes the same assumptions. But his chief reason for deeming these protocols a real emanation from a Jewish Sanhedrin sitting somewhere in the world to plot the subjection of the world, is in their anticipation of what has since happened in the great war. Let us examine and see how wonderful these are. These protocols are supposed to have been framed about 1905 during the Russian-Japanese war, and they anticipate a world war. Such a prophecy was not unknown at that day, nor was it unreasonable to expect it in view of the conflicting interests of the great powers and the enormous armaments they were preparing. Secondly, he points with eagerness to the plan to increase the price of wages and raise the hopes of the laboring people, then to increase the price of living in order to dash those hopes and arouse indignation at the authorities and cause revolt and disorder as a remarkable identification of the plan with what has happened during and since the war. To his mind it apparenty indicates that these things were due to the working of the Sanhedrin and not due to natural causes, and thus he would prove the genuineness and solid importance of the document as a basis of proof of the conspiracy. This phenomenon of a rise in wages and an accompanying rise in prices is only the natural course in economic law. If wages go up, prices must go up. One is a natural concomitant of the other. It has happened in every war, and it needed no prophet to come and tell us so. Then he finds in the cry of the Socialists and Bolshevists there shall be no territorial changes by the war—a proof that they were working under the inspiration and will of the Inner Circle of the Jews of the Protocol. This is certainly a far cry to identification.

BUT the chief reason for assuming that the developments of this war reveal the genuineness of the Protocols and the plot the Inner Circle is working out, is the fact that there are some Jews in the leadership of Bolshevism in Russia. Here we have in fine relief the iterated and reiterated assumption that if there be a single Jew in a movement, it is complete evidence of his control of that movement and of his control of that movement for distinctly Jewish purposes. According to such records as I have had access to, and the conclusions of Mr. John Spargo, who has devoted himself to a close following of the Bolshevist movement in Russia, the statement that Jews control it is entirely unwarranted. There are Jews in the Bolshevist Cabinet, there are Jews in some important offices, but there are Jews who lead the opposing party of Menshiviki, the moderate socialists, and there are Jews who are prominent in the Cadet movement, a third party of constitutionalists. In a country where Jews were subjected to such bitter cruelty and oppression as in Russia, it is no wonder that they became anarchists and socialists, and took part in the plans for assassination and were made martyrs to the cause of freedom and resistance to tyranny. When the revolution arrived, some became extremists and Bolshevists, other moderate socialists and others conservative democrats or republicans, and divided just as other opponents of absolutism did. More than this, Bolshevism is spread by a propaganda of terrorisn, and if one would escape imprisonment and suffering it is wise for him to embrace Bolshevism for the nonce, and this is what former conservatives and Cadets and Menshiviki have done, and doubtless among them are Jews. The Bolshevist Jews were no more responsible for Bolshevism than the others engaged in it. Lenine is not a Jew, but Trotzsky is, and the facts seem to show that the Jews among the commissions in actual power and control are in a decided minority. But whether they are or not is not important in the consideration of the issue which the Dearborn Independent insists upon making, and that is that Bolshevism is only part of the plot of the Inner Sanhedrin of Jews to disintegrate governments in order to secure the despotism of the Inner Council. In this view it is essential to establish that Trotzky and his fellow Jews who are Bolshevists are Bolshevists in order to establish the autocracy of Judaism the world over. There is not the slightest evidence that they have any such purpose, or that they are under the control of any inner circle of Jews. Not a single fact is pointed out to indicate that they are acting under somebody else's direction or that they have an ultimate object of Judaism. They are engaged in the attack upon all religion. They flout it.

DOES the author of these articles not find enough in the history of Russia and abuses of the autocracy to explain the Revolution and the subsequent phases of it without tracing it to the will of the Sanhedrin of the Wise Men of Zion? In what way was that will manifested? How was it made effective? Really is it not more reasonable to recognize the movement to anarchy and then to proletariat autocracy as due to the violence of the reaction against Tsarism and its abuses than to attribute it to the machinations of an invisible Sanhedrin? Why look for causes in the sky when they are just before us? The reasoning which would make the fact that Jews are some of them leaders among the Bolsheviki proof of the genuineness of the Protocols and a step in carrying out the conspiracy therein projected, is as faulty as that which convicted innocent women of being witches in the seventeenth century.

WHAT is the asserted origin of these Protocols? They are produced by one Sergus Nilus, a man who was a religious fanatic of the Russian Church, and whose whole nature was absorbed in the identification of the church with the autocracy in Russia and whose religion was the maintenance of the divine authority of the Tsar. He was a mystic, and he was contending against those forces which would destroy the autocracy of the Tsar as the anti-Christ. Some had regarded Free Masonry as the anti-Christ because there were politics in the Masonic lodges directed against the dynasty. Others like Nilus attributed to Jews the character of anti-Christ. He said he obtained the protocols from a man who had received them from a woman in Asiatic Russia, who had obtained them in secrecy, and that is all that is known about them. They are not signed; they are not even given the title, "The Wise Men of Zion". This was given them after their publication. Nilus was a dreamer and fanatic. He could himself have conceived in his dreams of such a wild scheme and impossible plot and could publish it for the purpose of arousing indignation against the Jews and justifying the policy of cruelty toward them pursued by the Russian Tsar. The article is calculated to arouse indignation not alone against the Jews but against every movement to unseat the Tsar and his power. It is written in a contemptuous scorn of popular government. The protocols were written by a man who had studied the defects of democracy and who struggled to emphasize them by attributing to this pseudo wise man of Zion the purpose to use demoralization of mob rule to achieve autocracy of the Jews. That these protocols might have fooled the Russians was possible, but that they should be honestly taken up by an American citizen, with ordinary intelligence, and offered as a basis for insisting that there is a Jewish question among us that needs solution, is hard to credit. The course of reasoning by which Ignatius Donnelly and others have established that Bacon wrote Shakespeare by the internal evidence of Shakespeare's plays, is a monument of logic as compared with these. The Tales of Baron Munchausen are the only things in literature that should be classed with these protocols, for they are not more preposterous. It is appropriate that the author of these Dearborn Independent articles should refer with a show of learning to the fact that there were Princes of the House of Israel who continued to exercise titular authority into the Middle Ages among the Jews, and should suggest that the descendant of such exilarche may now be in the keeping of this Sanhedrin and ready to be brought out and proclaimed the King of Israel when the situation shall be ripe.

I HAVE thus considered the substance of the indictment of the Jews by the editor of the Dearborn Independent, and the evidence, or lack of it, upon which he bases it. I have not gone into a discussion of the Jew as a man, or the Jew as a citizen. In an address delivered before the National Geographical Society I attempted to trace the history of the Jew, and to show the effect upon him and his people of the cruel treatment to which he had been subjected for eighteen centuries. I pointed out the remarkable qualities of the race and the wonderful abilities in many lines that they had shown. Wherever they have been given an equal chance, the best of them, quite out of proportion to their number, have forged to the front and became leaders in the fields of their activities, and prominent in the countries of which they have become citizens. It is charged that they cannot become genuine and sincere citizens of any country because they are themselves a nation in dispersion, and that to that nation they owe their first allegiance. I differ entirely with this view, and it has been refuted by the conduct of the Jews in many countries. It is true they retain an allegiance to their race and to their faith, and why shouldn't they? We would not value them if they did not do so. They have a great history to look back to, a great ancestry, and well may they be proud of it. But while they are proud of being Jews, while most of them adhere to the ancient faith, what inconsistency is there in that with their being good citizens of the country in which they are born and live? How does it detract from their patriotism? In what way does it interfere with their allegiance to this government when that allegiance calls for service and sacrifice? They did their part in this great war as Frenchmen, as Englishmen, as Americans. Those of them who made the ultimate sacrifice were in full proportion to their number either as citizens or as soldiers. The exclusiveness with which they have been charged is in porportion to the prejudice exhibited against them and their fellows in any community. It is a meaure of protection. As discrimination against them ceases, as equal opportunity makes itself felt among them, as the rewards for their genius and patience and application come, the differences between them and other people disappear. They become ingrained Americans with us. Their genius, their industry, their skill, their tenacity of purpose, their enterprise make for the prosperity of the community and country, and there is no good object in which they are not willing to do their part. In politics, they do not act as a body. They have their acute differences of opinion as other people have. There are good men and bad men among them, and their good men condemn their bad men with the same emphasis that good men of other religions and races among us do theirs.

There is not the slightest ground for anti-Semitism among us. It is a vicious plant. It is a noxious weed that should be cut out. It has no place in free America, and the men who seek to introduce it should be condemned by public opinion.

"I DWELL AMONG MY OWN PEOPLE."

By Edward N. Calisch, Ph. D., Rabbi of Temple Beth Ahabath, Richmond, Va.

In the fourth chapter of the second book of Kings there is the story of Elisha and the Shunammite woman. The prophet in his travels came often to Shunem. In accord with the custom of Jewish hospitality he was invited to a meal at the house. And as often as he came to the town he broke bread at the house of this woman, who, though unnamed, lives in history. She persuaded her husband to prepare a little upper chamber, on the wall, to place therein a bed, a table, a chair and a candlestick, so that the man of God might turn in thither when he came. Which he did. Wishing to show his appreciation of her thoughtful kindness to him, the prophet told his servant to call the woman to him. She came and stood before him. He said to her, "Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host?" And she answered: "I dwell among my own people."

Judging from the context we can imagine that the condition of this woman and her husband was that of a contented middle class. They were doubtless not rich, nor yet poor. It appears that she did not, as some women do, aspire to great riches or social position or power. She was happy in her faith, in the love of her husband and in her ability to serve the prophet of the Lord. She wore the crown of contentment, that crown of which Shakespeare wrote:

"My crown is in my heart, not on my head,
Not decked with diamonds and Indian stones,
Nor to be seen; my crown is called content:
A crown it is that seldom kings enjoy."

This contentment came to her doubtless from her faith, the faith shown in her treatment of the man of God. So she said simply, "I dwell among my own people."

To dwell among one's own people, what does it mean? Who are one's own people? First one's own immediate family. How happy he who can say he dwells with his own! There is no sadder sight than that of the members of a household torn apart by dissensions and quarrels—hate being where love should be—discord where harmony should reign—where the hearthstone is not an altar but a battlefield. The psalmist says, "How good and how pleasant it is for brethren to dwell together in unity." Family quarrels are the unhappiest experiences of existence. It is as though one looks for bread and finds a stone. Even where it does not go to the extent of separation, or cessation of intercourse with each other, where there is lack of loving unity, there is lack of happiness. Every member of a family owes it as a special duty to the family as to himself to preserve the harmony of the family circle—to maintain in unbroken integrity this foundation stone of society, of religion and of government. Happy those who can say they dwell among their own people, in loving unity and peace!

Second, there is a wider application, referring to one's own people; that is, to one's class in society and culture. It is a laudable ambition to try to better one's place, socially and materially; to seek a higher plane of intellectual and social life; but most people who are socially ambitious are governed by wrong motives and seek wrong results. Our social classes are graded mostly by degrees of wealth—somewhat only by birth and ancestry. The ladder to the social heights too often is built of gold. The best people, from a purely social viewpoint, are not always the best from an intellectual, moral, civic or religious viewpoint. The scheming and pushing, the intrigues, the petty tricks and devious devices that mark the struggle for social prominence, or power, or prestige, are not calculated to ennoble or to uplift or refine the character. The disappointments and dissipations and delusions, the heartburnings and envies and jealousies, are not calculated to make for happiness, hardly even for satisfaction. For at best that which is sought for so eagerly is but the shadow and not the substance, and its possession is as fleeting and unsubstantial as the uncertain shade of a flitting butterfly. Then, too, how many the homes that are wrecked by people living beyond their means to keep up appearances, the children that are denied the genuine education of heart and soul for the sake of the vapid folly of so-called social accomplishments. Truly this social restlessness and ambition have caused more evil than good. Why should we not realize our place, and be content to dwell among our own people; satisfied to forego the tinsel and tawdry trappings of useless folly and live with our own in peaceful unity and mutual joy.

Third, a still wider application—"Among my own people"—the people of the Book, the people of Israel. There are some among us who would break away if they could, if they dared. There are some who criticize Jewish manners, Jewish customs, Jewish people, Jewish ideals, who would like to enter the society of non-Jews, and be with them, who try to deny or forget, or to cause others to forget, their Jewish parentage and association—who do not live among their own people in spirit, and wish they did not in body. They are cowards, lacking the courage to be either loyal, self-respecting Jews, or openly to enter another confession. They, too, make a sorry mistake. They, too, sacrifice the substance and seek a shadow, an unsubstantial fleeting nothing. And they are not happy when they get it. The claim of ancestral allegiance is stronger than the whim of mistaken vision. How often indeed those who do not wish to live among their own people come home to die among them. Those who will not dwell among them living do dwell among them dead. This, too, is a species of folly arising from social discontent.

JAMES DE ROTHSCHILD TO COME TO AMERICA.

Son of Well-Known Philanthropist of Paris to Come to This Country for Zionist Work.

Major James de Rothschild, son of the eminent philanthropist and chief supporter of the Palestinian colonies, Baron Edmond de Rothschild, will arrive in the United States within a week or two, and will remain over the month of January and the early part of February. He is coming here on matters relating entirely to the development of Palestine.

Major Rothschild is an ardent Zionist, and is deeply interested in all work in Palestine. He has visited that country a number of times, and is intimately informed on all matters relating to its development. During the war, he served in Palestine as a Major in the Jewish Legion which he helped to recruit, and which did such splendid work under General Allenby, conqueror of Jerusalem. He was a member of the Zionist Commission in Jerusalem. Major Rothschild is especially interested in helping to form in America an Economic Council for Palestine to be associated with the one in England, of which he and Sir Alfred Mond, the English financier, are members.

"In Light and In Love Shall Ye Lead"

Address by Rabbi Abba Hillel Silver of Cleveland, at the B'nai B'rith Banquet, Held in Chicago, December 23, 1920.

MY MASTERS had warned me never to begin an address with an apology; and yet this evening I feel as though I should like to offer an apology, because I feel myself a sort of an anti-climax. I do not know just why the committee found it necessary to invite me to come and speak to you, after having invited ex-President Taft, whose words this evening are destined to remain significant and potent in the annals of American Jewish history.

Perhaps a word from one who is a Jew and a Rabbi, and a Ben Brith on this subject, which is at this hour uppermost in our minds, may not be altogether out of place. It will perhaps be in accord with the little message I wish to leave this evening, "In light and in love shall ye lead."

I would like to have you feel, men and women, as I feel, that the truest answer to every slander of the Jew, is more Jewishness; that the most effective and telling answer to every attack on Judaism is a more and better and nobler Judaism.

I would like to have you feel as I do, that the retort, courteous but crushing, to every mean and wicked charge against the integrity and honesty of our people, and the sublimity of our faith, is another synagogue, and another school, and another agency for the dissemination of our culture and our ideals throughout the world.

I know that some of you have been saddened during the past few months because of these things. I have, too. I know you have been saddened more especially because of the fact that such a thing should take place in this land at this time, after a great war, when our people gave as freely, as eagerly, as generously, to the cause of America in the struggle and to the cause of the Allies as any other racial or religious group. That such a thing should occur at this time, after a great war that was fought for a little more sweetness and a little more light in the habitations of the world, after we had hoped and prayed that out of the tragic welter of blood and tears and suffering there might come a new blessing unto the children of men, that the broken links of human brotherhood might be drawn anew together, that men might have a little more sympathy and a little more toleration toward one another, I say that such a thing should transpire at this time is very saddening to everyone.

It is more especially saddening to me, not because it affects me as a Jew, but because it affects me as an American citizen, because such a thing, is a desecration of the holy of holies of American life. Don't you see if such a thing be permitted to spread, it is bound to destroy that superb and magnificent experiment upon which this land, by God's grace, has been engaged for a hundred years,—the bringing together of men and women from all parts of the earth, with all their ancient antipathies and all their ancient hostilities, the crushing of their particularisms, the destruction of the things that separated them, and the fusing and blending of all of them into one perfect harmony of human brotherhood? Don't you see that these insinuations, these libelous slanders, and charges are undermining and destroying that experiment for which the Jew and all the peoples of the earth had hoped and prayed adown the ages? It is because these men are flushing the sewers of vile European mediaevalism into the clear fresh waters of American life, because it is treason to the spirit of America, to the spirit of the Pilgrim fathers, to the spirit of the founders of this land, to the spirit of Lincoln, because it is treason to the spirit of humanity, that this thing hurts so much. If there is anything, my friends, that this poor, tired and tortured world of ours needs at this time even more than it needs bread, it is a little bit of human love, kindliness, thoughtfulness and considerateness. That is why I sometimes give way to the spirit of depression, and yet I do not become hopeless or crushed because of it. For two reasons!

First, because I have faith in human progress. 'The world does move.' It may suffer intermittent periods of retardation. It does not move constantly and consistently forward, but spirally it ascends all the time. These propaganda and those movements, nurtured by hate, fathered by reaction, are to my mind but so many broken reeds placed in the way of the onrushing tide of human progress. The tide cannot be stopped! The tide cannot be stopped!

I will never lose my faith, because, those of us who have read Jewish history know that these venomous attacks are not new nor unique, and that they cannot succeed where tens and hundreds of similar enterprises have failed. If there is any one conviction that is strong within me, that sustains and inspires me, it is this—that we are an eternal people. The proud hosts of Babylon and Assyria, the winged armies of the Egyptians and Thebes could not destroy us. The grieved hoplites of the Greeks, nor the iron legions of the Romans could break our spirit. The cross nor the crescent, the inquisitions, the exiles, the pales, the ghettos, and expulsion could not vanquish us, for we are an eternal people. Thus was it said of old, and thus shall it be to the end of time. "When thou shalt pass through the waters I shall be with thee. And the rivers shall not overflow thee. When thou shalt pass through the fire, thou shalt not be burned, and the flames shall not consume thee. For thou art an eternal people!"

There are to my mind but two ways of destroying prejudice, not only as between non-Jew and Jew, but as between non-Jew and non-Jew, and as between Jew and Jew. The first is the spirit of true democracy, which expresses itself in love and in service. And the second is the spirit of real education—light—truth.

By democracy I mean not the right of universal suffrage only; not the right of people to decide an issue by the show of hands. By democracy I mean something more basic and fundamental. I mean the right of every child of God to live his own life and develop his own native capacities and potentialities. By democracy I mean the opportunity given to every man for self-realization and self-expression. By democracy and by American democracy I mean not the desire to force all men into one preconceived mould, so that they would all be alike and look alike and act alike, but on the contrary, the inspiration given to every man to develop that which is unique and individual with him. That is democracy.

What holds true of individuals holds true of groups. I believe that America does not ask of every racial or religious or cultural group to destroy itself; to annihilate itself and its identity and its uniqueness, to turn its back upon its vast culture which it has brought over with it to this land. That would mean that America is something already achieved and not something that is being constantly forged and fashioned anew by all the peoples that have come to this land from lands and civilizations much older than ours. I believe that each group can best serve the highest interests of America by developing that which is finest and noblest in itself, purifying it and crystalizing it, and then bringing it as a free will offering and laying it upon the shrine of American idealism. I conceive of America as of a beautiful mosaic, made up of many peoples, of many cultures, of many lands.

That is why I sometimes resent deeply any question of Jewish patriotism and Jewish loyalty, because of the Jew's loyalty to his own faith and to his own people; and I sometimes condemn this constant reiteration on our part of our loyalty and our patriotism. We have nothing to apologize for. We are not guests here. We are not late-comers to be tolerated and to be indulged. Our right of citizenship is not a gift bestowed upon us, but something won by our labors and by the sweat of our brow. The Jew has given to America from earliest time until this day as much as any other racial or religious or cultural group has given to America.

When the eyes of the first white man scanned the shimmering outlines of this hemisphere, the Jew was there; and when the foot of the first white man was placed upon American soil the Jew was there; and when the first challenge was hurled against a tyranical power the Jew was there; and when this nation set out to break the shackles of foreign dominion the Jew was there. When this nation resolved some decades later to break the shackles of millions of slaves and to give them their freedom, the Jew was there; and when in our time and in our own day this nation went forth as a crusader in behalf of the rights of the submerged and the denied peoples of the earth, the Jew was supremely and superbly there; and the Jew will be there when the last sunset will set upon this land in the ultimate cycle of time. The Jew will be there!

I venture to say unto you men and women, that to my mind there is nothing more important at this particular time, than the initiation by somebody of a systematic and comprehensive campaign to enlighten the non-Jew concerning the Jew and concerning Judaism because the non-Jew does not know us. His ignorance is not malicious; it is simply due to lack of contact and lack of information. He does not know us, and where there is ignorance there is fear; and where there is fear, ultimately there is hatred. The non-Jews do not know us. Most of them, and especially those in small towns, still think of us as men and women that have stepped out of the pages of their Sunday School bibles. They think of us as of some mythical, unreal legendary figures, who are here to justify some theologic notions of certain sects. They do not know the achievements of the Jew, the part he has played throughout the ages and all his accomplishments. They do not know, and it is high time they were informed.

Education of the non-Jew, to my mind, ought to be one of the great objects of this organization in the years to come. Spread the light of the Menorah to those who are in darkness concerning us.

And lastly, educate the Jew!

Why is it as I go from university to university, and from college to college I find young Jews and young Jewesses, splendid types of fine Jewish manhood and womanhood, ill at ease, uncomfortable and unhappy, because forsooth certain prerogatives had been denied to them? Why is it that they are unhappy? I will tell you why. Because you and I have not given unto them the fine Jewish substitute for the things denied them, because they do not know the why and the wherefore. They have not been given that sense of dignity, that sense of loyalty which comes from a direct and intimate acquaintance with their people, their history and their achievements all through the ages. We have sent them forth into the world uninformed, unprotected, unarmed. If we can make the young Jew and Jewess of today realize that we are children of a race which has survived the onslaught of the ages; if you can make them feel as we feel the sense of pride and satisfaction that one-half the world is reading our literature and two-thirds of them are worshiping our God; if you can make them feel the pride that comes from a knowledge of our record of martyrdom and suffering, you will have given them something in relation to which all the small denials will seem puny and insignificant. You will have filled their souls with a glow that will sustain them.

It is the duty of this organization to inspire the men and the women of our faith to give unto their children that which their sires gave unto them, their God, their people, their history, their literature, their mission, and their destiny. So that when people will speak to them of conspiracies and plots and counterplots, they will just laugh at them. They will be able to say unto all these maligners and traducers of our people, if it is conspiracy to fight uncompromisingly for truth and for justice, if it is conspiracy to be the crucified people of the earth for thousands of years, to champion the cause of the denied and of the oppressed, the widow, the Orphan, the weak everywhere, to be the servant of God; if that is conspiracy, then the Jew is the arch-conspirator of the earth!

In light and love, my friends, do you lead. Be true to the spirit of love and of service, of brotherhood and brotherly love. You will then be a blessing, indeed, not alone unto yourself and unto your people, but unto your land and unto humanity. Be ye therefore a blessing!

AN INSTITUTION WHICH IS TO HELP BUILD UP PALESTINE.

(Jewish Correspondence Bureau.)

London—Announcement is made that the "Haboneh" has already commenced active work in Palestine. The Haboneh is an organization which proposes to build houses in Palestine. It has a nominal capital of £200,000 and has already acquired all the necessary machinery for its undertaking. In order to insure themselves also with the necessary supply of stones at the right price, the Haboneh has established in Jerusalem and Haifa stone quarries which will be worked on most modern lines.

MINORITY RIGHTS IN JUGO-SLAVIA EFFECTED.

(Jewish Correspondence Bureau.)

Vienna—Permission has been granted by the Jugo-Slavian government for the establishment of a Jewish State School at Gross-Becsherek (Jugo-Slavia), according to a dispatch from that city. In announcing the establishment of this school, the Jugo-Slavian Minister of Education explained that this was being done in accordance with the Minority Rights clauses which Jugo-Slavia had accepted as part of the Versailles Peace Treaty.

ROUMANIAN GOVERNMENT NOT TO INTERN POGROM VICTIMS.

(Jewish Correspondence Bureau.)

Vienna—The Roumanian government has withdrawn its order to intern all Jewish refugees in Bessarabia, says a dispatch from Bucharest. Rabbi Zirelsohn, of Kisheneff, accompanied by Mr. Berland, secretary of the Ukrainian Committee for Jewish refugees in Bessarabia, called on the Roumanian Premier, General Averesco, and after the situation was explained to him, the Premier telegraphically ordered the Bessarabian authorities to stop interning and expelling Jewish refugees, and instead to issue to each, special protective certificates. The Premier also promised that those desiring to proceed to America or Palestine would be given all facilities.

THE RABBI OF KNISMEN THROWN OUT OF A WINDOW OF A RUNNING TRAIN.

Warsaw, (J. C. B. Service)—From the material obtained by Jewish deputies regarding the persecution of the Jews in Poland, it has been established that on the 19th of December Polish officers threw out a number of Jews, including the Rabbi of Knishen, from a running train, using the windows as exits. The train was on its way from Knishen to Bialystok. Some of the Jews were severely beaten before being flung out of the window.

On January 3, Polish soldiers and officers on board a train which was on its way from Kovno to Warsaw, ill-treated all the passengers on the train.

PERSECUTION OF JEWS LEADS TO SPLIT OF HUNGARIAN GOVERNMENT PARTY.

(Jewish Correspondence Bureau.)

Vienna—Because the government of Hungary saw itself compelled to adopt a more liberal policy towards the Jews, 13 of the leading members in the government party left its ranks and founded a new party, says a Budapest dispatch. The new party proclaims as its main purposes the consistent and systematic persecution of the Jews and the restoration of the monarchy.

PROBLEM OF VIENNA JEWISH REFUGEES PLACED BEFORE LEAGUE.

(Jewish Correspondence Bureau.)

Paris—A Geneva report states that the representatives of the Jewish Delegations have placed a memorandum before Mr. Calbano, chairman of the League Committee on Minority Rights, covering the situation of the Galician Jewish refugees in Vienna.

RICHMOND, VA.

At the regular meeting of Rimmon Lodge, No. 68, of Richmond, Va., held in December at the Temple, Mr. Morton L. Wollenstein was elected President. Authority was given to the Committee on Program and Entertainment to arrange for a public installation during January at which time addresses by prominent visitors will be made.

Current Events

By Gotthard Deutsch

Poland.

CONDITIONS seem, right now, so critical that a reviewer of current events must apprehend that his reports will be considerably antiquated by the time they reach the reader. A relief worker, who recently returned from abroad, reports that Poland is on the threshold of a revolution which would have broken out before were the people not so utterly depressed by years of misery and lacking all energy.

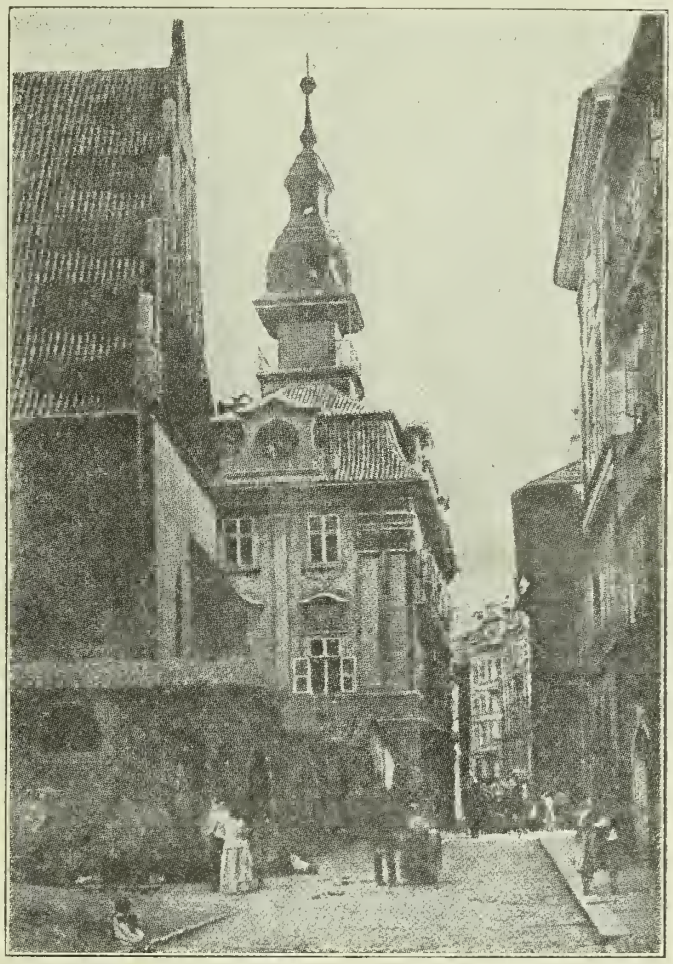
Under these conditions it seems unfortunately probable that the Jews of this unhappy region are again to be made the scapegoat for the country's misfortune due in no small measure to the national chauvinism of the masses and the imperialism of the leaders. Paderewski's paper makes the significant remark: "The Jews talk of Palestine but prefer Poland. If America shuts her gates to Japanese, Poland may shut out the Jews who are worse than Asiatics. If immigration to Poland will not cease, Poland must cease to be the paradise of the Jews".

What kind of paradise it is we learn daily from the reports of outrages committed against helpless Jews who are thrown out of moving trains, who are put in prison without any cause and are flogged there and otherwise scandalously mistreated. The latest cable dispatches at hand inform us that the anti-Semitic cooperative organization, Rozwoj, placarded the streets of Warsaw with posters appealing to boycott Jews and Lithuanians. "Iswestia", the organ of the Soviet government, estimates the number of Jewish pogrom victims as 600,000 of whom 350,000 were the victims of the Polish invasions.

From various sources we learn of the terrible outrages committed by the troops of General Balachowicz, which rival in extent and cruelty those of the Ukrainian band leaders. The facts were discussed in the Sejm by an interpellation of the Jewish member Schipper, but all that Premier Witos had to say was that he will investigate the charges. It is almost comical in this connection to read that the reactionary press of Warsaw protests against the persecution of Polish Jews in Hungary while on the other hand, we learn that the Jews are fleeing in such masses from the formerly Prussian part of Poland that congregational life there is facing a crisis and numerous teachers and other congregational employes are facing starvation. The Sejm passed a resolution not to allow Jews to hold commissions in the army, quite regardless of all treaty obligations. On the other hand, General Zieligowski, the Polish D'Annunzio, presses the Jews of Wilna into the army who naturally are by no means willing to serve under conditions which would make them the just object of hatred for their Lithuanian neighbors who by international treaty are the rightful possessors of the district.

The Socialists are for the present the only section of the community who propose to be just to the Jews. Here it is where critical conditions may develop because the leader of the party, Ignace Daszynski, who had repeatedly warned against the persecution of the Jews as apt to hurt the interests of Poland, resigned from the cabinet. The labor element has also expressed its disapproval of the pogroms by assessing its members for the support of the numerous refugees from the Ukraine who are assembled at the border of Poland.

The minority rights as affecting the cultural institutions are also treated with utmost indifference. The leading organ of the reactionaries, The Kurjer Warszawski, refers in this case also to America, and asks what America would say if the Jews should be exempted from public duties on the Sabbath. The minister of education had promised to carry out that section of the treaty which refers to Jewish educational institutions but all that he did was to reintroduce the old meat tax. American readers will probably not know what this means and therefore, a brief explanation shall follow. From olden times it was customary to impose a tax on the community as a body. In order to raise it, a fee was imposed on every pound of meat sold in kosher butcher shops and on every fowl killed by the shohet. These fees were farmed out to a Jewish contractor who usually levied it with utmost disregard of the condition of the poor population. On the other hand, the fund of twelve million florins (in those days $3,000,000), established by the late Baron de Hirsch for the endowment of Jewish schools, has practically disappeared. A great part was lost by the necessity to invest it in war bonds and the other part is appropriated by the Polish government without any regard for the intention of the philanthropist who created it as an endowment for Jewish schools. The schools are either closed on the allegation that now they are not needed, or the fund, instead of being applied to education and to the support of poor children, is used up by the government for school buildings and similar purposes. The government following Paderewski's advice makes a show of facilitating immigration by an order to all Polish consuls that passports issued to Jews should be promptly vised, but on the other hand everyone who asks for a passport is compelled to sign a statement that he renounces Polish citizenship, which, of course, means a great danger, especially in view of pending legislation in the United States, in case the immigrant should be refused admission. The hostility extends even to the relief actions. It is reported from Warsaw that the milk stations established by the Joint Distribution Committee and now turned over to a Polish committee refuse to furnish milk to Jewish children.



The Historic Jewish "Rathhaus" of Prague looted by Czech Mob, Nov. 17th, 1920

We can, under these conditions, place our own valuation on the statement of Count Pulaski, the new Polish minister to the United States, who upon his arrival in New York, December 22, 1920, declared in an interview with a Yiddish paper that there was no Jewish question in Poland, that the Jews are all Polish patriots and even in Wilna they are anxious to see the city in Polish hands. The pogroms are mere incidents as are the unfortunate concomitants of military operations. This throws a peculiar light on the action of the American Jewish Congress trying to arrange things amicably with the Polish minister and belling the cat by the request that the government officials be prevented from making accusations against the Jews and by demanding the necessary measures for the enforcement of the treaty provision. Poland will probably promise everything but has sufficient experience to know that diplomacy will be satisfied with some nice sounding phrases.

Hungary.

If conditions are critical in Poland they are absolutely hopeless in Hungary. The reactionary party, clerical and monarchial to the marrow of the bone, is still nominally in power but apparently all public activities have been paralyzed. The Premier Count Teleki resigned December 2 and as far as we know, his successor has not been appointed. He felt that the outrages against the Jews cannot continue if Hungary is to be put on a working basis again but his party abandoned him and a certain number left it because the government was not anti-Semitic enough. Shortly before, the trial of the communists was closed but our sources have not yet reported the sentence. It is impossible—and this also is significant—to obtain exact data on the number of Jews involved. The names do not indicate much because Hungarian Jews have to a considerable extent adopted Magyar names, but it is certain that some people prominently connected with the communist government and emphasizing their adherence to its doctrines even in the trial are not Jews or of Jewish descent. Among them is George Nyesztor, a Rumanian peasant. The present writer tried his best to obtain information on the participation of the Jews in the communist government directly from Hungary through friends who are indebted to him for certain acts of kindness. They acknowledge this gratefully but ignore the question on Jews in communism. They are evidently afraid that they will have to share the fate of Rabbi Immanuel Loew who is still interned in his home under the charge of high treason. Nor are they seeing ghosts as is proven from the fact that the government introduced a bill in the parliament which puts heavy penalty on any one who will publish "unfounded" charges against the government.

Some of these unfounded charges have meantime been sufficiently substantiated, as the case of the wine merchant, Adolph Landau, who was murdered after terrible tortures for not yielding to the extortions of the officials who arrested him on a false charge. It so happened that this matter was brought to public knowledge in parliament and therefore could not be smoothed over. Meantime Landau's son is still in jail under a similar trumped-up charge while the murderers of his father have escaped and are defying arrest, although the government knows exactly where they are but it does not dare to re-arrest them, fearing the military bands who, while wearing the uniform of the regular army, are nothing more than armed bandits. Nor are the outrages stopped, and Jews traveling in Hungary are still taking their lives in their hands. They are arrested and simply disappear. The so-called Horthy soldiers who like the janissaries of the former sultans, are the real rulers in the land, march through the cities with a song written for this occasion which, with due apology to Lord Tennyson and others, is rendered here in English. It is entitled Erger-Berger and reads approximately:

Broke I am now, but shan't long be a miser
Because Horthy soon will be our kaiser.
With impunity all Cohens I will kill
And their lucre my pockets shall fill.

The conditions in the university are as bad as they have been all the time. Officers in uniform drive Jewish students from the university, even those who are within the percent limit allowed to Jewish students. The amusing feature is that in this percent limit baptized Jews are included. Rabbi Hevesi of Budapest in a funeral sermon preached at the coffin of a medical student who had committed suicide because he saw no way how he could finish his course after three years of study, appealed to the young people that they should remain hopeful, as conditions are bound to improve. There is, however, no sign of such improvement yet. A prosecuting attorney of a Budapest court, a Magyar and Christian by birth, was discharged after thirty years of service because ten years previously he had written a letter to Max Szabolcsi, the editor of a Jewish paper, in which he expressed his indignation at the ritual murder charge. Rabbi Rubinstein of Szekszard, greeting a new governor, expressed his hope that the new official would contribute to an improvement of the relation between Jews and Christians but was treated to the reply that such improvement would come without any effort if the Jews would improve their own morals.

One can easily imagine how such a government which outlawed its own Jews treats Jews of foreign nationalities. Five hundred Galician Jews were sent to a camp of internment because they cannot obey the order to return to their home which is located in war zones and not accessible. It was noted before that the Polish government protested against it. Some of the difficulties of the Joint Distribution Committee may also be gauged from this fact. The Jewish charitable institutions received some subsidy from American relief money but the municipal administration at once reduced the subsidy which for years it had voted to these institutions while, of course, Christian institutions are not affected by such economy.

Austria and Her Heirs.

For the benefit of the Dearborn Independent which seems to have a careful reader of the Yiddish press the following fact brought to light in a Zionist convention held in Vienna shall be quoted. If representation in the parliament were apportioned according to the actual population the Jews of Austria ought to have from eleven to twelve representatives. Even under the present law which created such a gerrymander that the representation in parliament is unfair, the Jews, if united, might still have four representatives but as it is they have not even one. Mr. Ford's henchman might also take account of the following well established fact. Among the delegates which saw the governor of Lower Austria, the state in which Vienna is located, was the Austrian Jewish Union, a society established thirty years ago for the purpose of combating anti-Semitism. The representatives of this society told the governor that they do not wish to interfere with the order of expulsion given to the Polish refugees. The nature of these orders which have not yet fully been carried out may be judged from the following instance. Joseph Blaukopf of Buczacz in Galicia, who driven from his home by the war, settled in Vienna, occupies an "apartment" consisting of one room and a kitchen where he lives with his wife and four children. Owing to the lack of housing accommodations the city authorities gave him notice to move because he is now an alien. Buczacz in eastern Galicia is right in the center of the fighting zone between the Ukrainians and Poles and it is a physical impossibility to reach the place. The authorities of course, say they do not expel him, they merely had to requisition his rooms because they are needed for Austrian subjects. The economic situation of the local population may be judged from a fact which is a remarkable enactment of a Utopia presented some years ago by our Yiddish humorist, Zevin (Tashrak). The sextons of the Vienna synagogs have organized a union for the protection of their interests.

Conditions in Czechoslovakia are far more serious than those in Austria. The structure erected by the diplomats in Versailles and Paris whose inadequate information was so brilliantly described by Keynes and Dillon, is tottering rather ominously. In Bruenn, which up to the time of the war was a German city—of course only through an unjust municipal election law—the Czech majority confiscated the German theater and closed German schools declaring with cynical contempt for the minority clause in the Paris treaty, we are retaliating for what you have done to us in former years. Young men from German districts appear before the draft boards with German colors or with black flags, refuse to swear the military oath and turn away singing Die Wacht am Rhein. In some cases there was actual bloodshed. The excitement naturally has to turn against the Jews and [illegible] on Jewish business [illegible] pillage of the offices in [illegible] city hall of Prague. In Gaya which is a Czech town the houses of the Jews were defaced with various cartoons and gallows and when a Jewish committee went to the police office asking for protection they were given the "advice" not to provoke the population by talking German among themselves. The correspondent of the London Morning Post evidently is right when he says that the Bolshevist propaganda committee which is welcomed by a large section of the Czech population will do no harm because the Czechs hate the Jews as they hate the Germans. On the other hand, we would have to have better authority than the Northcliffe press before we shall accept the statement that ninety percent of the Soviet delegation are Jews.

Russia and Her Heirs.

With Soviet Russia itself we have as yet no direct communication either by mail or by cable. It is therefore impossible to judge of the probability of a recent report which informs us that there is a great deal of anti-Semitism in Soviet Russia and that it is constantly growing. We are somewhat better informed about the new republics cut out of the old Russian empire. The republic of Latvia seems to be strongly anti-Semitic. The leading Lettish paper of Riga repeats the claim of the anti-Semitic press all over Europe and America that Bolshevism is controlled by the Jews and that the Jews of Riga are in sympathy with it. The government will not allow former Jewish inhabitants who had been driven into the interior of Russia by the war to return, declaring them as aliens. A correspondent to the New York Forward declares that it is as unsafe for a Jew to show himself on the streets in Latvia as it is in Poland.

The republic of Lithuania on the other hand, seems to be in sympathy with the Jews, undoubtedly desirous to obtain their support against the claims of Poland. The Lithuanian mission in America published an appeal to the Jews in which it says that the Jews of Lithuania will have their national autonomy and have now already a minister for Jewish affairs and contrary to the Poles, claim that the Jews of Wilna are in favor of seeing their city annexed to Lithuania. The Jewish Correspondence Bureau telegraphs from Danzig that the bishop of Wilna appealed to the population to protect the Jews when the Polish army entered the city. The subject of Wilna is still under discussion and was discussed by the Jewish representative of Lithuania in London with the ambassador of Poland. At any rate, conditions are far from tending to a peaceful solution of territorial disputes in which the fate of the Jews is prominently involved. Finland which for years had the sympathy of the civilized world in her struggles against Russian tyranny does no more seem to be inclined to do justice to the Jews now than before. From one source we were told that the Finnish delegates would under no condition sign a treaty including minority rights, while another statement claims that the admission of the new republic to the League of Nations was only obtained after such promise.

Jewish Farmers' Life in America.

From Ukraine we have not heard anything for weeks. The New York Zeit representing the Socialist group of the Zionists claims that Emma Goldman visited Ukraine as commissioner for the museums of Soviet Russia and in a letter to a friend acknowledged her mistake that while in America she had never believed that there could be a Jewish question. Seeing the Ukraine she found out that she was mistaken. Emma has repeatedly been reported as a specimen of a prodigal daughter but it certainly must be true that conditions in Ukraine are as bad as ever and the committee of Jewish delegations laid the facts with the names of places in which pogroms occurred and the names of victims before the League of Nations. It remains to be seen whether this step which is certainly legitimate will result in an improvement of the terrible situation.

Rumania.

From what appears to be good sources the news comes that the Rumanian government is actually yielding to the demands recognized in all civilized countries as they have been laid down in the laws of Moses that fugitives from tyranny have the right to claim an asylum. The refugees from Ukraine who managed to cross the border into Bessarabia are now permitted to remain temporarily on Rumanian soil although they will be interned in places assigned by the government. The Jews of Bessarabia, however, are themselves in a state of panic on account of the reports that Russian Soviet troops are soon to occupy the province and that Rumanian troops will evacuate the territory. A somewhat sensational report has it that a Jewish politician whose name is not given was offered a place in the cabinet. A little more definite is the statement made by the anti-Semitic politician Jorga who was taunted in parliament for having had a work of his published by a Jewish publishing house. He replied coolly that this was done because there was no Christian firm which would undertake it. It would be too much to expect that just in this old home of anti-Semitism the movement should have been entirely suspended and therefore we may take it for granted that reports about the publication of anti-Semitic pamphlets and certain troubles at the university of Czernowitz are well founded. Yet it is equally certain that Rumania has abandoned her traditional policy of making the anti-Semitic movement the chief support for popularity seeking politicians.

Germany.

The situation in the German republic is clearly presented by the New York Nation which in its issue of December 1 said: "There is unquestionably a large number of persons who are hoping for better things from the restoration of the monarchy. It is unfortunate that these reactionary tendencies should find their support in the universities." The article closes with the statement that there are symptoms of a change for the better. Among these we may count the declaration of a hundred members of the intercollegiate fraternity known as Burschenschaft, protesting against anti-Semitism as an impediment to the recuperation of the country. Of course signs to the contrary are not missing and in itself it is rather depressing that such protests are necessary. The Burschenschaft was founded more than a century ago as a bulwark against reaction and, as Herman Sudermann in his "Sturmgeselle Socrates" long before the war showed, this organization has become a stronghold of reactionary tendencies. We must not be surprised to find that under the terrible economic crisis a government ground between the two hostile forces of reaction and communism has no sympathy for foreign Jews. As in Bismarck's time, hard working Polish Jews who in the beginning of the war were imported as laborers are now being expelled. It is somewhat reassuring that among those who objected to this measure were some labor unions. The internal conditions of the Jewish congregations are facing a grave crisis. The congregational constitution was always subject to the laws of the states. In this respect Prussia as the largest state, differs from the smaller states of South Germany. The latter usually extended some state aid to the Jewish communities which is now withdrawn. Even in Prussia where the state did not subsidize Jewish congregations nor give legal recognition to its officials the new law which allows everyone to resign from the church without much formality has created immense difficulties under which especially rabbis, teachers and other officials of the congregations are suffering. The old salaries are entirely insufficient and the congregation deprived of its right of compulsory assessment can do very little because the membership has not yet been accustomed to voluntary support of the institutions. The leaders who formerly clamored for state support see now their mistake.

Zionism.

As far as we are aware, the mandate on Palestine has not been published. The only thing which is certain is the announcement that the rivers Litani and Jarmuk are to be French but Palestine shall have the right to use the waters. This is again one of the typical diplomatic compromises known to us for over a century and especially favorites of the diplomatic school which "settled" the Oriental questions every few years. Mr. Balfour declared in the House of Commons, December 23, that the mandate conditions are so moderate that they will satisfy everybody, but at the same time the Manchester Guardian declared that the Zionists are greatly disappointed and this seems to be an absolute fact. Trivial controversies on the use of Hebrew in Palestine to which a member of the House of Lords objected and complaints that the new restoration fund is being supported from Germany and again the assurance by Mr. Lloyd George that Palestine will be a model of justice, do not help us over the situation which clearly is presented in another statement that the autonomy of Palestine will be an autonomy of institutions. In other words, the Jews of Palestine will have no less but no more than their co-religionists possess in all other civilized states. There was great enthusiasm displayed at the wedding of Mr. Edwin Samuel, the son of the Lord High Commissioner of which the details have not reached us at the time of this writing. Sir Herbert Samuel who is an observant Jew, surely possesses the confidence of the Jewish population and in this respect his choice is surely the best that could have been made. After the death of his mother he sent for the leading rabbis to have services held in his executive mansion and the honors of reading the prayers were distributed among both sections of the community, Rabbi Kuck and Rabbi Jacob Meir, each one reading part of the services and the High Commissioner reciting Kaddish.

A cable dispatch, dated London, January 2, gives us the number of Jewish immigrants who landed in Palestine as eight thousand. The schools under the control of the Zionist organization are attended by 11,843 children and employ 600 teachers. The enthusiasm of the new settlers is exemplified in a most remarkable instance. Twelve members of the Zionist organization of Siberia arrived in Palestine having crossed Asia on foot and having under great difficulties traversed the desert of Gobi. Such material will certainly make excellent pioneers in the upbuilding of a country. We also hear of new industrial corporations, among them brick and cement works, which will make Palestine independent of foreign countries in providing building material. On the other hand, the wine industry is facing a serious crisis. Due probably to lack of tonnage, to a certain extent to the prohibition in the United States and to the impossibility of communicating with Russian winegrowers in whose activity the greatest hopes were placed when the colonization movement began, this industry is in a very critical condition.

The relation between Jews and Arabs are reported in such contradictory manner as to make it futile to arrive at a definite conclusion. One source tells us that Arab papers in Palestine have renewed their campaign against Zionism. Definite names and places make it certain that occasional murders of guards in the Jewish colonies are still occurring while again the Jewish

(Continued on page 12.)

News from London

By Our Correspondent, Dr. M. Epstein

London, December, 14, 1920.

THE Anglo-Jewish Community is at last waking up to the need of doing something in defense of the Jewish position. We in this country have not had to suffer from any concentrated anti-Semitic attack on a large scale, but, as you know, one daily newspaper in London and one weekly have led an onslaught on Jews, and they have been followed by a number of gutter journals who thrive on that which is despicable. But even the papers of standing that have entered on this campaign in this country have exercised a certain amount of self-control, and have not dared to go as far as their brothers-in-arms on the continent. Nevertheless, accusations were leveled against Jews, needless to say without the least foundation, and all of them based on lies. For a time the Press Committee of the Board of Deputies made it its business to watch these attacks and accusations. For a long time it was deemed advisable to take no action, because no action was called for, but gradually the feeling grew, not that replies should be made to the anti-Semitic charges, but that our fellow countrymen should be informed as to the Jewish outlook on life, and should be furnished with facts about Jews which would show them in their true perspective. One is glad to be able to say that the idea first emanated from the London Lodge of the Order and a scheme was prepared, negotiations entered into with a publisher, and the whole got ready for launching as soon as the necessary funds were available. Meanwhile the League of British Jews, which everybody thought was dead, either decided on a similar scheme independently, or, what is perhaps as probable, heard of the scheme propounded by the lodge, and decided to make it its own. Accordingly the League proposed to the Board of Deputies that a committee of all communal institutions should be informed for the purpose of issuing a number of booklets which should give information to the English public about the Jews. It is felt that this course would be better than attempting to reply to the absurd and groundless charges of the anti-Semites. It was felt that the anti-Semites would go on their crooked ways whatever happened, and as truth was bound to triumph in the end the general sentiment was to concentrate on booklets of the nature indicated. The Board of Deputies, though a large number of its members dislike the League of British Jews, nevertheless decided, in the interests of communal unity, to participate in the scheme. The Anglo-Jewish Association was also invited and was sympathetic, but as its funds are low it is doubtful as yet whether it will come in. The London Lodge will likewise be invited to join this communal committee, but the London Lodge has not yet had an opportunity of considering the problem, and therefore making clear its attitude. On the one hand there is the consideration that in this matter the Anglo-Jewish community should be united, and it must be admitted that this is an argument of some force; on the other hand, there are many people who dislike the League of British Jews because of its inanity and uselessness, and who feel that by working with it for this purpose they may be giving a new lease of life to an institution which is moribund. It is impossible to foretell which view will prevail; but so much is certain, that it looks as though the Jewish community were waking up to its duty in the matter of defending Jews, and they realize, moreover, that even if their action may not be absolutely necessary in this country, it is bound to have far-reaching consequences on the continent.

As a sign of this Jewish consciousness it is of interest to observe that recently in a case in the Court of Criminal Appeal where the Lord Chief Justice was on the bench with a number of other judges, the pleadings in the case showed that one of the counsel asked a witness when it appeared that one of the parties had got into the hands of money-lenders: "A Jew, I suppose?" In the Higher Court the Lord Chief Justice asked the lawyer who had originally put the question to the witness what the point of it was. The barrister replied: "The answer shortly is that there are certain money-lenders who are Jews, and our information was that he was in the hands of Jewish money-lenders. I did not put it in any way intending to be insulting to Jews." To which the Lord Chief Justice remarked that in his opinion he felt convinced that a question of this sort would, be as it was intended to be, prejudicial to a man on trial, and he deprecated such a question being asked. It was only to be expected that the Lord Chief Justice, who is himself a Jew, should have protested against an obvious piece of trickery. Jewish money-lenders we all deplore, but there are also non-Jewish money-lenders, and it does not seem fair necessarily to associate Jews with money-lending.

Perhaps one way of dealing with this evil is to furnish the Press in this country with accounts of Jewish activities, and this would tend to show that the majority of Jews are not money-lenders, and the Jewish effort in this country is actuated by noble ideals. Accordingly the suggestion has been put forward that a Jewish Press Bureau should be opened in this country to furnish the newspaper with official accounts of Jews and their doings. Such a Bureau would be somewhat expensive, and at present there is very little money available here for anything that has even the appearance of a luxury. Our charitable institutions are all going round cap-in-hand, foremost among them the Jewish Board of Guardians, which is certainly in a bad way, having almost reached the end of its tether. Even if the Board were the only charity in need, it might be a little difficult just now to get money for it. But bearing in mind that the hospitals are asking, the Zionists are asking, the Ukrainian Jews are asking (and these are but a few appeals which are before the public), the chances of the Board of Guardians appear to be small. But something will have to be done, and that quickly. It remains to be seen whether the Anglo-Jewish community will rise to the occasion.

There is rejoicing in the Zionist camp because at length the mandate for Palestine has been completed and the boundaries of the country agreed upon. It must be confessed that neither is satisfactory. We should all have wished to see a better mandate and better frontiers. But in a world where men's nerves are set on edge, where reaction appears to be in the saddle everywhere, it is something to have achieved such a mandate and such boundaries. Both will serve for the present: Both have possibilities for the future. After all, both the mandate and the boundaries are paper arrangements; what Jews will make of Palestine in actuality is the thing that really matters. And here, too, it will be necessary to find money. The administration in Palestine will float a loan shortly, and Jews all over the world must determine to make that loan a striking success. But that will not be the end of the matter. There is the Keren Hayesod, that permanent fund for the development of Palestine, which has been fixed at twenty-five millions sterling. That will have to be got, too. Zionists here passionately desire to let the world know that much might be done already in the Holy Lands if only the means were available. Possibilities are there, labor is there, enterprise is not lacking and only money is required. It is a thousand pities that the present financial situation of the world is adverse to Palestinian endeavor. But two thousand years of waiting have made Jews patient, and it is hoped that, despite the slump, Palestine will get every penny that it requires. Meanwhile the situation there is improving from day to day; the High Commissioner is winning golden opinions from all parties and all sections. Life, while being expensive, is slowly developing. The popularity of the High Commissioner showed itself recently when early this month his eldest son, Edwin Samuel, was married to a Palestinian lady. Jews, Christians and Arabs united in expressing their good will to the young couple and their respective parents.

The appearance of a new book from Mr. Zangwill's pen is always regarded here as an event of some literary importance. "The Voice of Jerusalem." is the title of a collection of essays which Mr. Zangwill has written during the last twenty-five years, and we need only say that their quality does credit to their author. Mr. Zangwill occupies the position of critic of the Peace Settlement and of the present situation in Europe. His is a logical attitude. Like so many people he expected that the war would bring peace, justice and righteousness into the world. As a matter of fact he sees around him war, oppression and wrong; and characteristically he speaks out the thought within him. The powers-that-be in all countries appear to dislike the truth, at present, no matter who utters it; and in many quarters, therefore, Mr. Zangwill is not popular. But that does not lessen the quality of his thought, which is deep, nor the excellence of his style, which is distinguished. But there is no need to sing the praises of the new book, since you in America will have ample opportunities of reading it for yourselves.

An interesting will was published in London during last month. It was that of the late Sir Charles Henry, who declared that he excluded from the benefits of his testamentary dispositions relatives of his who should marry out of the pale of Judaism. This provision is perhaps an indication of the trend of events in this country, and it must be admitted that the tendency for mixed marriages between Jews and non-Jews which was beginning to be marked previous to 1914, received a strong impetus during the last six years.

The London Lodge is now busy thinking of suitable officers for next year, and in due course it will be possible to publish the names of those who have been chosen to carry on the traditions. The London Lodge is growing in years, and one of the things it feels most keenly is the lack of a home of its own. It is a peculiar fact that in this large London community of ours there is no communal building suitable for large meetings, social gatherings and kindred purposes. It is certainly one of the hopes of the brethren here some day to possess such a habitat of their own, which could be used as a general Jewish centre, as well as being the home of B'nai B'rith activities. Another thing we hope to do, though it appears to be somewhat difficult, is to establish lodges in other towns.

But of this more on a later occasion.

NEWS FROM GERMAN DISTRICT.

By Dr. Alfred Goldschmidt

IN THE spacious halls of the Berlin Lodge Building an exhibition of art works by Jewish artists was opened on November 7, 1920, consisting of works in the field of pictorial, graphic and plastic arts. In this exhibit mainly works of such artists are shown as are not yet sufficiently known and need urgently, therefore, this moral and material promotion. Exhibitions of this kind had been arranged already in the year 1914. The war, however, necessitated a long suspension of the sequel. And only now was it possible to resume the continuation of the work. The judges in charge were the following gentlemen: Hermann Struck, painter and etcher, Dr. Ernst Cohn-Wiener, art historian and Jacob Steinhardt, engraver.

Already the first day of the exhibition, the 7th of November, 1920, has lured forth a great mass of brothers and sisters. members of the five Berlin lodges, all of them eager and anxious to view the art works of the young artists. The President of the Deutsche Reichs Loge, who is also the Chairman of the Exhibition Committee, Brother Hugo Wittenberg, opened the exhibition with a short address in which he pointed out that he did not hesitate to state to those present that the judges were actuated primarily by the thought of benevolence. Tzedakah-Benevolence, however, among us Jews, means more than mere benevolence. In a higher sense it means justice. Being that there are so many really good works among the pieces permitted to be exhibited, the judges are in the fortunate situation that they can easily satisfy the demands of justice even from the standpoint of the requirements of art, as only objects of real art have been admitted. Not all of them, to be sure, of absolute perfection for an "art paradise", but many of them of high artistic value, or at least with the promise for future perfection. Moreover, the Judges endeavored to exemplify the principle of brotherly love, in a wider sense, in that they sought to stimulate among the brethren the tendency of acquiring objects of fine arts, especially if such may be bought at a reasonable price, and thus to develop the artistic taste among them in ornamenting their homes. The expensive, showy articles are not always proof of a refined taste. If, therefore, the net result of the exhibition will be satisfaction of the visitors and gratification of the exhibitors, and the buying of the works of the artists, that would then be the realization of harmony of all the interested parties in a most beautiful manner.

Dr. Cohn-Wiener gave in a charming manner a short survey of the several stages the artist has to go through, and pointed out that the visitors would have a chance to see an exemplification of each of such stages.

Thereupon began the tour of inspection through the exhibition hall. It may be stated as especially gratifying that the very first day resulted in a splendid success for the sale of the art works.

Among the various lectures delivered before the circle of the Berlin brethren, the one delivered by the author, Dr. Julius Bab, on "Judaism and Dramatic Art", may claim the interest of a wider circle. The lecturer proceeded from the premise that the first trace of the drama manifests itself as the expression of religious ecstasy. The real drama, however, as an art, dates only from the Shakespearean era. It is charged by our opponents that the Jews control theatrical affairs in a ruinous manner. In the course of history of our own time the numerous municipal and state theatres were never managed by Jews. To be sure, among the directors of private theatres two Jews have decidedly influenced the theatre: Brahms and Max Reinhardt, but certainly not to the injury of the German people and German art. Among the actors and actresses one may find not a small number of Jewish talent of foremost importance. But that the Jews monopolize an undue share of the dramatic art is out of the question. Certainly greed for gain must be excluded as a lure for the stage, as it is beyond doubt that there are better and quicker means to get rich than the stage. Bab is of the opinion that the dramatic art is the only art wherein women—and thus also Jewish women—have attained genius-like achievement. The reason for this scarcity of originality in other fields of art, Dr. Bab ascribes to the fact that women are lacking in the power of concentration. In acting, however, this lack of concentration is of no moment, because the author has already furnished a complete picture of the part to be produced.

Contrary to Dr. Bab, however, the writer of these lines ventures to explain the reason for the high achievement by women in the field of acting on the ground that the strong fascination there is in impersonation of parts, though necessitating appearance in public, is a stronger stimulant to overcome obstacles in the soul-life of women—as timidity before the public—than is found in other lines of art.

A long list of Jewish stars of the drama passed before the view of the audience during the recital of the lecturers: Rahel; Sarah Bernhardt; Bogumil Davison; Sonnenthal; Dessoir; Helen Gabillon; Irene Triesch; Fritzi Massary; Rosa Valetti; Ernst Deutsch; Beerboom Tree; Schildkraut.

The essence of the great actor is not exhausted by merely reproducing that which one has seen. This the variety impersonating artist can often perform to the highest perfection. In him there arises a Napoleon, a Frederick The Great, a Wallenstein, and such like in striking resemblance. But it is impossible to reproduce a King Lear simply by looking at so many types of madmen in an insane asylum. That is liable to produce madness in ourselves. The work of the actor is itself creative. He absorbs within himself the matter which the poet offers him, digests it, and then creates out of it that which he presents on the evening before his audience, a creation of his own. He not only imitates in presenting a life-like copy of that image which someone else, the poet, has formed, but weaves into the picture his own imagine of life.

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JEWISH CALENDAR.

5680	1921
New Moon	January 10
New Moon	February 9
New Moon	March 11
Fast of Esther	March 23
Purim	March 24
New Moon	April 9
Fast of the First Born	April 22
Passover, first day	April 23
Passover, second day	April 24
Passover, eighth day	April 30
New Moon	May 9
New Moon	June 7
Feast of Weeks	June 12
New Moon	July 7
Fast of Tammuz	July 24
New Moon	August 5
Fast of Ab	August 14
New Moon	September 4
Selihoth	September 25
5682	
New Year	October 3
Day of Atonement	October 12

THE RESPONSIBILITY FOR BOLSHEVISM.

General Hoffmann's admissions as to how Bolshevism was launched upon Russia should be welcomed by all students of the truth. Bolshevism, still in the saddle in that unhappy country, is a thing rightly dreaded everywhere else. The radical elements here and there and everywhere have been toying with it and in all likelihood supporting it morally and materially. Radicalism is always among us. A spark will set it aflame. The supposed success in some corner of the world will nurture it. We Jews, the great and preponderating mass of Jews, are set against it. We execrate it as loyal supporters of the government under which we live, and as loyal Jews, faithful to the Torah. It is well therefore to have the admission that Bolshevism in Russia was launched by Germany as a war measure to break down the eastern front. The cynical general compares it to poison gas. We hear now of some of the Allied governments building factories for the development of poison gas which is recognized as the most formidable weapon in the future war. Alas that nations should be thinking of a future war, when the wounds inflicted by the last war have not had time to heal. Perhaps the army staffs are also thinking to imitate Germany in producing the mental poison wherewith to break down the morale of the future enemy. For militarism is, as it always has been, ruthless and cynical. Be that as it may, the origin of present-day demoralization in Russia stands revealed. Behold the spectacle of Lenin transported through Germany in a sealed train! The seal notwithstanding, the poison must have penetrated through chinks into the very country which sought to benefit through that measure. German militarism collapsed through the very agency by which Russia was laid low. There is in existence a counter-Bolshevistic propaganda which stoops low to make of the hapless Jew the scapegoat. The Jew will readily lend his aid to fighting Bolshevism. But he will not tolerate the dastardly attempt to unload upon his head the odium of the Bolshevist movement. We have been able to trace the anti-Semitic propaganda in this country right to its source. We know the German hand in this warfare. We see it enlisting the services of millions who little suspect what they are being used for. And perhaps we are too charitable. In other words, they well know that they are being used, and they have their own reasons for being used. Then we know the agents of former Czardom by name and fame who are here stirring up mischief and poisoning the minds of the American public against the Jew. We know by name misguided Americans who, unable to understand the tactics of the master plotters, are abetting the nefarious slanders and assist in the spreading of malicious documents of acknowledged forgery. We know of coteries of American men and women clandestinely meeting and plotting and using whatever agency will lend itself to their machinations in spreading broadcast the lie and sowing hatred of the Jew. We recommend to all of them a study of the German general's admissions. They may serve to open their eyes. And if they remain blinded by bigotry and prejudice, at least the fair-minded American public will not be inveigled into accepting thoughtlessly unfounded concoctions. The true origin of Bolshevism stands revealed. We know who is really responsible for that curse. And we say to the American public just this. You, and we as part of you, have fought successfully German military aggression. Fight with all your might and main this remnant of German militarism and of German propaganda in this country. We stand for America and for American issues and for American ideals. Let not this foreign un-American issue be cast upon our shores. And we know that in Germany itself, among the people, many think as we do. There are right-minded men there who refuse to sanction the tactics of those who brought upon them all the misery and all the degradation. They know the truth and hate the lie. Shall not we in America banish the falsehood? And banish we will surely the ill-founded campaign against the Jew. For the true responsibility for Bolshevism is known and admitted. It was the sealed train carrying Lenin by order of the German military staff.

A CHRISTIAN MINISTER'S THREAT.

The Rev. Dr. Wilbur F. Crafts is Superintendent and Treasurer of the International Reform Bureau. The name of the organization is noncommittal enough. Its platform and program, as far as stated in the official letter-heads issuing from the Washington office, is innocent enough. But the real purport of both organization and platform is known beyond misconception. For we have the past activities of the organization and its doughty Superintendent. We remember the part they played and still play in making Bible reading compulsory in the public schools. On the merits of this point we shall refrain from expressing an opinion just now. We have, we believe, expressed it before, and in a manner which Dr. Crafts ought to appreciate. But we know that such like measures are put forth as entering wedges, and that the farsighted aim in by degrees to break down the separation between Church and State and to amend the Constitution so as to recognize Christianity as part of our government foundation. Just now Dr. Crafts is fostering a bill to enforce Sunday rest in the national capital. If its provisions are such as Dr. Crafts avers "that persons who recognize as a day of rest any other day in the week than Sunday shall not be held to have violated the provisions of the first section, making unlawful to pursue any trade or secular business in the District of Columbia on Sunday, if they observe as a day of rest one day in each seven," we Jews ought to recognize this spirit of fair play. Now there exists a Jewish Sabbath Alliance with the avowed aim of fostering observance of the Jewish Sabbath by the Jews and of procuring legislation enabling Jews who keep their Sabbath to do work on Sunday. Apparently the Reform Bureau and this Jewish organization seem to have to come to terms. But Dr. Crafts, according to newspaper reports of his public utterances, is charging Mr. William Rosenberg, the Secretary of the Jewish Sabbath Alliance, of being in league with certain interests fighting the Washington bill. Mr. Rosenberg point-blank refutes the charge. We have thus the word of one man against that of another. If there is evidence one way or another, let it be produced. It is a matter between the two organizations and between the two officials. Mr. Crafts, however, has been reported to have formulated a threat. It is put in some such language as this. Christian Americans who have hitherto been freest from race prejudice, and even some who were never very strict Sunday observers, will come to resent this anti-American program. The Sabbath Alliance is presumed to have thrown out a challenge, and Dr. Crafts, speaking for other true Americans, accepts it. It is here that we may put in a word. In the first place, to say the least, it is undignified and un-Christian for a Christian minister to indulge in threats. We believe Mr. Crafts when he avers that he has been free from prejudice. We hope that that is the case for his own sake and for the honor of the Christian ministry and the Christian faith. If he has done so in the past, he has apparently had no reasons for acting otherwise. Shall a misunderstanding with a Jewish organization, whose purpose is accepted by him in the very framing of the new bill, overthrow all his previous record for fairness? In the second place, Dr. Crafts ought to know that Sabbath observance with the Jew is not a matter of race, but of religion. Why threaten with race prejudice where a religious principle is involved? Once more, be it understood that we take no sides in the controversy between him and Mr. Rosenberg. That is for both of them to settle. Some one has apparently tampered with the truth. Perhaps it is a mere misunderstanding. But we hope Dr. Crafts will come to his senses and refrain from hinting that he is ready to throw his influence on the side of our enemies, the persecuters of our "race". He is surely wise to realize that he is weakening his case, and very likely alienating Jewish support for such measures as Jews along with Christians are interested in for the good of our country by this resort to uncalled for threats. Dr. Crafts, please take back your threat! It is un-Christian and un-American. Do not injure your own cause, not so much with us whom probably you have discounted, but with your own fellow Christians, who will not tolerate a Christian measure to be tainted by what you call race prejudice.

SUPPORT THE ANTI-DEFAMATION LEAGUE.

The non-Jewish protest against anti-Semitic propaganda, which is published on another page of this issue, does honor to the men and women who signed it. It gives us new faith in democracy and in the essential fairness of the leaders of American citizenry. It is with a feeling of renewed courage and confidence that the Anti-Defamation League can continue in its efforts to wipe out entirely the anti-Semitic propaganda and rebuild with even stronger foundations the good will between Jew and non-Jew, which it was Ford's aim to shatter.

For the past eight months the league has been engaged in an effort to mobilize the non-Jewish minds of the country. Although counseled to sit still and breath cautiously, lest it cause a whirlwind, the league had sufficient faith in the leaders of public opinion to realize that they would come forth and take up the cudgels in defense of truth and justice, if only they were sufficiently apprised of the facts. That has been the special function of the league since last May. It started out to gather all the facts there were, to dig them up out of the hidden places and put them before those who have the molding of public opinion. That task is not yet completed. The favorable public opinion which is being aroused by the protest must be galvanized into some form of action. The league must go on until organized anti-Semitism is completely stamped out. Ex-President William Howard Taft's big-hearted readiness to respond to the call of the league, to render a judicial opinion upon the merits of the case against us, was eagerly availed of, and his exposition of the subject, which is also reprinted in this issue, is now being sent broadcast throughout the country. In addition, the league will shortly distribute thousands of copies of a book by John Spargo, which will dispel many of the mental reservations still retained by some of our best non-Jewish friends. Our faith in fair play as an essentially American virtue has thus been justified. It is the duty of all of us to see that no stone is left unturned to bring to a complete victory the league's struggle against anti-Semitic agitators. Every member of the Order who has not already contributed to the support of the Anti-Defamation League should do so at once, and those who have contributed should feel it their duty to make an additional contribution in order that the good work already done may be continued. Only thus can we completely counteract the efforts of those who continue to menace us.

AMERICAN LEADERS APPEAL FOR TOLERATION.

Leaders of the Catholic, Protestant and Jewish religions united in an appeal to the people of America to help safeguard religious liberty throughout the world from the menace of bigotry, prejudice and fanaticism. Their appeal, issued through the American Committee on the Rights of Religious Minorities, declared that one of the disappointing results of the war was an era of religious persecution which had been sweeping many lands. The appeal is especially directed toward overcoming propaganda that has been circulated in the United States and elsewhere, accusing the Jews of a conspiracy to foster communism.

Those who signed the appeal are: William J. Bryan, Emeritus Chas. W. Eliot, James Cardinal Gibbons, Herbert C. Hoover, Chas. E. Hughes, Robert Lansing, Alton B. Parker, and William Howard Taft.

We had hoped that the struggle for religious liberty had been won among civilized nations; that the world recognized that the right to worship God according to the dictates of one's conscience is among the most precious rights of man; that the adherents of any and every faith should have unchallenged freedom to endeavor to win converts by persuasion; that everyone has a right voluntarily to change his faith; and that any constraint by either Church or State upon those who prefer their own faith is repugnant to every sane and enlightened mind. The Peace Conference at Paris expressly sought to guard the rights of religious minorities and articles for their protection were incorporated in the treaties.

Among the disappointing conditions that have followed the war, however, is the recrudescence of persecution in a disturbing number of countries. The changes of frontiers have sometimes united separated members of the same nationality or creed into a new State. In other cases these changes of frontiers have broken old ties. Minority groups have arisen which are separated by creed, language, or by nationality from the majority of the people in the State to which they now belong. The protective clauses of recent treaties are, in many instances, being disregarded and minority groups are being subjected to tyranny and oppression ranging all the way from petty annoyances to the most atrocious cruelties. In some cases those whose rights are being restricted are Protestants, in other cases Roman Catholics, and in still others Jews; although in certain lands all three are the objects of persecution.

We are not unmindful that political, economic and racial factors are frequently involved. But we must remember that the alleged interests of the State have ever been the excuse of officials for persecuting a religious minority. As for the excuse that persecution is for economic rather than religious or racial reasons, why is it then that it includes women and children as well as multitudes of men who are not engaged in business? And why does it not include men of other faiths who are notorious for the kind of financial dealings that are objected to? If persecution is primarily racial rather than religious it is none the less reprehensible. Race prejudice and religious bigotry are twins.

Trustees of the public library at Fitchburg, Mass., have removed the Dearborn Independent from its files. The trustees of the public libraries of other cities of Massachusetts are considering similar action.

’resident Wilson Heads Protest Against Anti-Semitism

The undersigned, citizens of Gentile rth and Christian faith, view with pro- und regret and disapproval the appear- ıce in this country of what is apparently ı organized campaign of anti-Semitism, nducted in close conformity to, and operation with, similar campaigns in urope. We regret exceedingly the pub- ation of a number of books, pamphlets ıd newspaper articles designed to foster strust and suspicion of our fellow- tizens of Jewish ancestry and faith— strust and suspicion of their loyalty and ıeir patriotism.

These publications, to which wide cir- ılation is being given, are thus introduc- g into our national political life a new ıd dangerous spirit, one that is wholly variance with our traditions and ideals ıd subversive of our system of govern- ent. American citizenship and Ameri- ın democracy are thus challenged and enaced. We protest against this organ- ed campaign of prejudice and hatred, ot only because of its manifest injustice those against whom it is directed, but so and especially, because we are con- nced that it is wholly incompatible with yal and intelligent American citizenship. he logical outcome of the success of such campaign must necessarily be the divi- on of our citizens along racial and religious ıes, and, ultimately, the introduction of ligious tests and qualifications to de- rmine citizenship.

The loyalty and patriotism of our fellow tizens of the Jewish faith is equal to that any part of our people, and requires no fense at our hands. From the founda- on of this Republic down to the recent orld War, men and women of Jewish ıcestry and faith have taken an honor- ble part in building up this great nation ıd maintaining its prestige and honor nong the nations of the world. There is ot the slightest justification, therefore, r a campaign of anti-Semitism in this u try.

Anti-Semitism is almost invariably asso- ated with lawlessness and with brutality ıd injustice. It is also invariably found osely intertwined with other sinister rces, particularly those which are cor- pt, reactionary and oppressive.

We believe it should not be left to men ıd women of Jewish faith to fight this il, but that it is in a very special sense e duty of citizens who are not Jews by ıcestry or faith. We, therefore, make rnest protest against this vicious propa- ında, and call upon our fellow citizens Gentile birth and Christian faith to ıite their efforts to ours to the end that may be crushed. In particular, we ıll upon all those who are moulders of ıblic opinion—the clergy and ministers all Christian churches, publicists, achers, editors and statesmen—to strike this un-American and un-Christian gitation.

igned.)

WOODROW WILSON,
WILLIAM HOWARD TAFT,
WILLIAM CARD. O’CONNELL.

Lyman Abbott, Editor “The Outlook.”
Jane Addams, Social Worker.
John G. Agar, Lawyer.
Newton D. Baker, Secretary of War.
Ray Stannard Baker, Author.
Charles A. Beard, Author and Educator.
James M. Beck, Lawyer.
Bernard I. Bell, President St. Stephens’ ollege.
Arthur E. Bestor, President Chautau- ua Institution.
Albert J. Beveridge, Former U. S. Sena- or.
W. E. B. DuBois, Editor “The Crisis.”
Mabel T. Boardman, Commissioner). of C.
Evangeline Booth, Commander Salva- ion Army.
Benjamin Brewster, Bishop of Maine.
Chauncey B. Brewster, Bishop of Con- ecticut.
Jeffrey R. Brackett, Social Worker.
Horace J. Bridges, Ethical Teacher.
William Jennings Bryan, Ex-U. S. ecretary of State.
Henry Bruere, Financial Expert.
Nicholas Murray Butler, President Col- mbia University.
Bainbridge Colby, Secretary of State.
George W. Coleman, President National ouncil of Forums.
Alice B. Coleman (Mrs. George W.), lub Worker.
Paul D. Cravath, Lawyer.
George Creel, Former Chairman U. S. Committee on Public Information.
Samuel McChord Crothers, Clergyman.
R. Fulton Cutting, Financier.
Olive Tilford Dargan, Poet.
Clarence Darrow, Lawyer.
James R. Day, University Chancellor.
Henry S. Dennison, Manufacturer.
James Duncan, First Vico-President, A. F. of L.
Robert Erskine Ely, Director Civic Forum.
Charles P. Fagnani, Theologian.
W. H. P. Faunce, President Brown University.
Dorothy Canfield Fisher, Novelist.
Irving Fisher, Economist.
John Ford, Jurist.
Raymond B. Fosdick, Lawyer.
Robert Frost, Poet.
James R. Garfield, Lawyer.
H. A. Garfield, President Williams College.
Lindley M. Garrison, Former U. S. Secretary of War.
John Palmer Gavit, Editor “New York Evening Post.”
Herbert Adams Gibbons, Historian.
Charles Dana Gibson, Artist.
Franklin H. Giddings, University Professor.
Martin H. Glynn, Ex-Governor, New York.
George Gray, Jurist.
Edward Everett Hale, University Professor.
James Hartness, Governor of Vermont.
Patrick J. Hayes, Archbishop of New York
John Grier Hibben, President Princeton University.
John Haynes Holmes, Clergyman.
Jesse H. Holmes, President National Federation of Religious Liberals.
Hamilton Holt, Editor “The Independent.”
Ernest Martin Hopkins, President Dartmouth College.
Frederic C. Howe, Publicist.
Henry C. Ide, Diplomatist.
Inez Haynes Irwin, Author.
Will Irwin, Author.
George R. James, Capitalist.
David Starr Jordan, Scientist.
William W. Keen, Professor of Surgery.
Paul U. Kellogg, Editor “The Survey.”
William Sergeant Kendall, Artist.
George Kennan, Journalist.
Henry Churchill King, President Oberlin College.
Darwin P. Kingsley, President New York Life Insurance Co.
W. P. Ladd, Dean Berkley Divinity School.
Ira Landrith, Prohibition Advocate.
Franklin K. Lane, Former U. S. Secretary of Interior.
Robert Lansing, Former U. S. Secretary of State.
Julia C. Lathrop, Chief Children’s Bureau, U. S. Dept. of Labor.
Ben B. Lindsey, Juvenile Court Judge.
Charles H. Levermore, Peace Advocate.
Frederick Lynch, Clergyman.
Edwin Markham, Poet.
Mrs. Edwin Markham, Writer.
Daniel Gregory Mason, Musical Composer.
Joseph Ernest McAfee, Religious Publicist.
J. F. McElwain, Manufacturer.
Raymond McFarland, Principal Vermont Academy.
Alexander R. Merriam, Theologian.
E. T. Meredith, Secretary U. S. Dept. of Agriculture.
James F. Minturn, Judge.
John Moody, Financial Expert.
William Fellowes Morgan, Financier.
Charles Clayton Morrison, Editor the “Christian Century.”
Phillip Stafford Moxom, Clergyman.
Joseph Fort Newton, Clergyman.
D. J. O’Connell, Bishop of Richmond.
Mary Boyle O’Reilly, Publicist.
George Wharton Pepper, Lawyer.
Louis F. Post, Asst.-Secretary of Labor U. S.
Theodore Roosevelt, Member of New York Legislature.
Charles Edward Russell, Publicist.
Jacob Gould Schurman, Educator.
Vida D. Scudder, University Professor.
Samuel Seabury, Jurist.
Thomas J. Shahan, Rector of the Catholic University of America.
Charles M. Sheldon, Editor “The Christian Herald.”
Edwin E. Slosson, Associate Editor “The Independent.”
Preston Slosson, Journalist.
John Spargo, Author.
Robert E. Speer, President Federal Council of Churches.
Charles Stelzle, Religious Publicist.
Paul Moore Strayer, Clergyman.
Marion Talbot, University Dean.
Ida M. Tarbell, Author.
Harry F. Ward, Theological Professor.
Everett P. Wheeler, Lawyer.
Gaylord S. White, Social Worker.
George W. Wickersham, Ex-Attorney General of U. S.
Charles David Williams, Bishop of Michigan.
Charles Zueblin, Writer and Lecturer

GERMANS TERM ANTI-SEMITISM A “FORM OF ANTI-CHRISTIANITY.”

The Central Association of German Citizens of the Jewish Faith recently organized in Berlin a monster demonstration addressed by Christian clergymen. So great was the attendance that it was necessary to arrange an overflow meeting, which the same speakers likewise addressed.

Dr Bittlinger, a Protestant pastor, opened the proceedings by asserting that Jews had contributed greatly to the welfare of their country There was no difficulty, in his opinion, in proving that Christianity and anti-Semitism were exclusive terms. “No German Christian can hate a German Jew, for we all possess a common spiritual gift of exceeding great value, namely, the Old Testament, which Christian Germany owes to the Jewish people”. This, Dr. Bittlinger said, was a stronger link than any other. Moroover, every candid observer must admit that Jews are characterized by strong family sense, by hard work, sobriety and charity. Anti-Semites are fond of talking of the disintegrating spirit of the Jew. “In my opinion”, Dr. Bittlinger continues, “this statement shows poverty of thought, for it must be remembered that the most successful and deepest critics of the Christian point of view were by no means Jews; I have in my mind Haeckel, Darwin, Nietzsche and Strauss”.

The second speaker was Dr. Dietrich, likewise a Protestant clergyman. He condemned anti-Semitism from the point of view of logic, morality and religion. From Spinzo to Einstein, the Jews had achieved great things. But the greatest of all was and must remain, despite all modern criticism, the Old Testament, which is the foundation of all true goodness. Judaism discovered the individual soul, and so prepared the way for a universalistic conception of morality.

RESOLUTION ADOPTED BY THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST.

At the closing session of the quadrennial convention of the Federal Council of the Churches of Christ in America held in Boston on December 6, the following resolution on the question of Anti-Semitism was adopted:

“Whereas, For some time past there have been in circulation in this country publications tending to create race prejudice and arouse animosity against our Jewish fellow citizens and containing charges so preposterous as to be unworthy of credence, be it resolved that the Federal Council of the Churches of Christ in America, impressed by the need at this period of our national existence for unity and brotherhood, deplores all such cruel and unwarranted attacks upon our Jewish brethren and in a spirit of good will extends to them an expression of confidence in their patriotism and their good citizenship and earnestly admonishes our people to express disapproval of all actions which are conducive to intolerance or tend to the destruction of our national unity through arousing racial division in our body politic.”

MOSIR COMPLETELY RUINED. MORE THAN A THOUSAND JEWISH WOMEN ABUSED.

Danzig, (J. C. B. Service)—According to the last issue of the “Neue Leben” of Bialystock, Mosir has been completely ruined and during the course of pogroms more than a thousand women were abused. Among the large number of murdered the report brings the names of Madam Navizka and her daughter.

MESSAGE TO YOUNG MEN JEWISH ANCESTRY BY JOHN SPARGE.

The best message that I can send to young men of Jewish ancestry and faith at this time is one which I could send with equal assurance and fitness to young men of Gentile birth and Christian faith. It is to hold fast that which is good and shun that which is evil. In that sentence the Jew and the Christian can find a common ethical bond.

Tho young American Jew will, if he is wise, hold fast to the essentials of this historic faith of his fathers, and the young American Christian, if he is wise, will hold fast to the essentials of the historic faith of his fathers. Forms and modes of expression may change and fade and die, but the living faith endures. Destructive criticism is easy, but I have never yet known a man, either Jew or Christian, who was not injured and made poorer by the destruction of his faith.

I take it for granted that Young Israel Junior aims at making its members American Jews, and not Jewish Americans. If I were a Jew I should be proud of the fact—proud of the great history of my people, and of its splendid contributions to civilization. But I should be careful to bear in mind that my highest service as a Jew, and the best demonstration of my love for my people, must of necessity be a profound and undivided loyalty to America. There is not—there cannot be—any conflict between loyalty to the historic faith of the Jewish people and loyalty to this Republic. Let the young American Jew keep this truth ever before him: *To be a good American is the only way to be a good Jew in America.*

Together Christians and Jews laid the foundations of this nation. They shared a common ideal and a common sacrifice. From Valley Forge to Chateau Thierry Christians and Jews have joined their efforts in every crisis in our history. Our conditions are still far from ideal. There are many grave problems to be solved, many wrong things to be made right. We shall right the wrongs and attain the ideal only if, true to the spirit of America, we unite in a common citizenship, Jews and Christians together—not Jewish Americans and Christian Americans, but American Jews and American Christians—aiming at the righteousness by which the nation shall be exalted.

REVIEW OF VOLUME XXX YEARBOOK, CENTRAL CONFERENCE OF AMERICAN RABBIS.

The thirtieth volume of the Yearbook of the Central Conference of American Rabbis has just appeared and contains much of importance. It is the report of the convention held at Rochester, N. Y., and the reports of officers and committees showed the year to have been one of exceptional progress in American Judaism.

Perhaps the most important report, surely, that of most general interest, was a Survey of the Condition of Religion among the Jews of America. The five papers included in this report have been reprinted and can be obtained from the editor by any one interested in this most vital subject.

The Commission on Social Justice presented a statement of the attitude of the Jew on the great social questions which are today agitating all classes of men, and laid down a formula of social justice which Judaism presents to solve much of the misunderstanding which is sending the various classes in America into groups.

One of the outstanding features of the convention was a paper by a layman, Prof. I. Leo Sharfman, of the University of Michigan, on the subject, Religion and the Synagog, which, together with its companion paper, The Problem of the Unsynagoged, by Rabbi Samuel Koch, discussed most fully the great question of the unsynagoged, its causes and its possible remedies.

A paper on The Jew in Economic Life with Special Reference to Poland, by Rabbi Gotthard Deutsch, reviewed the various charges made against the Jew by the Anti-Semites.

The Aim of Religious Education in the Sunday-school, by Rabbi Solomon Foster, gives an excellent survey of the purposes of modern religious education as planned by the reform synagog in America.

All the papers have been reprinted and copies can be secured from the editor of the volume, Rabbi Isaac E. Marcuson, Macon, Ga.

The Great Misunderstanding

By Dr. Max L. Margolis

IV.

WHILE the founder of Christianity is reported to have been lax in the matter of Sabbath observance, his attitude on divorce is extreme in its strictness. There is, it is true, a lack of unanimity in the reports as to how far his condemnation of divorce went. On the one hand it is made absolute; divorce is ruled out under all circumstances. Husband and wife are mated for life. Jesus reverts to the account of the creation of woman. Adam pronounces the woman, fashioned out of one of his ribs, bone of his bones and flesh of his flesh. Therefore—continues Scripture, or, as the rabbis say, the Holy Spirit—shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. It is accordingly argued that God has made the twain one. Now divorce is not exactly enjoined in the Torah. It is rather taken for granted. Only that the Torah provides that, once divorced, a woman after a divorce from her second husband or after his death may not remarry her first husband. Such an act constitutes a defilement of the land. But in this casual, by-the-way mention of divorce, the Torah alludes to the cause which leads to legal separation in language none too clear. "If she find no favor in his eyes, because he hath found some unseemingly thing in her." The language of Scripture is not really adequate for purpose of legal statements. It lacks precision. It is often ambiguous. It is simply too rhetorical, and even poetic. Scripture avoids directness when it deals with unseemingly things. It would seem as if the law refers to wifely misconduct, adultery, as the cause of the husband's displeasure. In the Gospel of Matthew, the qualifying clause is added: "save for the canse of fornication." Scholars are inclined to the opinion that the qualification does not go back to Jesus. Accordingly, he stood out for the absolute prohibition of divorce under all circumstances. But as the Church found this attitude unworkable, it added the exception to the rule. That, of course, would show [illegible] that the high principle enunciated by the founder had to be modified as soon as an organized community arose. In other words, it is one thing to moralize on the subject; it is quite another to look conditions squarely into the face.

The Church today finds itself in the selfsame dilemma. Roman Catholicism, which regards marriage as a sacrament, places itself on the side of the absolute prohibition of divorce; a marriage once consummated becomes indissoluble. It interprets the qualification in Matthew to mean that in case of infidelity the wife may be put away, be separated from bed and board; but neither party is free to contract a new marriage. There are other causes, besides infidelity, which lead to the limited separation just described. Nor can we enter here upon the various modes of nullifying a marriage or the Pope's authority to dissolve a marriage not yet consummated. All this, however, no less than the laxity of certain synod decisions, shows how the absolute stand needs to be mitigated. The Protestant Reformers broke with the sacramental notion of marriage. They held that absolute divorce should be granted for adultery and for malicious desertion, and that the innocent party might then remarry. In all countries, where the state has assumed control of marriage, divorce is granted by the courts. We know the conditions in our country, and the lamentable lack of uniformity between the various states. But clergymen, who as agents of the state, perform marriage ceremonies, are also held to their own church laws. And when it comes to officiating at the marriage of divorced persons, the stricter churchmen among the Protestants manifest scruples. The subject has been brought up again and again at church gatherings of the Episcopal branch. Those who are laxer maintain that it is impossible to differentiate between the guilty and the unguilty person. Again, an unmitigated stand like that of the Catholics, it is maintained, leads to [illegible] and clandestine immorality. I have spoken thus far of the attitude of the churches. We must also mention [illegible] which goes farthest [illegible] of facilities for divorce. We have rigidity in some states and utmost laxity in others. Meanwhile, while the churches more or less would stress the necessity of adhering to the principle of the founder, the prevalence of divorce and of remarriage of divorced persons is assuming alarming proportions both in high and low society; for where a clergyman will hesitate, a magistrate is always ready to tie the knot and a court somewhere, and be it in Nevada, to untie it.

The question is acute today. It was acute in the days when the founder of Christianity lived. He was sounded on the question because it was acute and because the teachers were divided in their opinions. There were certain Jewish sects which were strict on the subject of divorce. As a matter of fact, on all questions of law the sectarians were stricter. Even the Sabbath laws were more rigid among the sectarians, so among the Karaites who persist to our own days. But even in the main body opinions were divided. The stricter school of Shammai restricted divorce to one cause, infidelity. Hillel had a milder view. And Hillel's view became law. Legally, therefore, there are many causes for divorce. But as the thing worked out in practice, it was just the reverse of what is happening in modern society. The law is one thing, and the moral pressure of the community and its leaders quite another. The divorce act in Jewish law is so cumbersome that before the final step is taken the door is left open for reconciliation. Where the law grants what is after all a matter of justice, the corrective is provided in the moral suasion of the religious teacher. Divorce is hateful, said the prophet. The altar shed tears over divorces, say the rabbis. Hence, where Jewish life moves in the old traditional channels, divorces are few and far between. It is only in the modern conditions of life that marriage among Jews has become unstable as among our neighbors.

This is already sufficient to indicate how that part of the ancient misunderstanding which centers in the question of divorce has lost its point. For life both in Jewish and non-Jewish circles went its own way. Human nature is human nature. It is well to reckon with it. The hard-heartedness of which the moralist speaks was not confined to the generation or people of Moses. In the end we must recognize that the law must run its own course, but that it needs at all times the corrective of religion and morality. Perhaps that the religious teacher steps in at much earlier stage than when he is confronted with the case on hand. Let him at all times bring home to his fold the sanctity of marriage. Let him cause the people to realize that marriage is ordained for the rearing of children and that the family is the foundation of human society. Marriages are contracted quite often from unworthy motives. Above all, it must be inculcated that two human beings joined for a life purpose must learn to forgive, to bear with one another. None is perfect on earth Duty is higher than pleasure. We are face to face today with a breakdown of all the sterner virtues. Life is to be one round of pleasure, eating and drinking and dancing. Children are nurtured to that kind of life. Play is all right, but play must not be the thing uppermost. The conscientious religious teacher must not adopt the secular attitude of condoning offenses or of blinking at immoralities. People high in the honors of the congregation are often the worst sinners. Even among us, alas, a man may be known to be a profligate. He observes the proprieties, and just as often he flaunts his vices publicly. Yet, when he enters the house of God, once in the year, he is received with honors, for does he not bestow a goodly sum as an offering? Religion is forgiving. God pardons the penitent sinner. But religion dishonors itself by honoring the impenitent. There is too little preaching to the individual conscience. Where is the religious teacher today who may boast like the old-time rabbi that a congregant approached him after the sermon and informed him that he was about to commit a deadly sin but now that he listened to the sermon he would refrain? Right now the world of men and women is morally foundering. A clergyman, who admonished after his wont a couple whom he was uniting in wedlock to eternal fidelity, was reproached by one of the women-guests as being "mid-Victorian!" We may laugh at this exhibition of downright stupidity, were it not a symptom of the mind of the people just now upon the things most sacred. Now is the time not to stand upon the law. Now is the time for the moralist to reiterate the verities of life in no ambiguous terms. No pact can be made with a perverted view. The present disturbance will pass away. We shall regain our equilibrium. The physical and moral seminudes will once more assume the habiliments of decency and the right outlook upon things. But this will come about so much more readily if the religious leader will stand firm as a rock. There are times where he must take an attitude which is something of the heroic. As a corrective it is the only kind of attitude to take. Where it is made into an iron-clad law, as it happened in the communion which calls itself Christian in the question just considered, it will be broken by life and thus made nugatory. Life, the normal life, and the ideal must always work side by side. Then only will follow results which are salubrious. Then all misunderstandings will vanish.

[illegible]

PISGAH LODGE, DETROIT, MICH.

Judge Samuel Rosenfeld, of St. Louis, President of District Grand Lodge, No. 2, spoke on the work of the B'nai B'rith before the meeting of Pisgah Lodge, No. 34, of Detroit, held on Monday, January 3, 1921.

Judge Rosenfeld spoke on "Ideals of Justice" briefing the Order's varied activities in this and other countries.

The growing problem of the Jewish orphan in the United States was dwelt on at length by the speaker, with special reference to the homes maintained by the Order. The need of expansion in this field of charitable endeavor and the support of every B'nai B'rith member toward that end were urged by the judge.

A lucid discussion of the Jewish immigration question concluded the stimulating address of the visiting speaker which included in its scope every well-known activity of the organization. Morris Garvett introduced Judge Rosenfeld.

The officers for the ensuing term were installed. A tribute was paid to Mr. Adolph Freund, the daddy of the lodge, who is leaving for Florida to spend the winter.

Dr. Rudolph Kornblith, representative of the Hebrew Sheltering and Immigrant Aid Society of America, addressed the lodge on behalf of that organization.

A special meeting of the lodge was held on January 10 at which matters of special importance were discussed.

The B'nai B'rith Club held its annual election of officers on Sunday, January 2.

OMAHA, NEBR.

B'nai B'rith Day was fittingly observed in Omaha on December 12th, 1920, under the auspices of Omaha Lodge, No. 354, with one of the largest gatherings of Jewish people ever held in the history of the city. The Fontenelle Hotel ballroom was the scene of activity.

Early in the evening at the regular meeting of the lodge, 41 candidates were initiated by the degree team of the lodge in the presence of several hundred members. Following the initiation, an open meeting was held for the members and their friends and more than 1,000 were in attendance, every seat in the large ballroom being occupied.

The meeting was opened with the singing of the "Star Spangled Banner". Rabbi Morris Taxon then kindled the lights of Chanukah.

Mr. Henry Monsky, First Vice-President of District Grand Lodge No. 6, and a member of the lodge, made a short talk on the purposes and aims of the Order and called attention to the different institutions maintained by the B'nai B'rith.

Rabbi Samuel S. Cohon, of Chicago, Director of Intellectual Advancement of District No. 6, was the special guest of honor. He devoted his address to the Anti-Semitic campaign in this country and announced the persons who are writing and printing libelous, untrue and infamous articles attacking the Jew.

Just before the meeting closed, Brother Edward Simon, member of the committee appointed to raise funds for the Anti-Defamation League, made an appeal which resulted in the collection of over $1,400.

CELEBRATION BY ERIELODGE.

Members of Erie Lodge, No. 620, o Erie, Pa., their friends and ladies to t number of more than 150 gathered in t Knights of Pythias Hall on December 1 to attend a special program arranged for the celebration of B'nai B'rith Day.

With an orchestra, speaking program and a buffet luncheon at the conclusion the evening proved a most enjoyable one.

Henry L. Zachs, of Erie District Grand Lodge Representative, was the first speaker and briefly dwelt on the possibilities of the B'nai in the life of the community.

Hon. Louis Schlesinger, Past President of Erie Lodge, addressed the assemblage on the work of the Anti-Defamation League of the Order, and the manner in which the true facts as they bear on the Jewish status in the United States and elsewhere are placed before the public.

District Grand Vice President Maurice Schaffner, also of Erie, was the last speaker, and he eloquently dwelt on the aims of the Order. Mr. Schaffner, after reviewing the work of the district in maintaining an orphanage at Erie, and a home for the aged, and upon the manner in which it initiated what later was developed into the work of the Jewish Welfare Board during the war, drove home the fact that it was this line of work which has been followed since the inception of the Order back in the 40's that has served to make it the foremost Jewish Order in the world.

Mr. Schaffner spoke of the anti-Semitic propaganda that is being developed in this country, denouncing those who are guilty, as traducers and villifiers of the name and the record of Judaism. He closed with a plea for greater unity and definite purpose on the part of all Jewish people to uphold the traditions of the Jew which, the speaker said, have served to make them loyal and desirable citizens in any country where he has been accorded liberty, equality and the right to worship according to his conscience.

REBECCA LODGE, ALEXANDRIA LA.

B'rith B'nai Day was fittingly observed by Rebecca Lodge, No. 240, of Alexandria La., on January 2, 1921. The guest of honor was Judge David B. Samuels of Shreveport, La. The program of the day was divided in three parts.

In the morning the lodge held its regular meeting at the Temple when Judge Samuels installed the newly elected officers and officiated at the initiation of a class of seven candidates. In his talk Judge Samuels made informal remarks regarding his experiences, particularly in the matter of campaigning for new members and instilling an active interest for promoting the ideals and principles of the Order.

Although the meeting was held during the most inclement part of the day, more than fifty members were present.

In the evening the Temple was well filled with members and friends of the Order. A musical program was carried on.

The speaker, Judge Samuels, was introduced by Mr. Geo. Ginsberg. The speaker chose for his theme "The Duty the Jew Owes to the Order." His address was masterly delivered and was well received by the audience.

The singing of "America" by the audience included the intellectual part of the program for the day.

At 9:00 o'clock in the evening more than 100 members and their ladies and guests gathered at the Hotel Bently at the banquet. Mr. S. B. Pressburg presided as toastmaster and toasts were made by numbers of members as well as ladies.

B'NAI B'RITH PROPAGANDA IN ITALY.

On the occasion of the constitution of a literary circle in Venice, November 11 Professor Jakir Behar, a native of Constantinople, spoke of the work of the B'nai B'rith which had first been established seventy-seven years ago in America and then spread to various cities in Europe and eleven years ago established its first branch in Constantinople. He spoke of the merit of this Order which gathers in its midst Jews of different nationalities and has for its scope, not merely to bring relief to brothers in affliction and to give them the means of intellectual advancement, but also assists the unfortunate of their religious denomination, and above all, takes part in the material and spiritual development of the country in which it is established. He closed with the expression of the hope that the Order would soon be established in Italy also.

Convention of District Grand Lodge No. VIII. Germany

Plenary Meeting of the Grand Lodge of the German District the 27th, 28th and 29th of November, 1920.

A SHOW in three acts. That is what the Grand Lodge Convention denotes, which, after an unheard-of pause of seven years, took place in the German District. On Saturday evening first of all the formal routine financial business was transacted. Sunday was the day devoted to the larger vision, aim and scope of the Order, while Monday was devoted to questions of organization of a special character and the consideration of the particular wishes of the individual lodges. Nearly all the 150 delegates of the lodges of the Eighth District were present. The Grandmaster, Brother Timendorfer, opened the session with the significant remark that if he wanted to give an exhaustive report of the happenings of the last seven years, it would comprise an entire volume. Such, however, would be superfluous, as in the reports of the sessions of the General Committee, that took place during the past seven years, all the essentials are contained. He dwelt upon the losses we had sustained. The Grand Lodge lost during the past years fifty ex-presidents and 1,149 brothers to the grim reaper, Death. The membership list increased to the stately number of 10,600. During the elapsed period five new lodges have been added.

It is but natural that in the absence of Plenary Conventions the General Committee had to arrogate to itself a measure of independence and thus there arose a number of decisions and changes of by-laws, which required confirmation by the Grand Lodge. He hoped, however, that in appreciation of the unusual circumstances confirmation thereto would be granted without any further debate. The Plenary Convention agreed to this and therewith accepted also the budget which was presented to the delegates. The election of officers now progressed with great velocity. The officers elect are: Brother Timmendorfer, Grandmaster; three Vice Presidents, Jesselsohn, Kuznitzky and Lisser; Grand Secretary, Goldschmidt, and the Grand Treasurer, Maxmilian Stein. Besides these six Grand Lodge officers there were elected thirty brothers as members of the General Committee and their alternatives. The fact that no neighborly and friendly visitors from nearby districts appeared at any of our meetings this year must be attributed to the conditions of the distressing times. A note of the dramatic was brought into the business proceedings by the appeal to the Grand Lodge from the brethren of the surrendered provinces. They ask for continued care and concern by the German district for the further development of the lodges in the surrendered provinces.

Monday the highest altitudes of the proceedings were reached. Questions pertaining to the life and unfolding of our Order, to the admission of the numerically larger half of mankind, and the equal rights of women in the conduct of the affairs of the Order were discussed. The two main questions: The duty of the Order after the clause of the war and the democratization of the Order were treated jointly by the referees appointed for that purpose, the Brothers Blau, of Frankfurt am Main; Cahen of Coln, Hollander of Berlin and Jesselsohn of Mannheim. The first referee, Brother Blau, laid special emphasis upon that phase which unites and combines us all, as was pointed out by him already in his article published in the supplement to the monthly reports of January and February, 1919. He drew a line between that which concerns us politically as natives of the Vaterland and the international, the latter uniting us only in an humanitarian bond but not in a political unity. This significance touches our outmost duty "to assist the victims of persecution." For our own self there is the duty to check the distress in our own circles, to relieve the suffering of the middle class, in whose condition a great setback has been occasioned as compared with that of the working classes. Strict government will enable us to remedy some of the evils in our own circle.

We should try to harmonize with each other the love for the Fatherland and love for the Jewish heritage of our fathers, so that they should manifest themselves as well recognized Jewish personifications. This would be the best way to work from within. The teachings of our Order should also enable us to effect the best results in our community life. In our efforts, however, we can not dispense with the cooperation of the women.

The second referee, Brother Cahen, emphasized the emotional phases of Jewish soul-life. He pointed to the mystical element, the supernatural, the religious phase, in a dogmatic and non-dogmatic sense. We should strive to muster and gather all the longings and yearnings of the Jewish soul. The influence of the Order, however, must emanate from the individual lodges. It is a mistake to believe that the Grand Lodge can fructify everything. We should, as much as possible, go down to the masses, applying democratic principles for the expansion of the lodge and higher principles for the management of the same. Here aristocratic principles are necessary. The influences which we develop from without, should not be the sole end and aim of the lodge. The lodges should endeavor to work from within, to reflect the inner self to the outside world. The influence which they try to unfold should be in an indirect manner. Brother Cahen insisted, even more emphatically than Brother Blau, upon equal rights for women in the Order, for whom he demanded already in his first review full and unlimited equality. In accordance with the wording of our by-laws there exists not the slightest hesitancy for the admission of women. Where the lodges are not ripe as yet for such there monthly open-meetings should be arranged with a special ritual, without insignia, for the occasion. Evidently, if the motion should be defeated, there should be granted to them, at least in the Executive Committee, immediate, full and unlimited equality.

The election into the committee could be effected by the Board of officers themselves.

Brother Hollander sought to probe in an open manner some of the evils of the activities of the lodges. He asked the question whether we are an association of mere extensive tendencies or a community of a higher usefulness? Are we a college or a public school? The lodge could rather be designated as an institution for the moulding of characters, of leaders, whose function it is to unfold that which is universally Jewish. Brotherly love should not remain a mere theory, but should be practiced. To realize this goal more emphasis must be laid upon the moral and spiritual values.

Brother Jesselsohn demanded the organization of Lodges into closer circles. The total membership of 200 or the most of 300 ought not to be exceeded hereafter. He pleaded for the retention of the older forms of lodge activities, which included, alongside of the educational work, that which was solemn and exalted. All the efforts of the Order should be concentrated upon the endeavor to guide the soul back to Judaism.

Following the conclusions of the four referees there ensued a lively discussion, which at times rose to the highest form of perfection. Brother Dr. Strauss of Frankfurt am Main brought the request of the young people before the lodges. Brother Professor Goldstein suggested to give every newly initiated brother a copy of the Holy Scriptures, the Bible, as a token of Jewish thought and Jewish sentiment. Brother Wolf of Lissa touched upon the distressing circumstances among the lodges in the surrendered provinces, which, owing to the strong emigration, assumed extraordinary conditions. At the closing of the discussions it was decided to submit to the lodges all the theses of the referees, for their attention. The motions for democratization of the Order was disposed of in a manner so that radical changes in the activities and forms of the lodges were refused.

However, it was left to the discretion of the Executive Board or the General Committee to make such necessary changes in the form of procedure as they might deem advisable. Sunday afternoon the woman's question was debated. For the first time in the history of our Order were women admitted to plead their own cause in a kind of an open Grand Lodge meeting. The Mesdames Ella Seligmann, Frankfurt am Main, Ernestine Eschelbacher, Berlin, were invited as referees. On the part of the Grand Lodge the Brothers Cahen of Coeln, Schindler of Berlin and Goldschmidt of Berlin, acted as referees. Brother Cahen insisted upon the fullest equal rights for women in the management of the Order. Brother Schindler elucidated extensively all the reasons that could possibly be enumerated against the entrance of women. Brother Goldschmidt agreed with Brother Cahen in his demand for immediate equality. Should, however, Brother Cahen's motion for immediate equality be defeated, Brother Goldschmidt made a substitute motion that in that event the motion should prevail that, "It is the sense of the Order to work towards the goal of eventually admitting women to full equality." Madam Seligman essayed the logical question as to what was the nature of the Order? And furthermore if it be admitted that it was a man's association, had not the master the power to break the original form? Madam Eschelbacher struck up the emotional note. The conclusions of both women were received with extraordinary delight. From among the lodges Brother Ex-President Basch of Munich contended also for unrestricted admission of women. But in spite of the fact that five out of the six speakers insisted upon the most extensive demands for women, the resultant vote proved almost 2 to 1 against equal rights for women, either at the present or as a goal later. On the other hand it was decided that women may have place and a vote in certain befitting committees. Furthermore, there should be held about every four weeks open meetings. In accordance with the representatives of women's societies separate women lodges will not be organized.

The last day of the convention a discussion about the women's sick nursing societies took place. This question has for many years past divided the brethren into two camps. From Berlin it was insisted upon, for a number of years, to centralize the management of sick-nursing; while the Brothers Feldman and Wolf of Stuttgart advocated a decentralization that is the entire independence of the stations within the different communities. In spite of the fact that there was held the day before a consultation between the members holding to different views, no entire satisfactory solution could be arrived at. It was decided, however, to leave the sisterhood for the sick-nursing remain in its present form and do all that is possible for its promotion. Brother Feldman defended the motions proposed by him, but waived the privilege of discussing or bringing them to a vote, while the Brothers Hirsch and Blumenfeld tried their best to bring the centralization idea before the meeting. And thus will continue the development of sister organizations for nursing the sick in the spirit of the resolutions of the General Committee, that is: In form of financial independence under the protection of the Grand Lodge. It was resolved: Special means shall not be placed at the disposal of the sick-nursing sister organizations. The sick-nursing sisterhood shall be reorganized upon the basis of its already existing foundation. Appeals should be sent forth to the lodges that they should place at the disposal of the sick-nursing sisterhoods the most generous means.

The motion by Brother Steinhardt of Magdeburg to assess the brothers with an annual assessment of 100 Marks for three years each, to relieve the suffering of the teaching profession and the elevation of the Jewish cultural life, was not deemed feasible, being that a very considerable part of the brethren would not be able to carry the burden of such a taxation. The fact of a terrible distress was admitted by all present. With reference thereto the idea was considered whether it was advisable to create, at least, a fund for cultural purposes to relieve, at least in a measure, the suffering. But this thought, too, was dropped as the feeling prevailed that if all were assessed uniformly some of the rich might feel disposed to be relieved of the duty to give more than the average man, even if he were able to. The great majority were of the opinion that an appeal should be sent to all brethren, to all Jewish citizens, and to all Congregations to contribute to their outmost capacity. A uniform taxation would not serve the purpose. Only the outmost exertion alone might help. The new conditions of time will influence also the form of the Grand Lodge Conventions. In reference to this, the following resolutions were adopted:

1. The plenary sessions of the Grand Lodge take place at least once every four years. On request of a third of the German Lodges a special meeting of the Grand Lodge must be called within three months.
2. Every lodge has one vote in the Grand Lodge and one vote more if the membership exceeds 200 for every additional 200 members or a fraction thereof.
3. The actual cost for the maintaining of the Grand Lodge should be raised by a poll tax.

Among the appeals that were voiced on the floor, those of the delegates of smaller lodges for promotion of their spiritual life by more frequent visits by the Grand Lodge officers and the support of their libraries must be mentioned.

Considering the convention as a whole, one must agree with the Grandmaster, Brother Timmendorfer, when he said that the deliberations, most of which rose to a high plane, were highly inspiring and successful. Orientations and admonitions were given, words were exchanged, but words must be turned into acts and the three-act show must assume life. In such a spirit, we are reminded here of the quotation by one of the speakers, "Be generators of the word, not only hearers thereof."

ABRAHAM LODGE, BRIDGEPORT, CONN.

(By Harry J. Fox.)

Abraham Lodge, No. 89, I. O. B. B., held their annual election of officers on Sunday evening, January 19. It was the largest attended meeting of the year. Officers chosen for ensuing year were: President, David Feur; Vice President, Mark Rheinstein; Treasurer, Benjamin Weinstein; Secretary, Harry J. Fox; Assistant Monitor, Jacob Ilkowitz; Monitor, Samuel B. Plotkin; Inside Guardian, Benjamin Cohen; Outside Guardian, Herman Goldstein; Trustees, Ben G. Shalet, Lionel Levy, Bannet Blumberg. Representatives to the Grand Lodge, Jacob B. Klein, Henry Greenstein, Max Cohen, and Theodore E. Steiber. Every office was contested for, and the election was very harmonious.

Committees will be appointed for our annual ball at the Hotel Stratfield. Committees were appointed to purchase a site for the future home of Abraham Lodge; Entertainment Committee to arrange a series of lectures by prominent speakers and to organize a degree team to compete for the prize.

Abraham Lodge received the third prize for membership from the Grand Lodge District No. 1. Abraham Lodge has been in existence for over fifty years. Our newly-elected President predicted a banner year for the organization in his address of acceptance. Brother David Feur has done everything in his power to bring about Jewish drives; he is a member of a number of local Jewish organizations, is a prominent business man and will make a leader who will make the rest of the officers step some. Abraham Lodge feels certain that they will succeed under such a leader. They have voted to work to co-operate to make Abraham Lodge one of the leading lodges in the district.

HOUSTON, TEXAS.

Houston Lodge, No. 434, held one of the best meetings that has taken place in a long time on Tuesday evening, December 28, 1920, at the Concordiate Club. Arrangements were made for a membership drive and the Committee on B'nai B'rith Day Celebration reported progress.

Election of officers and delegates to the coming Convention of the District Grand Lodge also took place.

Mr. S. J. Westheimer, Second Vice-President of the District Grand Lodge, presided at the meeting.

Herzl Lodge, No. 608, had an unusually well-attended meeting on Tuesday evening, December 14, 1920.

Election and installation of officers for the ensuing term took place, after which the new officers proceeded to initiate a class of twelve candidates.

The Committee in charge of the Chanukah Play reported a big success and that the following donations were made from the proceeds of the affair:

To the Jewish Orphan Homes	$200
To the Hot Springs Hospital	75
To the Denver Consumptives Relief Society	75
For the adoption of a Jewish war orphan	100

A number of members spoke for the good and welfare of the Lodge and the Order.

Current Events

(Continued from page 6.)

telegraph agency reports that the heads of the Arab community of Gilead have officially invited Jewish settlers and again from another source we learn that some Arab papers publish the appeal of Lenin for a Soviet organization and ask for the cooperation of the Jews whose best friends the Arabs are said to be.

The Immigration Question.

The House of Representatives passed with an overwhelming majority a bill suspending immigration for a whole year. The bill is pending in the Senate and this fact that the Senate acted so slowly while the House railroaded the measure through seems to indicate that the bill is not to become a law so soon. Yet, that there is a definite hostility to immigration not only in the United States, is evident. Canada's restrictions went into force in December and they mean practically a prohibition of immigration on account of the demand of $250 from every prospective immigrant. Both houses of the French parliament indulge in vehement invectives against Jewish immigration who can certainly not be so very numerous either, and the anti-Semitic motive of such agitation is seen on the surface. Even the support which Wrangel's army received by French officers points to the same motive. French anti-Semites even now demand the expulsion of the aged Max Nordau while one should have expected that after sobering up from the wild war agitation every cultured Frenchman would be ashamed of the fact that this great scholar and international celebrity should have ever been exiled. The only ray of light in regard to the old "Wohin" question comes from Argentine, from which country, it is reported that a rabbi of Buenos Aires is being sent to Europe to encourage immigration of the Jews.

Internal Anti-Semitic Movement.

The Ford agitation has created a whole literature and the reviewer of the events of last month cannot go into details. However, it may be pointed out that this agitation is not isolated. Mr. Ernest L. Crandall, director of the Bureau of Public Lectures, accepted the resignation of the Presbyterian pastor, Dr. William Carter, who would not heed the warning of the director against his offensive remarks on the Jews whom he called the off-scouring of Europe and other uncomplimentary names. Similar is the case of a minister of Washington, D. C., who declared in a meeting of the International Reform Bureau that the Jews combined with the devil to destroy the Christian Sunday and to corrupt American youth by immoral picture shows.

We might just as well confess it that the Jewish people in the United States are facing a growing anti-Semitic agitation. Mr. H. J. Emerson, member of the House of Representatives, announced a bill which would make attacks on a class of citizens an offense, and Judge Rosalsky announced that he was engaged in drafting such a bill. There can be no doubt that a movement which can only have for its object acts of violence and lawlessness is an accessory to crime. The only question is whether a law can prevent such a movement. The Roman Catholics who have their own experience in this country with persecution see the situation properly and the supreme knight of the Knights of Columbus announced the support of his organization in a fight against anti-Jewish as well as anti-Catholic prejudices. There is no doubt about the sincerity of such an announcement but it is somewhat discouraging to read at the same time in the Catholic press of this country, at least in that section which is published in the German language, statements such as we were used to find in the clerical organs of Germany and France. The Sankt Josephs Blatt of Portland Oregon, Dec 24, 1920, applauding the Dearborn Independent, speaks again of the Jews as the element to which all popular unrest is due, makes Lenin a Jew and repeats the old story of masonry being an arm of the Jewish world dominion. Justice requires that we also mention cases to the contrary as a [illegible] appreciation of Fanny Hurst's "Humoresque" in the St. Xavier Calendar of Cincinnati, November 1920, in which the writer says: 'I am glad that in this [illegible] justice is done to the good simple Jews of the Jewish quarter.'

The League of Nations.

It was certainly not without significance that the British representative to the League of Nations, Sir Eric Drummond, called on the chief rabbi of Geneva although, as far as we are aware, the memoirs presented by Jewish organizations to the League have not led to any definite result except the usual one of Jews fighting among themselves. The Alliance Israelite would not join the committee of Jewish delegations and the Jewish Correspondence Bureau reports that the conviction is general that the Alliance by its objection to the minority rights has betrayed the interests of the Jews. Here is another opportunity for Mr. Ford's clipping bureau to prove the precision with which the Jewish international machine works.

Relief Work.

The criticism of the activity of the Joint Distribution Committee in Poland continues. We hear that the strike of its employees was settled but also that the activities were suspended. The sorest spot in the whole system is Ukraine where regular work is still impossible. W. Temkin, prominently connected with the Zionist movement for years, speaks of the tremendous task before all organizations if they wish to put the economic situation of the Jews in the Ukraine on a working basis. He gives a description of the many families ruined, of schools and charitable institutions which were wiped out and demands constructive work. This is undoubtedly also the object of the Joint Distribution Committee which announced the opening of two hundred loan banks. Of course, in order to do effective work normal political conditions will have to be restored which unfortunately at present does not seem to be on the way.

State Protection for Jewish Religion.

Switzerland which, as reported in the last review, had in one instance abandoned its traditional policy of fairness, has redeemed itself in one instance. The great council of Basel passed an amendment to a Sunday law which allows Jews who observe Sabbath to work on Sundays in offices with Jewish employees. This is also the case in several other cantons and in some states in Germany. If Jews wish to obtain such a regard for their religious scruples to which indeed they are entitled they must carefully avoid creating the impression that their only object in demanding consideration of their religious scruples is to evade the law. Unfortunately there are such sinners. A Toronto paper recently reported a man who smuggled a considerable quantity of whisky and when seized claimed that he had intended this liquor to be brought to the synagog where it is used for religious purposes. He claimed to belong to a "holy society" which consumes liquor in each case of a death when the members watch the body. The mean trick of translating the name of the burial society, Hebra Kaddisha, literally as "holy society" although the meaning really is "honorable society," and the additional misstatement that such exercises which are abuses, condemned by religious authorities, are religious performances call for an action on the part of representative bodies especially in this country where owing to prohibition such misrepresentation of religion may seriously injure the Jewish cause.

Obituary.

From Berlin is reported the death of Dr. Simon Eppenstein, for several years professor of history and Talmudic literature at the orthodox seminary named for the late Israel Hildesheimer. Eppenstein who was a graduate of this institution succeeded the late Professor Berliner and has contributed a number of valuable essays to Jewish historical literature and also edited a volume of Graetz's history. He died at the early age of eighty-six. Shortly afterwards the Jewish community of Berlin sustained a severe loss in the death of Professor Leopold Landau, one of Germany's leading gynecologists. Professor Landau was a native of Poland and obtained a professorship at a time when the opposition to Polish Jews even in business was at its height in Prussia, where appointments of Jews to professorships were always rare. His son is regular professor of mathematics at the university of Goethingen and a son-in-law of the celebrated Professor Paul Herlich. From Riga comes the notice of the death of Joseph Hayyim Tawjow, a prolific author on Hebrew pedagogy.

EMES LODGE, SPRINGFIELD, MASS.

On Sunday, December 12, 1920, Mr. Leon L. Lewis of Chicago, Secretary of the Anti-Defamation League, paid an official visit to Emes Lodge, No. 67, of Springfield, Mass.

A class of fourteen candidates was initiated, several of these coming from smaller communities in the vicinity of Springfield. Initiation was followed by short talks on B'nai B'rith work by the officers of the lodge.

Following the meeting, a banquet was held at which Mr. Michael Epstein presided. Mr. Lewis spoke on "Some Recent Developments in Anti-Semitic Propaganda in America." Other speakers were: Rabbi Landman of Springfield, "The Rabbi of the I. O. B. B." Mr. Barney Cohen, Director of Illinois State Department of Labor, "An Americanization Program for the I. O. B. B." Mr. B. A. Lange, "The Young Man and the I. O. B. B."

Address of welcome was delivered by the President of the lodge, Mr. Philip Schlesinger.

The meeting was a most enthusiastic one, and there was a large attendance. Emes Lodge has a membership of very high standing composed largely of young men anxious to do something for the cause. The lodge is now engaged to raise funds for the Orphan Home of Cleveland and has also received a number of contributions for the Anti-Defamation League.

ST. PAUL, MINN.

The golden anniversary of the institution of Minnesota Lodge, No. 157, of St. Paul, Minn., will fall on February 21, 1921.

The committee in charge has made the following arrangements for the celebration of the event:

A class to be known as the one hundred per cent class will be secured which means that the membership campaign now under way must number sufficient to double the present membership of the lodge, which is 325.

The presence at the celebration of the lodge of leading men of the district brought together by a meeting of the General Committee of the District Grand Lodge on Sunday, February 20, 1921.

The celebration is to embrace four days.

1. February 18, Friday evening services at the Temple at which B'nai B'rith ideals and the practical work of the Order will be explained from the pulpits of every congregation of the city.
2. February 19, reception to out-of-town guests and entertainment.
3. February 20, meeting of the General Committee and public meeting in the evening on intellectual advancement lines, by noble B'nai B'rith speakers.
4. February 21, class initiation followed by informal dinner dance in the afternoon and evening.

Minnesota Lodge held its annual meeting on Monday evening, December 27. A class of candidates was initiated and Dutch lunch was served after the meeting.

The election of officers also took place and Brother David H. Ruvelson was elected President of the lodge for the year 1921.

MELCHI ZEDEK LODGE, No. 200, WATERBURY, CONN.

On December 16, 1920, an enthusiastic meeting was held by Melchizedek Lodge at the K. of P. Building.

This lodge has taken on new life and promises to be one of the active lodges of the district.

Officers for the ensuing year were nominated at this meeting and a class of thirty-five candidates was initiated by the local degree team.

Henry Lasker, President of District No. 1, paid an official visit to the lodge, and spoke on the work of the Order and the progress of the district.

Refreshments were served by the Entertainment Committee.

MANSFIELD LODGE, No. 797, MANSFIELD, OHIO.

On Sunday, December 12, 1920, Mansfield had a very busy day. In the morning, Brother Rabbi Freund of Toledo, accompanied by Mr. Mannie Weil of Mansfield, who has charge of the Social Service work at the Ohio Reformatory which is situated in Mansfield, visited the Reformatory and conducted religious services for the inmates.

In the afternoon the degree team of Toledo Lodge initiated a class of eight, after which Brother Sam Messing of Toledo Lodge gave a short talk on "The Duties of a Member to His Lodge." Brother Lou M. Frank, member of the General Committee, District Grand Lodge No. 2, spoke to the members on the Anti-Defamation and Cleveland Orphan Home drive.

Refreshments were served to the members and their ladies, and in the evening Brother Rabbi Freund held Chanuka services in the temple.

Mansfield is a thriving lodge, and other small communities with lodges should follow the example of Mansfield Lodge and try to interest the Jews in the small neighboring cities.

ANNUAL REPORT OF ACTIVITIES OF WORCESTER LODGE

By Mr. Samuel Beeber, President.

During the year 1920, sixty-seven candidates were initiated to membership in the lodge. The degree team of Worcester Lodge exemplified the work well.

During the year the lodge appropriated over $2,000 for benevolent, charitable and philanthropic purposes.

Through the efforts of the Anti-Defamation League Committee of the lodge the Dearborn Independent has been removed from the public library, the Elks Club and the Mayor's office; the Merchant of Venice was removed from curriculum of the high school of Commerce.

The financial status of the lodge is most excellent. Out of a membership of 253 practically every member is fully paid up on the books. All the obligations of the lodge have been paid, and a respectable balance is in the treasury.

At the annual meeting of the lodge held in December, 175 members were present and participated in the election of officers.

MICHIGAN B'NAI B'RITH COUNCIL

The B'nai B'rith Council, embracing the lodges of the Order in Michigan, held its second meeting on Sunday, December 26 at the B'nai B'rith Lodge rooms.

The meeting was presided over by Mr. Adolph Freund. Representatives were present from Bay City, Grand Rapids, Flint, Jackson, Kalamazoo, Pontiac, Lansing and Detroit.

Besides the accredited delegates there were a number of members from the local lodge who took a keen interest in the proceedings of the Council. There was a free discussion of affairs concerning the matters of interest to the lodges within the state.

Arrangements are under way for a general B'nai B'rith gathering at Grand Rapids during February. Isaac Goldberg and Bernard Ginsburg will visit the Jackson and Saginaw lodges within a week in behalf of the Council.

Several letters were received from prominent members of the Order evidencing a live interest in the activities and success of the Michigan Council, the pioneer in the movement.

DES MOINES LODGE, DES MOINES, IOWA.

Des Moines Lodge, No. 330, of Des Moines, Iowa, celebrated B'nai B'rith Day on Sunday afternoon, December 12, with a class initiation of ninety-three candidates, the largest class in the history of the lodge. The lodge still has sixty more candidates who have been elected to membership. With this new class of ninety-three initiated during the celebration, Des Moines Lodge has sufficiently increased its membership during the year so as to make it a formidable candidate for the Grand Lodge prize for the year 1920 for the largest increase in percentage.

There was a large attendance over 150 members being present. The ceremony was conducted impressively by the officers of the lodge serving as the degree team. Brother Eugene Mannheimer, President of the District Grand Lodge, delivered an address on the objects and accomplishments of the Order. Following the close of the program, a buffet luncheon was served to the members.

What Our Lodges Are Doing

RAMAH LODGE, CHICAGO.

B'nai B'rith Day was celebrated in a ost impressive manner by Ramah Lodge, o. 33, of Chicago, on Thursday evening, ecember 23, 1920, at the Hotel LaSalle. he program was ushered in with a banuet, at which more than five hundred embers and their friends were in attendnce.

The affair was a gala affair from all oints of view. Mr. Leonard J. Grossman ho was Chairman of the Propaganda ommittee, introduced the Toastmaster f the evening, Mr. Adolf Kraus, Presient of the Order.

The special guests of honor were: Honrable Wm. Howard Taft, ex-President f the United States, and Rabbi Abba Hillel ilver of Cleveland. Among other guests, he following may be mentioned: Judge amuel Alschuler, Judge Hugo Pam, Rev. ishop Samuel Fallows, Rabbi Eugene annheimer of Des Moines, President of istrict Grand Lodge No. 6, Chas. L. arons of Milwaukee. Dr. Chas. S. Levi f Milwaukee, Mrs. Howe Britton, promient social worker, Rev. Dr. and Mrs. urgess, and Julius Rosenwald.

At the close of the initiation ceremonies, an address was delivered by the President of the District, Brother Eugene Mannheimer.

The evening's program was brought to a close by dancing, which lasted until the early hours of the morning.

The committee that had charge of this affair had many difficulties to contend with, among them the holiday season, which attacked the time of the members of the lodge, making it very hard for some to devote their efforts to the interests of the lodge, and yet, in spite of these handicaps, the Propaganda Committee was successful in enrolling more than 700 candidates in the remarkably short time of six weeks.

Installation of Officers.

The meeting of the lodge held on January 10, 1921, was remarkable for its unusually large attendance, more than 600 being present. A class of eighty-seven candidates was initiated by the degree team and more than eighty new applications for membership were presented.

The Glee Club of Pisgah Lodge, Detroit

At the banquet two addresses were deivered. One by Mr. Taft on the subject, 'Anti-Semitism in the United States," wherein he vigorously attacked the anti-Semitic campaign now being conducted n this country as well as abroad—the other address by Rabbi Silver who spoke on the subject, "In Light and Love Shall Ye Lead." It is needless to state that both addresses were received with demonstrations of a most enthusiastic approval.

At the conclusion of the banquet, nitiation of the largest class of candidates n the history of the lodge took place. The degree team was composed of Brothers Edward Sonnenschein, Otto G. Felton and A. B. Seelenfreund, and 420 candidates were initiated. The degree team, was assisted in its work by the Glee Club of Pisgah Lodge of Detroit, numbering twelve men, who were specially invited to attend for this purpose.

During the ceremonies, a number of Jewish songs were rendered by the Glee Club.

The lodge was honored by a visit from Brother Hiram D. Frankel, St. Paul, Past President of the District Grand Lodge, who installed the officers-elect and delivered an address on "The Work of the Order," particularly congratulating the lodge upon its achievements during the past year.

Brother Leonard J. Grossman, on behalf of the Entertainment Committee and Propaganda Committee, submitted full report, which was received with marked approval, and a vote of thanks was extended to the committee for its laudable work.

An important feature of the meeting was an address by Mr. H. H. Hardinge, on the subject of "Social Assets and Liabilities," which, although consuming an unusual amount of time, was nevertheless received with very much enthusiasm and listened to most attentively.

At the close of the meeting, refreshments were served and a social hour spent.

SAAR SHOLEM LODGE, PITTSBURGH.

One of the most interesting and best attended regular meetings of Saar Sholem Lodge, No. 154, was held at Moose Temple on January 2, 1921.

Mr. Simon Davis installed the newly elected officers. Four candidates were nitiated by the Degree Team of the odge.

A Propaganda Committee was organzed for the year's activities and an Entertainment Committee has been elected to prepare suitable and interesting programs for the meetings of the lodge.

The next meeting of the lodge will be held on Sunday, January 16, on which occasion the Secretary of the District Grand Lodge, Brother Joseph Herbach of Philadelphia, will pay an official visit to the lodge.

CHATTANOOGA, TENNESSEE.

A most enthusiastic meeting of Chattanooga Lodge, No. 446, was held on Sunday, December 12, at which officers for the ensuing term were elected.

Report was made of the most successful meeting held October 31, in the interest of the Anti-Defamation League, at which meeting over $1,500 was raised. Mr. Lee J. Loventhal of Nashville, Tenn., was the principal speaker.

A committee was appointed to make arrangements for a large open meeting to be held during the month of January to be known as B'nai B'rith Day, and a special effort will be made to make this meeting a huge success.

The Membership Committee reported that the lodge now has a membership of one hundred fifty, thirty-two members having been secured during 1920.

B'NAI B'RITH OF CLEVELAND.

At a regular meeting of the B'nai B'rith Speakers Club, held on the afternoon of December 26, at the B'nai B'rith Building, the subject of "Immigration" was the topic of discussion. The discussion was led by Judge Samuel Silbert, who gave an interesting talk relating numerous personal experiences and revealed new points of view and furnished valuable data, all of which should be considered a final solution of the immigration question as it affects the Jew. A general discussion, in which a number of members took part, followed Judge Silbert's talk.

The Speakers Club held a further meeting on January 9, at which the subject of discussion was "The Open Versus the Closed Shop".

At the meeting of the B'nai B'rith Dramatic Group held on January 2, at the B'nai B'rith Building, the play read was "The Skin Game," by Galsworthy. The Dramatic Group contemplates a theatre party to the play, "DeClasse," in which Ethel Barrymore is to star the week of January 17.

Cleveland Lodge, No. 16, gave a New Year's dance on Saturday evening, January 1, 1921, which combined all the good features of the regular B'nai B'rith dances with several New Year numbers. The dance was for members only and admission by card.

The lodge also appointed a Committee on Employment to investigate conditions and consider plans for the establishment of an employment bureau to be operated under the auspices of the B'nai B'rith.

At the annual election of officers of Cleveland Lodge, held on December 16, Mr. Alfred L. Steuer was elected President. Mr. Steuer is an attorney and graduate of Harvard University, and has been active in communal affairs of Cleveland during the past few years.

"Recent Anti-Jewish Tendencies in America" will be the theme for discussion to take place at the series of meetings now being arranged by Cleveland Lodge. The discussion will be led by Cleveland rabbis.

Judge Samuel Rosenfeld of St. Louis, President of District Grand Lodge No. 2, will be the guest and speaker of Cleveland Lodge, No. 16, on Sunday, January 23. The affair will be in the nature of an old-fashioned B'nai B'rith gathering, similar to the meetings of years ago.

Members are expected to bring their ladies and friends to the meeting, which will start in the evening at six with a dinner. Following the dinner, the new officers will be installed, and initiation of a class of several hundred candidates will then be held.

The B'nai B'rith Dramatic Group selected for its reading on Sunday afternoon, December 19, "The Moon of the Caribees", by Eugene G. O'Neil. The meeting was held in the B'nai B'rith Building. The Dramatic Group this season has displayed a great deal of enthusiasm in its work.

The B'nai B'rith Speakers Club held its regular meeting on Sunday afternoon, December 26.

The B'nai B'rith Chess Circle selected a number of its members to form the B'nai B'rith Chess Team and to represent the organization on the Cleveland Chess League. On Saturday evening, December 11, the B'nai B'rith team played the City Club at the city clubrooms. On Monday evening, December 20, the B'nai B'rith Team played the Cleveland Chess Club at the B'nai B'rith Building.

WORCESTER, MASS.

At the December meeting of Worcester Lodge, No. 600, of Worcester, Mass., Brother Samuel Beeber submitted his report as President of the lodge, wherein he depicted the year of late constructive work.

Brother Beeber is a graduate of Brown University of the class of 1905 and is at present assistant principal of the South High School, which is recognized as one of the finest high schools.

During the year just passed the lodge made a number of contributions for benevolent and charitable purposes. Particularly praisworthy is the college scholarship fund of $1,350 raised by voluntary contributions from among the members of the lodge and which is known as the "Worcester B'nai B'rith Scholarship."

MONTEFIORE LODGE, No. 70, BUFFALO, NEW YORK.

Montefiore Lodge of Buffalo was very successful in its recent membership drive, conducted by Israel Rumizen, director of the drive, which commenced December 15 and ended the 30. Five hundred sixty-five new members were secured. Noonday luncheons were frequently held at the Statler Hotel and reports of the various team captains and their workers showed the progress from day to day.

At the meeting held on January 5, Brother Henry Lasker, President of the District Grand Lodge, No. 1, President Given of Syracuse and President Silverstein of Rochester installed the following officers for the year commencing January 1, 1921: David Rodenberg, President; Israel Rumizen, Vice-President; I. M. Hellwitz, Secretary; Levi Ruslander, Treasurer; Rev. B. Schachtel, Monitor; and M. M. Rosen as Warden. Following the installation Congressman Henry M. Goldfogel addressed the meeting on the important work of the B'nai B'rith. A class of two hundred twenty-nine new candidates were initiated by the degree team, following which a buffet luncheon was served to all the members. As a result of the campaign conducted, Montefiore Lodge has now a membership of nearly eleven hundred and is one of the strongest in the District.

The degree team, composed of Israel Rumizen, Captain, Benjamin D. Reisman, Emil H. Rubenstein, Rev. B. Schachtel and Herman Kahn, will go to Syracuse, N. Y., to initiate a class of candidates on January 13, 1921. The excellent work of the degree team has prompted the Syracuse Lodge to invite it to exemplify the teachings of our Order there. On Sunday, January 9, Brother David Ruslander, Past President and member of the General Committee of the District, and Israel Rumizen, vice-president of Montefiore Lodge, visited the Toronto Lodge and installed the officers there. Presentation of an electric Menorah was made to the Toronto Lodge by Brother Ruslander in behalf of the District. This Menorah was given to them for securing the largest number of candidates during the membership drive held in honor of Hon. Adolf Kraus, President of the Constitutional Grand Lodge.

Montefiore Lodge has taken unto itself a new lease of life and intends to conduct all its activities in the new building which it recently purchased at a cost of $75,000. This building is centrally located and has all the facilities for conducting the work of our Order, such as gymnasium, plunge, Turkish baths, pool rooms, bowling alleys, class rooms, large auditorium and stage and dormitories. It is expected that possession will be had within a few months.

On December 14 last, the first formal ball of the season was held in the beautiful ballroom of the Statler Hotel. About eight hundred members and their lady friends attended. A very successful and enjoyable affair was had.

As a result of the recent membership drive, the Boosters Club of the B'nai B'rith has been organized. Noonday luncheons will be held twice a month, at which prominent men will give interesting talks and also problems of B'nai B'rith will be discussed and action taken. The lodge is also organizing a Ladies Auxiliary, the first meeting of which will take place within a week or two. On February 2, another large class of candidates will be initiated. It is expected that almost a thousand members will be present.

TRI-CITY LODGE, ROCK ISLAND, ILLINOIS.

Brothers Harry Okin and Jos. A. Golde of Chicago, on behalf of District Grand Lodge, No. 6, paid an official visit to Tri-City Lodge, No. 837, of Rock Island, Illinois, on Tuesday, December 14, 1920, and initiated a class of twenty candidates. More than one hundred members of the lodge were in attendance at the meeting, which was an enthusiastic one. At the conclusion of the initiatory work a number of the new members pledged their support to the lodge and their efforts to secure new members. The visiting Grand Lodge officers addressed the lodge, touching upon the work of the Order.

What Our Lodges Are Doing

EMANUEL LODGE, MONTGOMERY, ALA.

(By L. Meyer.)

On November 25, 1920, Emanuel Lodge, No. 103, of Montgomery, Ala., had the pleasure of an official visit of the Secretary of District Grand Lodge, No. 7, Brother Myron M. Goldman, of New Orleans, La. He came principally to advocate the cause of the Anti-Defamation League, its aims and objects and the necessity of liberal support. A special public meeting was therefore called on that day and a fairly good audience attended. To add interest to this meeting, the lodge arranged for a public initiation of a large class of candidates and requested Brother Goldman to conduct the ceremony, which he did in a most impressive and pleasing manner, after the conclusion of which, he made a splendid and interesting talk regarding the Anti-Defamation League, which was well received. In response to his appeal, every Jewish organization of this city appointed committees to take the matter under consideration and devise best plans how to proceed to solicit contributions for this most worthy cause and it is intended to make a thorough canvass during the early part of January for this purpose and which, it is believed, will be liberally responded to. Since then, it is pleasing to report that considerably improved conditions prevail. Over 60 members have been added to our membership and the good work is still going on; better attendance at our regular meetings is noted and more activity and interest in B'nai B'rith matters in general seem to prevail. All this, no doubt, can be attributed to the visit of Brother Goldman and I believe that if the lodges would be visited more often by some good and earnest speaker, more activity, more interest and more life and vim would result in the affairs of B'nai B'rith lodges in general. I trust that favorable reports from Emanuel Lodge can be made from now on from time to time to make up for shortcomings in the last few years.

SEATTLE, WASH.

Dr. Jacob B. Gordon, former associate editor of the Jewish Chronicle, addressed the monthly meeting of Ranier Lodge, No. 627, of Seattle, Wash., on Wednesday evening, December 15th.

Dr. Gordon is a graduate of Oxford and Hildesheimer Rabbinical College of Berlin.

Hildesheimer Lodge, No. 503, of Seattle, Wash., held its election of officers at the December meeting of the lodge. The Emma Lazarus Auxiliary also held its election of officers and the installation of the officers was held at a joint meeting of the two organizations on January 10th.

On December 29th, Ranier Lodge, No. 627, of Seattle, held a meeting at the Educational Center for the purpose of initiating a class of 16 members. At the conclusion of the ceremony, Mr. H. Schochen read an interesting paper giving detailed information of the work of the B'nai B'rith in Germany. Mr. R. Seligman gave a brief review of the work of the Order in America.

Ranier Lodge, No. 627, of Seattle, Wash., at a well attended meeting of the lodge, held on December 15th, 1921, elected its officers for the ensuing year. Over 30 members were added to the roster of the lodge at the same meeting.

LOUISVILLE LODGE, LOUISVILLE, KY.

The annual election of officers of Louisville Lodge, No. 14, I. O. B. B., was held at the Y. M. H. A. on Wednesday, December 29, 1920. This meeting was one of the most interesting and spirited held during the year and was marked by an unusually large attendance.

Before the election two candidates were initiated. Every member present was presented with a lodge emblem, and cigars were provided by the Entertainment Committee.

Executive Director Jacob B. Krohngold of District No. 2 will visit Louisville on January [illegible] and will remain several days. The Entertainment Committee has arranged an open program at which Mr. Krohngold will deliver an address. Several musical numbers and other speakers will appear on the program.

LOUISVILLE LODGE, LOUISVILLE, KY.

Louisville Lodge, No. 14, has again manifested to its members and friends its policy of presenting public programs of the highest calibre. On Sunday evening, November 28, in the Y. M. H. A. auditorium, Dr. Joseph Kornfeld, Columbus, Ohio, was the guest and speaker at the B'nai B'rith Day celebration.

Speaking on "The Fact and Fiction Regarding the International Jew," he charmed his hearers with his eloquence and stirring manner of delivery. He denounced Henry Ford's unwarranted attack on the Jews, which he made in his paper, the Dearborn Independent. Ford's conception of the Jew, according to Dr. Kornfeld, is a person endowed with all the craft and cunning of a satanic creature; one who is trying to gain control of the world by arts and devices almost unheard of. The most pathetic thing about Mr. Ford's conception of the international Jew is that he has been unable to prove the truthfulness of any of his statements.

"The true international Jew," said Dr. Kornfeld, "is not one who is grasping and trying to gain power over everything with which he comes in contact. On the contrary, every Jew is an international Jew because from the time of Abraham, who was commanded by the Lord to go from his land to a distant one to become a blessing, all Jews have become blessings to every country and community in which they have settled."

He cited Karl Marx, the exponent of Socialism, and Zaminoff, the inventor of Esperanto, both Jews, as being international Jews, international because they brought together people and races from all parts of the world through a common medium.

Concluding his remarks, he said that the Jew must be international if he is to justify his high and holy mission in the world.

Rabbi Jacob J. Gittleman, Vice President of Louisville Lodge, spoke briefly on the work of the Order, locally, nationally and internationally, and made a plea for more recruits to the ranks of the Order.

An exceptionally fine musical program was rendered. Mr. Fred J. Zahn, violinist, played "Scherzo," by Atherton, and "Guitarrero," by Drdla, with a technique truly artistic. Miss June Abraham sang the famous traditional Yiddish melody, "Eili, Eili," by Shalitt-Fisher, in a beautiful soprano voice that held her listeners to the last plaintive note of that inspiring selection. Mrs. Sidney J. Meyers was accompanist.

Mr. Louis C. Grossman, Past President of Louisville Lodge, was chairman, and he is to be complimented on the fine program which he arranged.

MANHATTAN WASHINGTON LODGE, NEW YORK.

The annual meeting of Manhattan Washington Lodge, No. 19, of New York, was held on January 8, 1921. The meeting proved of great importance and was most interesting. The proceedings included the initiation of a large class of candidates; a discussion of the report of the Leavitt Committee on Pogroms Abroad and Anti-Semitism here and in Europe; the consideration of a report on the organization of a ladies' auxiliary; amendment to the laws of the lodge increasing the dues to $12.00 a year; consideration of annual and quarterly financial reports; adoption of budget for the ensuing year and allotting contributions for charitable purposes by the lodge to the various Jewish philanthropic and charitable organizations.

On January 26, 1921, the lodge will hold a specially interesting meeting at which the officers will be installed by Brother Chas. Hartman, member of the Executive Committee of the Order for District No. 1.

The Entertainment Committee is arranging for an address by Supreme Court Justice Isadore Wasservogel and the meeting will be enlivened further by the presence of ladies who will consider the formation of a ladies' auxiliary. At the close of the meeting, refreshments will be served and there will be a social hour to promote sociability among the members.

Under the auspices of the lodge, Sunday afternoon dances at the B'nai B'rith headquarters are open to the members and their friends.

The lodge is arranging for the celebration of Purim with a juvenile dance.

MEMPHIS LODGE, MEMPHIS, TENN.

Memphis Lodge, No. 35, at its meeting held on Sunday, December 12, adopted resolutions strongly opposing the passage by Congress of the Johnson bill restricting immigration. The lodge directed telegrams to be sent to the senators and representatives of the State requesting their aid in preventing the passage of the bill.

During the evening, a class of 60 candidates was admitted to membership.

Brother J. M. Samfield, Chairman of the Anti-Defamation League branch in Memphis, reported that arrangements for a large mass meeting to be held on January 16 are being formulated and that the principal speakers will be Rabbi Isadore Lewinthal of Nashville and Rabbi William H. Feinshreiber of Memphis. Officers were nominated for the ensuing term.

The Entertainment Commiteee announced that B'nai B'rith Day will be celebrated with an elaborate program on Sunday, February 6. Not only will the occasion in February be one of the Entertainment Committee's principal efforts but it will be in commemoration of the annual B'nai B'rith Day, although only a tentative program has so far been arranged, but there will be music, and several addresses, dancing and serving of refreshments. It is proposed to invite the Jewish communities of Forest City, Marianna, Wynn, Helena, Brinkley and other cities in eastern Arkansas.

The newly elected officers of Memphis Lodge, No. 35, were installed at the meeting of the Lodge held on Sunday morning, January 9.

In addition to the installation ceremonies, a large class of new members was initiated. President Levitch spoke proudly of the record made by the lodge in the matter of securing new members during his administration.

A Jewish mass meeting under the auspices of the Anti-Defamation League of the B'nai B'rith will be held at the Temple, Sunday afternoon, January 23.

TOLEDO LODGE, TOLEDO, OHIO.

On the evening of November 28, 1920, an open meeting was held in the Collingwood Avenue Temple, where the program arranged by the B'nai B'rith Day Committee was given.

The use of the temple was kindly donated to us in anticipation of a large audience, which was fully justified.

Brother Chas. J. Freund offered the opening prayer. An organ prelude was rendered by Mr. Fred Church. Mrs. Alexander Houston sang a group of songs which were enthusiastically received. Mrs. Houston was accompanied by Mrs. Herbert Davies. Mr. Herbert Davies rendered a solo accompanied by Mrs. Davies.

At the last minute, the committee was disappointed, owing to the fact that Brother Harry Mayer of Kansas City found it impossible to come and deliver an address, but Brother Sidney Kusworm of Dayton, Ohio, very kindly came to us instead. Brother Kusworm presented in his subject—"The Jew and Americanization"—many interesting facts relative to the part the Jew has played in making American history. Indeed, Brother Kusworm brought an important message to Toledo Lodge, and delivered it in his own inimitable way.

The program was concluded with the benediction by Dr. Coffee. This was one of the largest B'nai B'rith Day meetings ever held in Toledo, and the committee is to be congratulated upon the arrangement of such an excellent program. The committee consisted of Brothers Lou M. Frank and Isidor Silverman; Brother Silverman presided as chairman of the meeting.

McKEESPORT LODGE, McKEESPORT, PA.

McKeesport Lodge, No. 573, at its recent meeting, appointed a committee to raise funds for the Anti-Defamation League. Mr. M. Breyer was appointed Chairman. The committee to raise funds for the orphanage has been most successful and is preparing to start a drive in McKeesport and vicinity for that purpose.

The lodge also appointed an Intellectual Advancement Committee to arrange intellectual and social meetings for the lodge.

NEWPORT NEWS, VA.

Our B'nai B'rith Lodge is about to close an unusually successful year. During the war, and during the period of debarkation, the members of our Lodge were kept busy with their own affairs, especially since Newport News was a Port of Embarkation and Debarkation.

Though we cooperated with the Jewish Welfare Board, in every respect, the spirit of fraternity among the members of our lodge was neglected, and the work of B'nai B'rith, as such, received very little attention. Due to the noble and untiring efforts of Brother H. A. Morewitz, our lodge was again made a model organization, during the past summer. It was felt, then, that a city like ours should have more than thirty-five (35) B'nai B'rith.

In order to increase our membership, and to revive the spirit of Benevolence, Brotherly Love and Harmony, Captain Julius I. Peyser, of Washington, D. C., was invited to address an open meeting, to be held under the auspices of our lodge. At the end of October, Captain Peyser honored us with his presence, and delivered an address the like of which our brethren here have not heard for a long, long time. The speaker was thorough in discussing B'nai B'rith work, conservative in matters religious, convincing in his arguments, and forceful in his appeal. As a result of that splendid gathering, we have gained forty (40) new members, and we have, besides, twenty-five (25) more propositions on hand, so that we hope to have a membership of one hundred (100) in the very near future.

Newport News has a real goodhearted and liberal Jewish population, and all the members of our lodge are of excellent type. Among the most active members of our lodge are: Brother Sol Peyser, Captain Peyser's "sweet and gentle" brother, whose very heart and soul are in our work, as well as in every Jewish movement that reflects dignity upon our name. Brother E. J. Graff, a Colonel of our local Boy Scout Movement; he is just completing a magnificent Jewish Centre, at his expense, in loving memory of his sainted mother, and his highly esteemed brother, the late Attorney William A. Graff, who, until his death, was a dear, loyal, splendid Ben Brith, and a P. P. of our lodge; Brother A. Rosenbaum, our dear "old" stand-by, our "able" Treasurer; Lieutenant M. J. Mackler, one of the latest additions, with his great zeal, humorous disposition, and grand enthusiasm. Brother Captain Harry Reyner, too, deserves a "B'nai B'rith Medal". Though "too busy" to attend our business meetings, as a rule, he is thoroughly imbued with our Jewish ethics, and acts in private life as well as in public life accordingly. An editorial of one of our local papers, published on December 10th, dealing with "Jew and Gentile in Charity Work", and speaking of Newport News Jewry in laudable terms, contains the passage: "And the Jewish citizens of Newport News are very liberal in contributing to the various charity and civic objects outside their own circle. We have in mind, for example, a Jewish citizen who has been supporting for the past year, very largely out of his own private means, a blind couple of the gentile race in order to keep them off the streets as beggars".

The Jewish citizen referred to is Brother Harry Reyner. This fact was unknown even to the Rabbi of the congregation, of which Captain Reyner is a prominent member.

Brother D. Berlin is our retiring President; he is proud of the work accomplished by our lodge, during his administration.
—[Rabbi M. Speier.

BRISTOL, TENN.

B'nai B'rith Day was duly celebrated by Nat Strauss Lodge, No. 779, of Bristol Tenn., on December 26, 1920, which proved a most successful and enjoyable event. Almost the entire membership of the lodge and their families participated in the exercises of the day, which consisted of a lecture in the afternoon by Rabbi Samuel Kaplan of Meridian, Miss., and a reception at the residence of Brother Jos. Strauss in the evening. Much good was accomplished in the way of strengthening the interest in the work of our noble Order by an address by Rabbi Kaplan.

What Our Lodges Are Doing

INNESOTA LODGE, ST. PAUL, MINN.

eport of Entertainment Committee.

The Entertainment Committee of Minnota Lodge, No. 157, of St. Paul, Minn., hose Chairman is I. Brown, presented report at the annual meeting of the lodge, ving a resume of social and intellectual tivities held under the auspices of the dge as follows:

Washington Birthday dance at the St. aul Hotel.

Entertainment, "Land of Allah," with e assistance of the Ladies' Hadassah the Metropolitan on March 28.

Annual auto picnic at Excelsior, Minn., August 2.

Annual banquet at the Athletic Club November, 1920.

In addition to the foregoing two concerts Jewish music, a watermelon feed, two utch suppers and two smokers were held y the lodge.

Seven open meetings were held at which varied sort of high grade entertainment as arranged, including:

Reading of the "Melting Pot." Dancing sually followed the open meetings.

During the year the following lectures ere held under the auspices of the Inellectual Advancement Committee:

"Jewish Music," exemplified by Victrola oncert.

"Americanization," by Dr. F. G. Elliot.

"Symposium on Zionism," participated by Rabbi C. David Matt, Gus. Loeinger and Miss J. Felsenthal.

"The Melting Pot," by Mr. Kachel.

"The Committee of 48," by Dr. Stanley Rypins.

"Memorial Service for Departed Memers."

"Anti-Defamation and Its Growth," y Dr. Felix A. Levy of Chicago.

AAR SHOLEM LODGE, No. 154, PITTSBURG, PA.

Whereas, Almighty God has removed rom our midst our friend and brother, ouis Goldsmit, and

Whereas, Brother Louis Goldsmit was member of Saar Sholem Lodge, No. 154, . O. B. B., for a period of over forty ears, and

Whereas, During that entire period f time he was a most loyal member of ur lodge, a true Son of the Covenant, a ood Jew, a fine citizen and a loving usband and father, and

Whereas, His work and his life will be is greatest monument, and feeling that in some humble way we should make a minute of his death, be it therefore

Resolved, by Saar Sholem Lodge, No. 154, I. O. B. B., in special session assembled, That we express to the widow and children of our deceased brother our heartfelt sympathy, and do order that a copy of these resolutions be sent to the members of his family, to the Jewish Criterion, B'nai B'rith News and District Number Three Chronicle, I. O. B. B., and that a copy be spread upon the minutes of the lodge.—[Signed: Hyman Goldbloom, President; Dr. Joseph N. Katz, Secretary.

INSTITUTION OF B'NAI B'RITH LODGE AT LOWELL, MASS.

On Sunday afternoon, December 12, 1920, Lowell Lodge of the B'nai B'rith was instituted at Lowell, Mass.

The institution of the lodge took place in the afternoon, at which time a class of candidates was initiated and in the evening a banquet was held in honor of the event. A large number of out-of-town visitors were present, among them Mr. Henry Lasker, President of the District; A. M. Hillman, of Worcester, Mass., Second Vice-President of the District Grand Lodge; Judge Jacob Asher of Worcester, Mass.; E. M. Chase of Manchester; Maj. Jacob Frank; Dr. E. H. Poffscher of Worcester, Mass., and Rabbi Richard M. Stern of New Rochelle, N. Y.

The degree team of Worcester Lodge officiated at the initiatory services.

At the banquet Mr. B. S. Pouzzner acted as toastmaster and the speakers were Messrs. Max Goldman, Bennett Silverblatt, Solomon Baker, Moses Marks, Frank Goldman and Carl Lebowich.

One of the first acts of the new lodge was the appropriation of $50 to the funds known as the "Hoover European Fund."

TENTH ANNIVERSARY CELEBRATION BY FLINT LODGE.

Flint Lodge, No. 656, of Flint, Michigan, observed the tenth anniversary of its institution on Monday, December 19, 1920.

There was a wonderful crowd, splendid music, satisfying menus and a very live and active committee. In fact the whole affair was a success from start to finish.

Mr. Ben F. Wiener opened the program with an address of welcome and introduced the guest of honor and toastmaster of the evening, Mr. Morris Kobaker, of Toledo, Ohio, who responded to the ovation that was extended to him.

A number of telegrams were presented and among those were greetings from Rabbi Leo M. Franklin, of Detroit; Rabbi S. Mayerburg of Dayton and Rabbi Eugene Mannheimer, of DesMoines, President of District Grand Lodge, No. 6.

Short talks were then made by numbers of speakers recounting the achievements of Flint Lodge during its existence of 10 years.

The Glee Club of Pisgah Lodge, of Detroit, rendered several selections and a musical program of varied numbers was successfully carried out.

Dr. A. D. Weiner, of Chicago, as representative of District Grand Lodge, No. 6, and one of its past presidents' delivered the main address of the evening which was both inspiring and to the point. In his address, Dr. Weiner pointed out how the Jew has always been the butt of all countries of the World; that the idea of blaming the Jew for the misfortune that befell the Jews was carried on unsuccessfully in Spain, France, Russia and Germany.

Mr. Milton M. Alexander of Detroit and J. J. Cummins, editor of the Jewish Chronicle of Detroit, spoke briefly.

The banquet was one great marvelous success. It was the greatest of its kind ever given by the Jewish community of Flint. All the arrangements were successfully carried out and the main credit is due to Mr. Ben F. Wiener.

Proceeding the banquet a meeting of the lodge was held at which a class of nearly 50 candidates was initiated by the Degree Team of Pisgah Lodge of Detroit, with the assistance of its Glee Club.

B'NAI B'RITH OF PORTLAND.

The Sewing Circle of the Daughters of the Covenant at its initial meeting on Monday, December 13, formulated plans for meetings to be held each Monday afternoon for the purpose of sewing suitable garments for children of the Shelter Home or other needy children.

On Wednesday, December 15, the B'nai B'rith basketball team played the Jefferson high school quintet. The game proved to be a thriller as the Jeffersons are an exceptionally strong team.

On Thursday, January 4, the installation of officers of Portland Lodge of the B'nai B'rith and of the Ladies' Auxiliary of the Daughters of the Covenant took place at the B'nai B'rith Building. This was the first meeting of the year and ushered in a season of activity in line with the good work of the past year.

Portland Lodge held its annual meeting on Tuesday evening, December 21, 1920, in the B'nai B'rith Building. All who were present, and there were large numbers, were amazed at the meeting on account of its unusual attendance and on account of the spirit of fellowship and brotherhood that pervaded it, making it a real fraternal gathering. The hall was saturated with activity, the walls being decorated with campaign banners on account of the election that was held, and the contest was limited to minor offices. In commenting upon that meeting of Portland Lodge, the Scribe editorialist said as follows:

"There was a spirited contest for office in the recent election in Portland Lodge, No. 65, of the B'nai B'rith. The significance of this phase of the lodge work cannot be overlooked. It means that young men of energy not only are willing but anxious to fill the minor offices of the lodge with the hope of rising in its service. This means that they are attracted to it and the attraction seems to lie in the fine spirit of real service which gives a real flavor to its meetings. This lodge is a man's organization in every sense of the word".

HUNTINGTON, W. VA.

The fifth annual B'nai B'rith Day was celebrated by Huntington Lodge, No. 795, of Huntington, W. Va., on Tuesday evening, December 14. Dr. H. J. Wolf was guest of honor and delivered an address on the work of the Anti-Defamation League. He also discussed some of the urgent problems of present-day American Jewry.

After the lecture, dancing was indulged in and refreshments were served by the ladies of the temple.

The event was open to the public and it was largely attended, and all present enjoyed a splendid evening.

At the meeting of the lodge held on Sunday, December 19, election of officers for the ensuing term took place.

NEW CASTLE, PA.

The annual ball of New Castle Lodge, No. 609, was held Thursday evening, December 31, and proved very successful. About 100 couples were in attendance, including visitors from Philadelphia, Pittsburgh, Duquesne, Beaver Falls, Elwood City, Sharon, Butler, Fairmount, W. Va. and Youngstown, Ohio. Music was served by Marlings Melody Monarchs. At the conclusion of the program, refreshments were served.

Installation of officers was held on Sunday evening, January 9, at which Past-President of the District Grand Lodge, Marcus Feuchtwanger, officiated.

EZEKIEL LODGE, NEWARK, N. J.

The year 1920 was the most successful year that Ezekiel Lodge, No. 90, of Newark, N. J., ever had. From the point of view of membership, its usefulness and services, the lodge has done admirably.

The Entertainment Committee of the lodge is arranging for the coming charity ball which is to take place on February 9. The lodge, through its Immigration Committee, filed a protest with the members of Congress from New Jersey against the proposed Johnson Immigration bill.

At the meeting of the lodge held on December 8, 1920, thirty-nine candidates were initiated by the degree team of the lodge.

SALT LAKE CITY, UTAH.

Benj. F. Peixotto Lodge, of Salt Lake City, gave a charity affair at which about $15,000 was netted for the suffering Jews of Europe. The B'nai B'rith Lodge was assisted by the Ladies' Society Club and the Temple Aid Society. The affair was concluded with a ball which was the closing event of the drive started some time ago for the relief of Jewish people made destitute by the war. All denominations gave loyal support to their movements and the B'nai B'rith through its office expressed itself as being pleased with the manner in which the people of Utah have come to the aid of the war victims.

HAGGAI LODGE, No. 132, PROVIDENCE, R. I.

On December 8, 1920, a big public B'nai B'rith meeting was held in the vestry rooms of the Temple Beth El under the auspices of the Haggai Lodge. The speakers were Judge A. K. Cohen of Boston, Mass., who spoke on the work of the Anti-Defamation League. Mr. Leo Lyons of Amos Lodge, Boston, Mass., Chairman of the Membership Drive Committee, Rabbi Samuel A. Gup of Temple Beth El, Providence, R. I., and Henry Lasker, President of District No. 1.

President Lasker presented Haggai Lodge, in behalf of the district, an engrossed resolution on the death of the late Col. Harry Cutler.

As a result of this meeting, fifty new applicants were secured. The meeting was ably presided over by the President, D. Gus Schneider, who is making every effort to make Haggai Lodge a shining light of the district.

HOREB LODGE, NEW HAVEN, CONN.

On Sunday, December 12, 1920, a well-attended meeting of Horeb Lodge, No. 25, took place. Mr. Philip Troup, postmaster of New Haven, delivered an address.

Election of officers for the ensuing term also took place.

SPRINGFIELD, MASS.

Under the auspices of the Anti-Defamation League Committee of Springfield Lodge, No. 684, of Springfield, Mass., a public meeting was held on December 18, 1920, at which Mr. Samuel Dorf of New York delivered an appeal to all Jews to rise like the Maccabees of old and combat anti-Semites.

Other speakers were Nathan Gilman, Dr. Myron Wessler, President of Springfield Lodge, Nathan E. Goldstein, President elect of Springfield Lodge, and Henry Lasker, President of the District Grand Lodge.

Intermission entertainment included the following features: Music by the Junior Young Men's Hebrew Association orchestra, motion pictures of the B'nai B'rith Orphan Home in Cleveland, Ohio, singing by Miss Sadie Schreiber and the Home City quartet, and a piano selection by Miss Sybil Cooley.

DENVER, COLO.

On January 9, 1921, Denver Lodge, No 171, of Denver, Colo., held its regula meeting at which the installation of officers took place. The reports of the outgoing officers were presented and considered and short talks by the incoming officers were made. The lodge will hold a further meeting on January 23 at which time a class of candidates will be initiated.

At the December meeting of the lodge, fifty-four candidates were initiated. Remarkable gains in membership were made during the past year. From the reports of the standing committees submitted at the annual meeting of the lodge, it appeared that much practical, effective and constructive work was done.

MINNEAPOLIS, MINN.

The December 28 meeting, under the auspices of Minneapolis Lodge, No. 271, of Minneapolis, Minn., was remarkable from various standpoints. One of the important features of the meeting was th election of officers. President Josepl H. Schanfeld was reelected President b acclamation. Brother Schanfeld has demonstrated that he is an executive of th highest order and that it was largely through his efforts that the lodge has grown to its present strength. Delegates to the convention to be held in Des Moines were also elected.

The lodge further resolved that beginning with 1921, the dues of the members would be advanced to $12.00 per year.

The Executive Committee of the lodge is arranging for another large class initiation to be held at the West Hotel some time in January. The lodge resolved also to hold two meetings each month, one to be devoted to the interests of the lodge and the other to be in charge of the Intellectual Advancement and Social Committees.

HOUSTON, TEXAS.

A very enthusiastic and well attended meeting of Houston Lodge, No. 434, was held on the evening of December 28, 1920. Important topics were discussed, namely, the election of officers and an appropriate B'nai B'rith Day celebration. The lodge considered the plan of a vigorous campaign for members to be instituted at the earliest possible time.

Brother S. J. Westheimer, Second Vice-President of the District Grand Lodgee presided at the meeting.

With the enthusiasm and interest manifested at the meeting and the splendid committee appointed to conduct the membership campaign, Houston Lodge expects to increase its membership to double its present size within a very short time.

WOMEN'S AUXILIARY OF THE B'NAI B'RITH IN OMAHA.

The meeting of the Women's Auxiliary of Omaha Lodge, No. 354, of the B'nai B'rith was held on Thursday, December 9. Contributions of $200 to the Jewish Federation of Omaha and $100 to the Anti-Defamation League were made. The Auxiliary decided to give a public dance during the month of February.

Rabbi Frederick Cohn spoke on "Why am I a Jew". The rest of the program consisted of two vocal solos by Miss Jewel Tucker of Bridgeport, Conn., accompanied by Miss Helen Dana, and a reading by Mrs. Simon of Duluth, Minn.

MENORAH LODGE, CARUTHERSVILLE, MO.

B'nai B'rith Day Celebration.

Menorah Lodge, No. 832, of Caruthersville, Mo., and Blytheville, Ark., held its B'nai B'rith Day celebration at Blytheville on Sunday, December 5, 1920.

The exercises were conducted under the auspices of the Sabbath-school of Osceola, Ark., under the direction of Brother L. K. Harwarg.

Mr. Russel Winner of Blytheville rendered splendid assistance with his refrains on the violin, accompanied by Miss Minnie Weinberg. The program included opening prayer and introduction, welcome address, violin solos, lighting of the Chanukah candles, with appropriate remarks and addresses.

At the close of the exercises, each child was presented with a box of Chanukah candles and a bag of sweets and fruits.

During the evening, an appeal was made on behalf of the Anti-Defamation League, resulting in the collection of a sum exceeding $100.00.

Menorah Lodge will cooperate with the Sunday-schools of the District on all Jewish holidays.

PITTSBURGH, PA.

The first meeting of the Ladies' Auxiliary of Abr. Lippman Lodge, No. 672, of Pittsburgh, Pa., was held on the afternoon of December 14 at the Hotel Chatham.

The President, Mrs. Simon Davis, opened the meeting in a few well-chosen words of welcome to the members and also explained the duties and aims of the Auxiliary.

After a short and interesting business session, a delightful program was given by Mrs. Leo Half, reader; Miss Rose Meitlein, violinist, and Miss Shoup, accompanist.

Mrs. Half's reading of "The Beautiful Story," by Wilde, was given in Mrs. Half's splendid manner, and as an encore Mrs. Half read "Mon Pierre," by Ansbary.

Miss Rose Meitlein, a young violinist of rare talent, accompanied by Miss Shoup, played "A Russian Legende" in a style displaying rare technique. For an encore Miss Meitlein played "A Russian Cradle Song."

Refreshments were served and the afternoon closed with a most pleasant social hour.

FORT WILLIAM, CANADA.

On Sunday, December 26, 1920, Rev. Herbert J. Samuel of Winnipeg, Canada, paid an official visit representing the District Grand Lodge to Lake Cities Lodge, No. 696, of Fort William, Ont., Canada. Brother Samuel found the lodge doing splendid work and in excellent condition. With a membership of only thirty-two, the lodge acquired recently its own building, and Brother Samuel had the pleasure of officiating at the dedication of the building for lodge purposes. The new home of the lodge will also be used for the Sabbath school which is being conducted under the auspices of the lodge. The school is doing splendid work and reflects great credit on the staff of voluntary teachers. The class consists of 125 children.

During the meeting of the lodge and after the installation of officers by Brother Samuel, he addressed the lodge on the work of the Order.

INSTITUTION OF B'NAI B'RITH LODGE AT SCHNEIDENMUEHL, GERMANY.

A new lodge of the Order, the eighty-fifth in the German district, was recently established and named for the well known pedagogue Salo Adler, who died as principal of the Jewish High School Philanthropin in Frankfurt am Main and had previously from 1883 to 1890 been principal of the Jewish school in that city. The lodge was installed by the delegates of the Grand Lodge Councillor Timendorfer and Dr. [illegible] besides the numerous guests from various Germany lodges. The President of the district, Dr. Timendorfer, referred in his address to the life and the activity of Salo Adler as an emblem of the object of the Order which aims to make of its members good Jews, good citizens and good men. He further referred to the important task which will be before the Salo Adler Lodge as a center from which the relations to the brothers in the district lost by Germany will radiate and which is destined to be a link with the [illegible] co-religionists in the east of Europe.

REGINA, CANADA.

Louis D. Brandeis Lodge, No. 833, of Regina, Canada, held a well attended meeting on Sunday, December 26, at which a class of nineteen candidates was initiated. The weather was most inclement, which fact made it impossible for the other candidates to appear for initiation.

The class initiation was arranged in honor of the celebration of B'nai B'rith Day. By special invitation Brother Sam Berg of Winnipeg was present and took charge of the special degree team and his work left a lasting impression to all those who were present.

The following day, December 27, the lodge held a most successful B'nai B'rith Day celebration, consisting of entertainment, addresses, dance and luncheon. Brother Sam Berg was the guest of the evening and delivered a highly interesting address on the general work of the Order, emphasizing particularly its activities to combat anti-Semitism.

OFFICIAL VISIT TO LODGES IN DISTRICT No. 3.

Arrangements have been completed whereby the Secretary of District Grand Lodge No. 3, Brother Joseph Herbach, will make a tour of the western section of Pennsylvania and all of West Virginia during the month of January. He will visit the lodges in the interest of the Anti-Defamation League and likewise in the interest of the district to increase the membership. This will mean work of every character, from visiting localities where no lodges are in existence to places where there are lodges. It means that the Secretary will be obliged to organize whatever movements may be found necessary to bring to the forefront the best possible interests of the Order.

A successful tour like the one contemplated depends largely upon the brethren in the various cities he will visit in creating interest that will prove fruitful. The members of the Order throughout the District are requested to assist in this work.

B'NAI B'RITH OF PHILADELPHIA.

The monthly meeting of Har Sinai Lodge, No. 8, of Philadelphia, was held at the Hotel Majestic on December 15, at which time sixty-five new candidates were initiated. The membership of the lodge is now over 400, and with the large list of candidates now awaiting initiation, it is confidently hoped that the lodge will number over 600 members within a short time.

Delegates to represent the lodge at the convention of the district to be held in Erie were elected, also officers for the ensuing term.

On Sunday evening, December 26, a banquet and dance were given at the Hotel Majestic, at which several hundred persons were in attendance. Judge Horace Stern and ex-Congressman J. Washington Logue were the guests of honor and addressed the audience. Honorable Jacob Singer, member of the Executive Committee of the Order for the district, and Mr. David Bortin, President of the District Grand Lodge, also were among the speakers. The address of welcome was made by Brother Wm. Lowenthal, President of the lodge. Brother Joseph W. Salus acted as Toastmaster.

EMANUEL LODGE—MONTGOMERY, ALA.

The greatest achievement in Jewish affairs of Montgomery, Ala., during 1920, was in a recent campaign for additional members for the B'nai B'rith. Sixty-five applications were secured, increasing the membership of Emanuel Lodge to more than 250.

Mr. Myron M. Goldman, of New Orleans, Secretary of District Grand Lodge, No. 7, recently visited Montgomery and personally conducted the initiation of a class of twenty members, assisted by Rabbi Jacob Mazur. Through the courtesy of the Standard Club, its beautiful ballroom was used for the ceremony which was unusually attractive.

Mr. Chas. F. Moritz, Past President of District No. 7, spoke interestingly of the history of the Order.

LAKE CITIES LODGE, FORT WILLIAM, CANADA

At a regular m[illegible] Lake Cities Lodge, held in De[illegible] Ft. William, Canada, a degree [illegible] formed. A class of seven can[illegible] initiated at the meeting.

Office of Executive Director, Independent Order B'nai B'rith, District Grand Lodge No. 2.

Date for 1921 Convention Set.

At a general meeting, held in Cincinnati, November 21, it was decided that the next annual convention of District No. 2 be held in St. Louis on May 8-9-10, 1921. President Rosenfeld urges that all lodges exert their best efforts to initiate, before December 31, all candidates already elected so that the lodge may have as large a representation as possible at the 1921 convention.

A Menorah Button for Every Ben B'rith.

Brother Leonard Freiberg, Secretary of District Grand Lodge No. 2, informs us that he is now able to supply Menorah buttons to the local lodges for eighteen cents apiece, in base metal, and for $1.20 apiece in gold. All orders for buttons should be sent to the D. Jacobs Sons Company, 811 Race St., Cincinnati, Ohio, accompanied by check or money order for the amount of buttons ordered. Every Ben B'rith should certainly possess a button and wear it with pride. It is suggested that lodges make a practice of presenting newly initiated members with a button.

"Let's Get a Member" Celebration.

Brother E. J. Schanfarber, Chairman of the Propaganda Committee of District Grand Lodge No. 2, has issued a call for a membership drive. He suggests, "Urge every member of your lodge to bring in the application of a new member. DO YOUR PART ALSO." We have observed that there are many men who would be glad to join the B'nai B'rith if only asked to do so. No doubt there are some of these in your community. GET BUSY.

Orphan Home Drive Progressing Nicely.

Partial returns in the Cleveland Orphans' Home Drive for $100,000 to make up the deficit in the 1920 budget show very encouraging results. A number of lodges, however, we have found, have been somewhat slow in getting started in this matter. Those in charge are sincerely urged to make every effort to make this drive a complete success in their respective communities and to DO IT NOW.

Youngstown, Ohio, Lodge Plans B'nai B'rith Temple.

In an address delivered before members of Mahoning Lodge, No. 339, I. O. B. B., Brother Emanuel Hartzell, one of the oldest Past Presidents of Mahoning Lodge, announced recently, at the thirty-seventh anniversary celebration of the organization of the lodge, that plans are under way to build a B'nai B'rith Temple in Youngstown for the use of the local lodge. Mahoning Lodge is to be congratulated. It is today one of the livest and most energetic lodges in the district and for a number of years past has shown continuous, healthy growth. May its good work and splendid example furnish inspiration to its sister lodges.

The Bulletin Wants Lodge News.

Keep us informed of all lodge activities so we can give them publicity in the Bulletin. Other lodges are interested in the activities of your lodge and will appreciate these news items sent in to us. The Bulletin belongs to you. MAKE USE OF IT.

AMOS LODGE, No. 221, BOSTON, MASS.

On December 13, 1920, Amos Lodge held a large, inspiring meeting. About four hundred were present and 152 candidates were initiated.

Henry Lasker, President of the district, paid an official visit to the lodge and complimented the members and officers upon the wonderful growth of Amos Lodge.

Addresses were delivered at this meeting by Rabbi Abrams of Boston and Rabbi Stern of New Rochelle, N. Y.

DANVILLE, ILLINOIS.

Danville Lodge, No. 568, of Danville, Ill., gave a dinner and dance at the Elks' Club on the evening of January 6, 1921. Invitations were extended to nearby lodges located in LaFayette, Ind.; Terre Haute, Ind.; Springfield, Ill.; Peoria, Ill.; Bloomington, Ill.; Champaign, Ill. and Indianapolis, Ind., to participate in the event and a number of them responded to the invitation.

JERICHO LODGE, PITTSBURGH, PA.

At a meeting held on December 17 of Jericho Lodge, No. 44, of Pittsburgh, officers for the ensuing term were elected, as well as delegated to the coming Convention of the District Grand Lodge.

The Activities Committee of the lodge announced that Thursday evening, February 10, had been chosen as the date for the 1921 novelty dance of Jericho Lodge to be held at the Hotel Schenley.

Charles I. Cooper addressed the members of Jericho Lodge, No. 44, of Pittsburgh at its meeting on Sunday morning, January 9, held at the Moose Temple. His subject was, "Some Aspects of the Polish Jewish Situation."

FORT WORTH, TEXAS.

One of the most successful B'nai B'rith Luncheon Club meetings under the auspices of Isidor Straus Lodge, No. 519, of Fort Worth, Texas, was held on January 6th. The luncheon was given in honor of visiting Grand Lodge officers, Mr. V. H. Hexter of Dallas, President of the District Grand Lodge, and Rabbi David Lefkowitz of Dallas, both delivered splendid talks. Mrs. Morris sang, accompanied by Mrs. Weltman. L. F. Shanblum was chairman of the day; David Colton presided, and Dr. George Fox introduced Rabbi Lefkowitz. Mr. Shanblum introduced Mr. Hexter. The committee reported that all the lodges of the state had been wired to ask Senators Culberson and Sheppard to use their influence against the present immigration bill.

HOMESTEAD, PA.

Under the auspices of the Anti-Defamation League Committee of Homestead Lodge, No. 586 of Homestead, Pa., an elaborate program was successfully carried out on Sunday evening, January 2, 1921.

Large delegations from nearby cities, like Duquesne, Braddock and McKeesport, helped to swell the crowd to an unusually large number. The meeting was held in the synagogue and the program included a splendid musical treat by the cantor and choir of the Homestead Congregation.

The speaker of the evening was Rabbi A. H. Kahn, who discussed anti-Semitism and all its phases.

BEAR FLAG, SANTA ROSA, CALIF.

The installation of officers of Bear Flag Lodge, No. 846, of Santa Rosa, Calif., took place at a well attended meeting of the lodge on January 5, 1921.

Two candidates were initiated and several new applications for membership presented.

After the close of the regular order of business, a banquet was served under the auspices of the lodge at which Brother S. F. Rosenberg acted as Toastmaster. A number of short talks by members of the Order and invited guests were made and at the close of the evening a social hour was spent.

ST. LOUIS, MO.

At a meeting of Ebn Ezra Lodge, No. 47, of St. Louis, Mo., held on December 9, officers, trustees and delegates for the ensuing term were elected. Brother Emil Nathan was elected president of the lodge. Installation of officers will take place on January 13, 1921. Collections for the Anti-Defamation League by the lodge are now being made and up to date more than $500 has been secured.

B'NAI B'RITH OF SAN FRANCISCO.

Golden Gate Lodge, No. 129 of San Francisco, installed its officers at the January meeting of the lodge. The Past Grand President, Harry K. Wolff officiated at the ceremonies and at the close delivered an eloquent address. Other speakers were, the Secretary of the District Grand Lodge, I. J. Aschheim and Past President of the District Grand Lodge Henry Newburg and Brothers J. Stein and Nathan Newmark.

SYRACUSE, N. Y.

Jacob Lodge, No. 91, of Syracuse, N. Y., held a meeting, combined with a smoker, in honor of Mr. Henry Lasker of Springfield, Mass., President of District Grand Lodge, No. 1. Brother Lasker addressed the lodge on the work of the Order and especially emphasized its activities on the line of combatting Anti-Semitism in this country.

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B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

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Vol. XIII FEBRUARY, 1921 No. 6

Justice to the Jew

Sermon Preached by Rev. Hugh Robert Orr in All Souls Unitarian Church, Evanston, Ill., January 16, 1921

UPON a certain yesterday, many centuries ago, so the tale is told, a young man, moved by that ever restless spirit of youth within him, was growing impatient with the narrow vision of his ancestry. He was feeling that sense of over-restraint which the young life always feels where there is no room for the imagination to wander and for the mind to grow beyond the narrow confines of a dead past. He was dreaming dreams that would have dismayed the neighbors he had told them.

One day his father, whose craft was that of an image maker, left his son to keep shop in his absence. When, after an hour, the parent returned, he saw a sorry sight. Every idol in the place had been demolished, save one, the smallest of them all, who now stood grim and mute as ever, but with a weapon of offense in his hand.

"What does this mean?" cried the excited father.

"He did it", replied the son, pointing to the only remaining figure on the shelf.

"Impossible! Impossible!" roared the old man, "You know well enough that no image could ever do any such thing".

"Well, then", responded the son, seeing he was about to accomplish his purpose, "If all these creatures are but impotent, lifeless things why do our people buy them and worship them as gods?"

And then with all the impetuousness of his youthful spirit he told the father how he revolted against the emptiness of the popular religion of his day; how he loathed the superstitions of his people and the orthodox priesthood; how it seemed to him that there must be something better and truer than all this old-time ritualism, something more reasonable to a young mind, and more ennobling than this indolent conformity to outworn creeds.

"We must go", he said, "away from all this, away anywhere, so it be far from this heart-sickening, mind-enslaving worship of falsehood, somewhere to reason, and freedom, and unfettered faith, and life abounding."

And so it was that this young, this heterodox free-thinker, this unbeliever who believed more than they all, and in whose skepticism faith found a higher allegiance, one day gathered up tenderly the old man, took a few others nearest of kin, turned his back upon the little shop with its sun-dried faces, left behind him home and friends and rich lands and what to him was an abominable religion, and turned his face to the wild and crag-crowned hills of Canaan.

They call him Abraham, the faithful. And indeed, whose faith is so great as his who dares cast down all gods of the past to turn his thought earnestly and reverently unto those far fields of unexplored reality, confident that the noble truer God is yet to be found?

But all this was very long ago—so long we do not know how much of it is tradition and how much is history. Yet one thing we do know, that in time the posterity of this early founder grew to be a wonderful people, living in that narrow stretch of land that lies between the emerald waters of the Mediterranean and the sunburnt sands of the desert to the eastward. And here at this crossroads of the world, where passed from age to age the battalions of Babylon, the armies of Alexander, the Princess of Persia and the thundering legions of the Caesars, here came to flower an immoral civilization, only to be crushed again and again by the heel of the mighty, but which, in that crushing and scattering abroad, gave its perfume to sweeten the soul of a domain-drunken world.

For centuries this little race clung to the fastnesses of Canaan's hills, tending their flocks, building their white stone villages, and worshipping a better God than the world had ever known. For centuries their singers sang of the beauty and power of the Eternal in all the works of nature's art. For generations their wise men pondered and shed light upon those eternal questions that lie deep in the wonderment of every human soul. Unafraid, their prophets spoke unto kings and princes as well as unto the lowliest transgressor, and always the great words that rang out unto the guilty nations were, "justice", "righteousness", and "mercy".

What age shall not live to bless the name of Moses the liberator, and of Isaiah for his idealistic fervor, his dire denunciations, and his pleadings that sing themselves as sweet as any mother's song! And then at last, as soon Israel's day would see the shadows of the twilight hour, there came that crowning glory as of a golden setting sun, and Jesus of Nazareth stood with gentle hands outstretched unto the multitudes, speaking those immortal and compelling words of truth and life.

There is a debt far greater than any war debt the world has ever known. It is the debt civilization owes to the Jewish race. The endless millenniums shall never erase it, nor ever shall any historical science be able to tell us the sum of it. Of course, they are a human people and they have their faults and prejudices as well as the rest of us. But every race has its contribution to make unto the good of all, and be it said of the Jew that he, one of the least of all, numerically, has made the finest contribution.

Nor is his glory all ancient history. He is with us today, and that is what some small-minded people do not like. Possessing no longer a land of his own, he is become a citizen of the world and of every country. And in each he is doing his creative work. On every page of modern history his name appears. His genius is familiar to artists of all lands. His poets have ranked high wherever they have sung, and there have been many of them in Russia, Austria, Denmark, Germany, France, England and America.

Among modern men of letters are such as George Brandes. And there is Israel Zangwill, born in a Ghetto hovel, and at the age of thirty-five recognized as one among the very foremost of English novelists and critics. It was he who said, "The mission of the Jew will never be fulfilled until the Christians are converted to the religion of Jesus".

In drama and on the stage the soul of this people has also found itself. The Jewish Rachel was at one time the greatest living actress. And in music the world has been made abundantly richer because of the Damrochs, Offenbach, Strauss, Rubenstein, Rosenthal, Joseph Hoffman, and the great Mendelssohn. When Wagner produced an opera to show the Teuton superiority over the Jew it is said "he was dumbfounded when, on the night of the performance, he discovered that all the first violins were in the hands of Jews".

From Philo of Alexandria down to the present time Judaism has furnished its full quota of philosophers. Upon a certain bust of one of their greatest thinkers of recent times is written this inscription:

MOSES MENDELSSOHN
The greatest sage since Socrates
His own Nation's glory
Any Nation's ornament
He died
As he lived
Serene and wise

The books of science are replete with Jewish names and the annals of jurisprudence and statesmanship know him well. How many times, indeed, he has honored our legislative and judicial offices! As for the pulpit, our whole land knows and respects the names of such as Wise and Hirsch. And in constructive philanthropy and human betterment the Jewish people are teaching us many things.

Yes, it is a very great debt and we could never pay the half of it. But right here comes the tragic truth of it all. In the past Christendom hasn't even recognized that debt. For centuries Christians have been so blinded with ignorant predjudice that they could not realize the truth. Worse than that, they have deemed it their duty to despise and despoil their Jewish brother, yes, to damn the entire race of him they blatantly call their redeemer. And how have they gone about it? Why, true to their barbaric nature, with the sword, of course, and with fire, and the political ban and social ostracism.

Long ago it began and there are some yet so ignorant that they would continue it today. The early massacres which the Christians perpetrated upon the Jews are almost unbelievable and are too horrible to detail. But for the evidence we have only to consult our own Christian records. Here is the way a papal bull reads which was issued by Martin V, February 20, 1422: *It sometimes happens that Christians, in order that they may extort money from the said Jews and deprive them of their goods and substance and cause them to be killed, invent and assert (at times of plague and other calamities) that the Jews have poisoned the wells and mixed human blood with their unleavened bread, they say that it is in consequence of these crimes, which they unjustly ascribe to the Jews, that the calamities are caused. Hence the population is roused against the Jews and massacres them and persecutes them and afflicts them in many ways.*" This is but one of many documents that tell the terrible story. In a letter concerning the massacres at Kishneff, Tolstoy wrote, "The outrages at Kishneff are but the direct result of the propaganda of falsehood and violence conducted by our government and the clergy".

When the Christian Church became dominant in the later Roman Empire, it is recorded, the Christian emperors deliberately deprived the Jews of the right to serve the state, and by the year 418 they were excluded from all public employments that could in any way give them authority over the "true believers". They were not allowed, under penalty of death, to make converts, yet every encouragement was given to Christian efforts to proselyte. Jews were excluded from citizenship in the Roman state. Innocent III adopted a plan of enforcing the Jews to wear a badge of infamy. The callings for which they were eligible were more and more restricted until at length the only methods by which they could earn a living were usury and pawnbroking. It appears that the Christians needed the Jews' money.

For fifteen hundred years these people have suffered insolence, moral segregation and death at the hands of the Christians. And what is it all about? "Why, they are Christ-killers", bellow the ignorant devotees of Christian prejudice. And this has been the only excuse the Christian Church has ever been able or has ever cared to give for the way it has broken Jesus' law of brotherly love and slandered and killed His people.

But men who nave an intelligent understanding of history no longer lay this accusation upon the Jewish people, for they perceive the far greater probability that back of the infuriated mob and the soldiers was the hand of Rome. Even if a few priests did have something to do with the crucifixion they in no wise represent the Jewish people. Jesus was a Jew and we are told that on every occasion the people heard Him gladly. The Jewish people never "rejected" Jesus. They even desired to make Him king, or at least a large number who knew Him did. But these things were Caesars.

"Oh", says the orthodox church, "but the Jews have not accepted Jesus as the divine Son of God". Yes, that is where the trouble lies. The Jew had gone too far in his theology to listen to a borrowed pagan myth about a god miraculously born of a virgin. It was repulsive to him. But to the more superstitious Gentile mind, filled as it was already with many such legends of incarnations and miraculous-birth stories of savior-gods, this absurdity about an "only beogtten" son of God, born in a miraculous manner, was much more interesting than the more reasonable conception of the Jewish people.

And so there came to be what was known as "Christianity". Christianity as a system is not and never was the religion of Jesus. Christianity as a system is an agglomeration of absurd theological dogma, infiltrated with all kinds of pagan superstitions, all gathered about the person of Jesus, so surely obscuring the great teacher, with its falsehoods, that it is only with difficulty that the probable Jesus can be discovered at all.

What Christian theology has done to Jesus is worse for the world than what his crucifiers did. It stole Jesus, the Jew, from Judaism, dressed Him up in a strange and bewildering costume more disgraceful than any crown of thorns, fabled a false pedigree for Him, and then audaciously insisted that the Jewish race must accept this impossible caricature in place of their kinsman of Nazareth. And if the Jews would not fall down and worship this strange pagan Christ that the Christians had substituted for the real Jesus, then they and their children should be sought out and tortured unto death.

Many orthodox Jews, knowing little of the real Jesus, but knowing well how for centuries their race has been excluded and hounded and murdered in the name of one Jesus Christ, have a horror of that name as of some spectral devil who is responsible for all their centuries of suffering. Can you blame them? And whose fault is it?

To be sure, Christianity does profess to embody the teachings of Jesus, and in a way it practices them. That way may be judged in part at least from some of the things I have already pointed to. And true it is that today Christian theology is beginning to divest itself very cautiously of some of its pagan superstition. Some of its younger and better educated ministers do come dangerously near repudiating some of the falsehoods of the Christian theology at times. But when you remove from Christianity all the ignorant superstitions, what do you have left? Why, you have left simply the teachings of Jesus, which are no more Christian than they are Jewish, for they are Judaism at its best. Is it not about time that Christendom should lay aside its superstitions and be converted to the religion of Jesus? When it does it will then realize how far it was from the way of the great Teacher when it was murdering His kinsmen, or ever anybody's kinsmen.

And yet the day of persecution is not entirely past for there are yet some brutally minded folk who worship at the shrine of race prejudice. Many of us have felt since the war that everything possible should be done to foster a spirit of forbearance, racial friendship, and world brotherhood. At least, nothing should

(Continued on page 11.)

The Idea of Humanity

By Dr. Alfred Goldschmidt, Berlin

THE following lines are written as a comfort for those who, seeing the desolation of the morals of life, are inclined to despair of the progress of humanity. The misfortune of the world has brought about a universal hatred of peoples and men: the victors hate the vanquished ones who are "responsible" for the war, the vanquished ones hate the victors, who seek them out in order to make "reparation". In the individual countries the parties are incensed with hatred against each other, each regarding the world upheaval from a different standpoint, expecting different results. The laborer hates the capitalist, the capitalist hates the laborer; and the Jew is hated most intensely by all. Naturally so. The Jews have ever been, in all ages and epochs, the most ready object of attack upon whom the ire and the venom of the masses was ever unloaded; and the impelling force of all this is stupidity and obtuseness or political demagogery which places success of party above the aspirations of humanity.

The Jews, therefore, are deeply interested in the progress of humanity and the elimination of vile passions, which are the natural product of the abjection of the age. The following lines will, therefore, shed especial light upon such phases as shall prove that the idea of humanity did not vanish from the thought of men, but that there are parties and individuals —and they are among the best—who are anxious that it rise to triumphant success.

He who is inclined to consider the world-war, with its devilish attacks on land and sea, in the air and in the depths, as something that cannot be surpassed and outdone in the unchaining of the human passions, needs only to remind himself how war was conducted in olden times, how those bearers of historically famous names tarnished the bright lustre of their fame through the most brutal cruelties perpetrated upon their captured enemies.

[illegible] of antiquity, it was considered to be an immutable law that [illegible] and good [illegible] somata kai [illegible] by all means to the [illegible] Jacob Burckhardt, Griechische Kulturgeschichte). It happened often among the Romans that captives of war were flung into the cage of wild beasts to be torn by them (L. Friedlander "Darstellung aus der Sittengschichte Roms in der Zeit von Augustus bis zum Ausgange des Antonius," Leipzig, 1865). The Byzantian Emperor, Basilius II, caused, in the year 1014, the eyes of fifteen-thousand captive Bulgarian warriors to be gored (F. Gregorovius "History of the City of Athens During Medieval Ages"). Even more cruel tortures were committed by Frederik Barbarossa against twelve Milanesian captives (Alwin Schultz, "Court Life During the Age of Troubadours"). During the times of Frederick the Great, the injured in war could in no wise claim any indemnity from the state.

The time did not arrive as yet when the teachings of Treitschke justifying a double standard of morals, one for the use of the state and another for private use, could be regarded as universally discarded. For the use of private morals, Treitschke would permit the employment of the Kantian categoric imperative. For the state, however, he formulates as the highest moral law: Keep your own ground (H. v. Treitschke, "Politic", published by Max Corniselius, Leipsic, 1897). Might is, according to him, the sole object of the state.

To what results such notions will lead, the world-war has demonstrated clearly enough. Out of a people of poets and philosophers, out of political infirmity and disruption there came into being a mighty Germany. Poetry, art, science, military achievements placed it in the first rank of nations. By an over-estimation of the idea of might it burst. From the political needs for power by our erstwhile opponents, originated the demands for self-determination of peoples, for the freedom of nations, wherewith the role of Poland, as being chained hand and foot by Germany, could be so nicely proven. Hypocrisy, as is well known, is the concession which wickedness will make to virtue. With moral notions, you know, [illegible] operates [illegible], even in political [illegible]. The league-of-nations idea is the [illegible] move forward upon the road of self-determination of nations. We know very well that in its present form it is nothing more than a mere farce. But after the notion has once taken hold of high politics, it can not disappear entirely out of it. Both conquered ones and victors are deeply interested in the maintaining of the idea in its pristine purity. They feel that only then does high politics deserve its name, when it strives after the realization of the aims of humanity.

Says Prof. Walter Geatz, of Leipsic: "Even if we should be rightless and ineffectual for the present in this League of Nations, we must nevertheless prove to the world that the spirit of thinkers and poets, which was admired even by our enemies, is as much alive in the Germany of today as it was a century ago, and that we not alone welcome that which is ideal, but that we are its most ready road-builders. Real idealism and necessity of practical politics are blended here with each other, and it would be again very much to our detriment if the world should suppose us acting only under the compulsion of political conditions. In our short-sightedness we made plenty of mistakes; it is about time that the period of our apprenticeship were ended. How far we may proceed upon the new road is something that is undiscernible for the present. But proceed we must by all means."

We, the eternally disinherited ones of fate, we, who have carried with us and before us the idea of the spirit as the only weapon against a world of force during the thousand year long round of Jewish affliction, we feel most intensively the transient fate of Germany and the necessity of a spiritual restoration of the world.

It is a redeeming feature, giving deep satisfaction, that among the many agitatory institutions that are being organized among us to rend asunder the parties and denominations, there are a great number of associations of a kind that are aiming at a moral and spiritual regeneration. Besides the alliance for the League of Nations, we may mention here the League for Regeneration, in which there are associated a number of prominent men and women. In his announcement "Moral Dictature", Karl Scheffler calls upon all compatriots to bring about a moral course of life in every vocation in order to elevate the standard of the fatherland, avoiding, however, everything that might tend towards disunion.

The Volks-Craft-Bund pursues similar aims under the leadership of the well-known writer, Dr. Bruno Wille. He manifested practical work when he issued thousands of pamphlets against Anti-Semitism. In one little pamphlet, "German Spirit and Jew Hatred" (Kulturverlag, Berlin, W/30-1920), 'Declarations by Non-Jewish Contemporaries,' he has published utterances of well-known personages which, to a no small extent, are refreshingly unprejudiced manifestations. It is also worthy of notice that, contrary to former times, there are among them a great number of clergymen of both Christian denominations.

A Berlin pastor, Franko, of the Holy Cross Church, admits that the Jews have performed an abiding service by many clarifying expositions which only headstrong prejudice can deny. "The Jews have, indeed, taught us to be a little more critical in our habitual over-estimation of the past. For example: Was the life of the German people, during the two thousand years of its existence, ever so worthy in human estimate that we could dare wish something like it for our children's share? Was not the life of the masses rather one of serfdom and hounding, vegetating in misery, in order that a thin layer thereof might present the sometimes tedious, sometimes thoughtless comedy called history? If we disregard the momentary agitation we can readily assert: Our age has higher ideals than the age of our fathers, because ours are more true. And those who have helped us to attain all this are the modern Jews with their peculiar talent for keen, presumptionless thinking, which shirks from no consequences whatsoever. Such talent deserves no scolding, but rather appreciation."

At this instant we remember with gratitude those non-German heroes who fought and suffered for the idea of humanity in spite of being subjected to bitter animosity in their own country, in spite of contempt, scorn and persecution suffered by them. As the foremost of these we mention the Frenchman, Romain Rolland. Who is Romain Rolland? William Herzog thus answers the question: "Less of an artist more of a man of high order. A fighter. Full of brotherliness. A disciple of Tolstoy." During the entire period of the war Rolland fought for peace. He endeavored to get in touch with German minds, sought to get in contact with Gerhard Hauptman. Hauptman did not answer. In France he attracted the attention of the States Attorney General. That did not disturb him. And now his writings are being devoured by thousands in Germany. He seeks to view life as it is—with its miseries and joys—and love it. He occupies himself with the foremost minds which human culture has produced, and it is noteworthy that he does not confine himself to one nation. He, the Frenchman, describes Beethoven, Michelangelo, Tolstoi, the German, the Italian, the Russian.

Next to him Henri Barbusse may be mentioned. His novel "The Fire", of which 230,000 copies have been issued is intented to abolish war by its vivid description of the realities of war. His novel "Clarté", the militaristic hero of which the war has turned into a pacifist, has become the basis of an Association of a similar name with the purpose of uniting the best minds of all nations. The extended hand from France was not grasped immediately. Bernard Kellerman was the first to take up the call. In December, 1919, the Clarté Society sent its secretary, Paul Colin, to Berlin. At a meeting of representatives of the idea of peace, after the address of Colin, Albert Einstein spoke, as the representative of science.

In England, Keynes, disregarding nationalistic advantages, gave expression to manly words against the "treaty of peace", while Norman Angell was threatened by an angry mob at Cambridge. Bertrand Russel and Israel Zangwill of England work in the same spirit. Of Belgium, where the advocacy of the spirit of reconciliation is really not easy, we mention such a name as that of Henri Van De Velde. America furnishes the name of its foremost woman, Jane Addams. In Italy, Roberto Bracco fights; in Switzerland, A. Forel; in Sweden, Ellen Key, Selma Lagerlof; in Denmark, Sophus Michaelis; in Austria, Stefan Zweig. They all fight the gigantic battle of awakening the conscience of the nations.

In this connection we must not forget the philanthropic endeavors of the Quakers food-kitchens, the provision for children, captives of war, and the middle class made by foreigners, especially Americans, insofar as it expressed itself in an elevating manner. The fight for the recognition of all human rights, the idea of humanity, makes but slow progress. This is not surprising at all since it must be waged against all the powers of property, against tenacity. Walter Kinkel ("The Idea of Humanity", study about the promotion of Humanity, published by Fritz Eckhardt, Leipsic, 1908, p. 147) endeavors to explain the tragicalness of the situation in the following words: "The equipped ones do not fight, the fighters are not equipped."

But the idea is marching on. It cannot disappear and will never disappear. What kind of heritage leaves might, mere big, political might? What kind of a legacy? Kinkel (ibid. P. 144-5) refers us to the example of the old classical states of Sparta and Athens. Of the state of Sparta, founded upon might, the "steady war-camp", nothing is left but a memory. Athens, however, lives, because its existence was rooted in eternity. To be sure its outward form, too, fell apart. Yet it lives, because it sought the essence of its soul not in might, but in the beautiful. Its soul lives, is immortal, imperishable. Nearly eight decades our Order strives to spread the idea of humanity, and four decades thereof in Germany. It is part of a larger community which is struggling for the last two thousand years for the recognition of the selfsame idea. When a young student, the writer of these lines, helped organize the first Jewish society to combat Anti-Semitism, the memorial of the young society had the following hopeful words of conclusion: "The genius of the century—it was the 19th—carries before us the torch. The beginning of the twentieth century has nothing to be proud of. The Order and the Jewish community can enlarge upon the hope of our student-years regarding the idea of humanity and exclaim: 'The genius of every century carries the torchlight before us.' "

LATEST FIGURES UPON THE RECORD OF AMERICAN JEWS IN THE WAR.

Extract from Third Report of Office of Jewish War Records, November 14, 1920.

From all present indications the record of Jewish service in the war appears to have been remarkable in these respects:

1. The total number of Jews in the service during the war may be conservatively estimated, on the basis of available evidence, at from 200,000 to 225,000.

2. Proportionately, although they constituted but three per cent of the total population of the United States, they appear to have contributed more than four per cent of the armed forces of the United States which, on Armistice Day, numbered 4,800,000.

3. The volunteer spirit appears to have been the principal factor in this contribution. According to the best evidence there were nearly 40,000 Jewish volunteers in the service, or practically twenty per cent of the total Jewish contingent. This is a record unexcelled, as far as now known, by any other element of the American population.

4. The record of honors conferred upon Jewish soldiers for valor in action is notable. No less than 1,100 citations for valor are on file in the office of Jewish war records. Of these 723 were conferred by the American command, 287 by the French, 33 by the British, and 46 by various other allied commands. Of the most valued Congressional Medal of Honor—of which only 78 have been conferred to date—at least three were awarded to Jewish soldiers. The Distinguished Service Cross is worn by at least 150 American Jews, the rare French Medaille Militaire by four American Jews, and the Croix de Guerre by 174 Jews in the A. E. F.

5. There were nearly 10,000 Jewish commissioned officers in the several branches of the service. In the army there were more than 100 colonels and lieutenant-colonels, more than 500 majors, 1,500 captains, and over 6,000 lieutenants. In the Navy there were over 900 Jewish commissioned officers, the highest rank reached being that of Rear-Admiral. In the Marine Corps there were over 100 Jewish commissioned officers, including one Brigadier-General.

6. The total of Jewish casualties, according to the latest estimates, was from 13,000 to 14,000, including about 2,800 who made the supreme sacrifice.

CHRISTIAN CLERGY COMBATS ANTI-SEMITISM.

On Sunday, January 30, 1921, a resolution expressing faith in the Jew as a citizen and as a patriot was read in every Methodist church in Denver.

This action on the part of the churches followed an address on "Anti-Semitism" which Mr. George A. Levy delivered the preceding week at a meeting of the clergymen of that denomination. Mr. Levy's appeal for a square deal for the Jew resulted in the adoption of a resolution by the clergymen and the decision that each minister should preach upon it and read the resolution to his congregation condemning Anti-Semitism.

The resolution reads as follows:

"At the Methodist Preacher's meeting recently, Mr. George A. Levy, a citizen of Denver, presented the fact that publicity was being given to certain alleged documents, through the Dearborn Independent and otherwise, which were extremely unfair and of such nature as to arouse race and religious antagonism. These documents or "protocols" purported to prove that the Jews in conjunction with the Free-Masons had planned a world conquest and the overthrow of organized government, the Bolshevism of Russia being one result.

"After hearing Mr. Levy it was the sense of the meeting that sufficient evidence had been brought forward to show the alleged documents to be false, the charges ridiculous and really unworthy of consideration. It was therefore authorized that such a statement as this be drawn up in brief form to be read from all the pulpits Sunday morning, as we believe the Christian religion should teach the abolition of religious and race discriminations and must squarely oppose such unfair and false propaganda."

Mr. Levy intends to speak on the same subject before the County Ministerial Association at Fort Morgan, Colo., on February 15, the Commercial Club at Sterling, Colo., on February 16, and before the faculty of the University of Colorado at

News From Austria

December 10, 1920.

IFE at present, in the city of Vienna, reflects the most glaring contrasts. ngside of the bitterest poverty, which nable to provide the barest necessities the sustenance of the miserable life, ades the most luxuriant, voluptuous hes, for which there exists no check, high-cost, knowing no scarcity." Such the preface which the Secretary of Confederacy for Social Administration ected to the wealthy ones of Vienna, inaugurate general activities for aiding numberless thousands of starving ildren. Not Christmas toys does he for them. He would like to provide em with the most primitive necessities life, warm underwear, shoes and ckings, for the cold winter weather.

Foreign countries have taken a very eat interest in our children. The tivities of the American Children's d Society cannot be praised over much. d others, too, are doing a great deal relieve the need. But all that is not fficient, as the number of forsaken ildren has been growing, especially nong the Jews, which owing to the ctims of pogroms, have been increased eatly. To provide for them in the wish orphan asylums is absolutely possible. They are all filled, and the entual vacancies are not enough to elter even the smallest part. To place em in "public institutions," which in uth are Catholic, is equally not feasible, cause, first of all these, too, are overled. Moreover, if perchance they would accepted, the children would be exsed to great indignities owing to their ing Jews. Due to these circumstances forts are being made to place them in ivate families, pay for their board d supply them with the necessary ovisions. It is to be hoped that enough milies will be found to provide in this ay for a greater number of orphans.

Latterly the evil has been growing ore serious, being that the number of nprovided for children was augmented y the steadily increasing numbers of nprovided grown-ups, which are streamg incessantly to Vienna from Poland nd Hungary, either to find an opening to arn a living or making it a stopping tation on their journey to Palestine. ery few, however, have the means to ontinue on their road. Thus most of hem remain in Vienna and thus increase he prevailing misery. On account of he stagnation it is impossible to find work or them and very considerable means ust be provided, therefore, to keep them alf-way above board. The members f the Viennese Lodges are earnestly ndeavoring to relieve the misery, and n conjunction with other Jewish corporations to provide at least the most eeded necessities of life. But in spite f the best efforts the misery remains ery great.

The situation brought about by the war and its social and political results proves clearer and clearer that there is need for a vocational change for our Jewish youth. The efforts of the Jewish national council of this place, to direct the Jewish youth upon agriculture and the trades, finds more and more imitation. A very interesting experiment is being made just now in Czecho-Slovakia. An undertaking based upon commercial foundations is to make possible the beginning of the vocational shift for our Jewish youth. A society with a capital of 10,000,000 crowns, with limited security, is to be organized for the purpose of renting a leather factory in Goltsh-Jenikau. To this factory in which only Jews would be employed there will be attached a Jewish industrial school. It is to be hoped that the undertaking will succeed and find imitators also in other fields of production.

This is very desirable as the conditions in Czecho-Slovakia are by far not as favorable as it was believed till lately. In Prague and other German cities of Bohemia there were quite considerable disturbances in which Jewish inhabitants have also suffered to a great extent. The mob entered into the Jewish Council house and caused a great deal of damage. On account of this the carrying on of the official business is greatly aggravated. The library and the matriculation register were brought again in order, but the valuable archives cannot be used for a long time. Great damage was also done to the venerable synagog-Relics, which are of inestimable value not only to Jews but to the world of culture at large. They were thrown out to the street and there destroyed amidst the derision of the mob. That many Jewish merchants suffered damage is but natural, as such is always the final result of street tumults.

Our brethren in Prague are in deep mourning over the death of Brother Grand Master, Dr. Moritz Hammerschlag, whose work in behalf of the Order was very creditable. It was he who through his outstanding mental talents and his zeal and devotion to our motto has introduced this work of the Order in District X. Owing to his excellent address, delivered by him in March, 1895, he gave the impetus to the organizing of Wien Lodge, and thus introduced the Order into Austria. In him the District loses one of its founders, its first and present Grand Master, and Bohemia Lodge her founder and President from 1894 and 1904. His untiring devotion to duty, his never failing cheerfulness and self-denying work for the aims and interest of the Order, will insure for him an immortal and grateful remembrance.

No less deep is our sorrow for our brother, Grand Treasurer Dr. Rudolf Bloch, who died suddenly two weeks later. For fifteen years he represented Praga Lodge on the Grand Committee. During these years he has not only ministered to his very responsible duties as Grand Treasurer, but devoted his eminent talents to every kind of necessary work for the Grand Lodge in a very successful manner. After he was a member for six years in Bohemia, he was sent by her as a charter member to the newly organized Praga, and after one year he was elected her President, which was one of the most important years.

His purposeful judgment, his readiness and ever willingness for action and his noble-mindedness have won for him the love and honor of all the brethren. The pride of his brother Attorneys he was not less the pride of Jewry and of the Order. He will never be forgotten by those who knew him. Sorrow for the departed brothers is deeply felt in the entire District, especially here in Vienna where we had ample opportunity during the decades of our working together to learn to love and to honor them.

The Viennese Lodges are working diligently in the spirit of the Order. The meetings take place at regular intervals and all of these are replete with earnest deliberations.

The Grand Lodge Committee has inaugurated an agency for the relief of the very seriously menaced middle classes in conjunction with the Viennese Alliance Israelite and the society for saving of abandoned children. A committee was formed out of these three associations, whose business it shall be to provide for those that are engaged in brainwork and clerical work—provision, clothing, underwear and shoes at a nominal price—so as to spare them the humiliation of accepting alms. The committee is now busying itself with the collection of funds and the finding of places where they can buy cheaply in order to make it possible for them to sell to the applicants at a price of about from 40 to 60 per cent of the purchase price. The difference will be made up from the abundant donations they expect to receive. Our brother, Ex-President, Dr. Kohn, is at the head of this committee who, working in cooperation with brother Grand Master Prof. Dr. Ehrman, and brother Ex-President, Dr. Ascher, has already provided more than 300 families of officials and functionaries with clothing, underwear, fuel, etc. It is to be hoped that the donations placed at the disposal of the committee will be much more numerous so that where till now only hundreds have been helped they will be able to supply thousands.

The activities inaugurated by the youngest of our Lodges, Massadah, is not less praise-worthy. She organized the Wika, an association of persons belonging to the middle classes composed mainly of women and young girls, to employ their leisure time in constructing articles of a practical or artistic value and sell them at reasonable prices. An exhibition of the finished articles was opened to the general public during the month of December and the sale of the exhibited objects is now being carried on.

Unusually active is also our brother, the Ex-President Dr. Samuely of Eintracht Lodge. As during the entire period of the war so now, during this season he is also successful in his efforts to supply the hundreds of children that are wards of the day nurseries, with warm clothing, underwear and shoes.

Wednesday, December 8, the Jewish Young Peoples League arranged a splendid Chanuccah feast and treated the children participating in it to a fine luncheon. A more beautiful festival is hardly imaginable. The wives of our brothers sent us rich donations, and so each one of the children received some useful article. Thus not only the Chanuccah lights but more so the sparkling eyes of the children radiated joy, filling the hearts of those present with happiness.

Wahrheit Lodge has also inaugurated splendid activity. She took under her protection the Jewish Museum and has infused into it new life. All the brethren of the Lodge have joined as members of the society for the maintenance of the Jewish Museum supporting it very eagerly and, under the guidance of our brother, the President, Court Councillor Dr. Frankfurter, they are arranging for lectures every four weeks which are attended by the best classes of Viennese Jews.

The four Vienna Lodges have unitedly raised the sum of 20,000 crowns and have appropriated it for necessary supplies for the newly organized Jewish Teachers' Seminary.

FULL TEXT OF PALESTINE MANDATE—JEWS ARE SECURED WITH THE ESTABLISHMENT OF A NATIONAL HOME.

Other Communities Fully Protected—Zionists the Recognized Agents for Jewish People—Jews May Construct Public Works, Develop Natural Resources.

(London, J. C. B. Service.)

The following is a copy of the mandate allotted to Britain by the Supreme Council of the Allies at San Remo. The text was submitted to the League of Nations for confirmation by the Right Honorable James Arthur Balfour on December 6. The text gives the San Remo resolution, embodying these terms of the Balfour Declaration:

"His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

The text then continues:

"Whereas, Recognition is thereby given to the historical connection of the Jewish people in Palestine for the purpose of reconstructing their national home; whereas, the Allied Powers have selected His Britanic Majesty as Mandatory; whereas, the terms of the mandate have been formulated in the following terms and has been submitted to the Council of the League of Nations for approval; whereas, His Britanic Majesty has accepted the mandate and undertaken to exercise it in behalf of and in conformity with the following provisions:

"Article one: His Britanic Majesty has the right to exercise as Mandatory all powers inherent in the government of a sovereign state save as limited by the terms of the present mandate.

"Article two: The Mandatory is responsible for placing the country under such political administrative and economic conditions as will secure the establishment of a Jewish national home and the development of self-governing institutions and the safeguarding of the civil and religious rights of all inhabitants irrespective of race or religion.

"Article three: The Mandatory shall encourage the widest measure of self-government for localities consistent with prevailing conditions.

"Article four: An appropriate Jewish agency shall be recognized as the public body for advising and for operating with the administration in such economic, social and other matters as may affect the establishment of a Jewish national home and the interests of the Jewish population and subject always to the control of the administration to assist and take part in the development of the country. The Zionist Organization, so long as its organization and constitution are in the opinion of the Mandatory, appropriate, shall be recognized as such agency. It shall in consultation with the government secure the cooperation of all Jews who are willing to assist in the establishment of a Jewish National home.

"Article five: No Palestine territory shall be ceded or leased to any foreign power.

"Article six: While ensuring the rights and position of other sections of the population, the administration shall facilitate Jewish immigration under suitable conditions and in cooperation with the Jewish agency encourage the close settlement of Jews on land including state lands and wastelands not required for public purposes.

"Article seven: The administration shall be responsible for enacting nationality laws to facilitate the acquisition of Palestinian citizenship by Jews who take up permanent residence.

"Article eight: The abrogation of capitulations is proclaimed.

Article nine: The judicial system shall safeguard the interests of foreigners and existing religious jurisprudence particularly that of the Wakufs which is being administered according to religious law.

"Article ten: England extradition treaties apply to Palestine.

"Article eleven: The administration is empowered to provide public ownership for natural resources and public works, and the introduction of a land system promoting close settlements and intensive cultivation.

"Article twelve: The administration may empower the Jewish agency to construct public works and develop natural resources so far not undertaken by the administration. All excessive profits to be utilized for the benefit of the country.

"Article thirteen: The Mandatory controls the foreign relations of Palestine and protects diplomatically Palestinians abroad.

"Article fourteen: The Mandatory assumes responsibility for all holy places and the free exercise of worship, the Mandatory being responsible only to the League of Nations. The Mandatory guarantees immunity to the Moslem shrines.

"Article fifteen: The Mandatory will appoint a commission for the settling of all religious claims, the chairman of this commission to be appointed by the Council of the League of Nations.

"Article sixteen: No discrimination shall be allowed in behalf of any race, religion or language, each community being entitled to schools conducted in its own language.

"Article seventeen: There will be no interference with missionary enterprise.

"Article eighteen: The Administration may organize voluntary military forces for the defense of the country. Without the consent of the administration, the Mandatory shall not use such forces for other purposes. The Mandatory is at all times entitled to the use of roads, railways and ports for the movement of troops.

"Article nineteen: The Mandatory may impose taxes and customs.

"Article twenty: The Mandatory will adhere to the international, commercial, postal and telegraphic conventions.

"Article twenty-one: The Mandatory will support the fight of the League of Nations to prevent diseases.

"Article twenty-two: Members of the League of Nations will be free to conduct archeological research.

"Article twenty-three: English, Arabic and Hebrew shall be the official languages of the country, money and stamps being in Arabic and Hebrew only

"Article twenty-four: Recognition will be given to the holy lands of all communities.

"Article twenty-five: The Mandatory is to report annually to the League of Nations.

"Article twenty-six: In cases of disputes between the members of the League of Nations regarding the interpretation of the Mandate, a permanent court of international justice shall render decision.

"Article twenty-seven: If the mandatory should propose any modifications, the support of a majority of the Council of the League is to be sufficient.

"Article twenty-eight: In the event the mandate should terminate the League shall arrange for a Palestinian government, which government shall honor the financial obligations incurred by the Palestine administration. The Mandate is to be deposited in the Archives of the League of Nations.

Current Events

By Gotthard Deutsch

Poland.

THE center of interest in Jewish affairs is still in Poland. Conditions are as unsettled as they have been practically since the new republic was recognized by the Treaty of Versailles.

The official correspondence between Mr. Lucien Wolf, the Secretary of the Joint Foreign Committee of London, and the Polish delegates to the League of Nations, dated December 5, does not make conditions any clearer. It is the old story which we have heard many times that all troubles of the Jews were due to war and are temporary. The Jewish delegate to the Polish Parliament, Isaac Gruenbaum, spoke on the subject in a session of the sejm when the appropriation for a Ruthenian University was discussed and in this way opportunity was furnished to speak of discrimination against Jewish students.

A clerical member of the sejm, Lutoslawski, cynically remarked that the Jews received just what they deserve. In Silesia the plebiscite has not been held yet and both parties, Germans and Poles, naturally try to win the aid of the Jews to their cause and assure them that no matter what the outcome will be they shall be safe. This assurance is naturally open to doubt, for Wm. Hard, the correspondent of London Times, surely an unbiased source, says that anti-Semitism both in Poland and Austria is assuming threatening proportions.

The most dangerous form of anti-Jewish agitation is that of economic boycott for which the Cooperative Society Rozwoj stands sponsor. At the same time, acts of open violence, which are tolerated by the authorities and for which usually military and police officials are responsible, are matters of daily occurrence. Respectable Jews are thrown from moving railroad trains by soldiers in uniform and neither courts nor military officials seem to take the matter seriously. One instance is that of a soldier who killed a Jewish woman who attempted to protect her daughter from his fiendish attacks. The man was arrested and tried in court and sentenced to four months in prison. Even this punishment being remitted on the ground that the defendant had served his sentence while the trial was in progress.

The value of minority rights, guaranteed by international authority is rather academic. From all parts of Poland we hear that meetings at which Yiddish is spoken are prohibited and Yiddish signs from stores removed. Perhaps a more serious consideration is claimed by the difficulties of immigration. Numerous immigrants are assembled in Danzig and Rotterdam waiting for transportation and are often prevented from boarding their boats by difficulties in obtaining passport vises and the like. Another great difficulty which the Joint Distribution Committee has to face is the rapid decline of Polish exchange. The money sent by American relatives to members of their families in Poland which, at the time when sent was sufficient to pay the transportation, has so depreciated by the time it arrives, that it is worthless to the immigrants. Judging by the fact that the Joint Distribution Committee has the best advice obtainable on banking, it seems that this condition cannot be remedied.

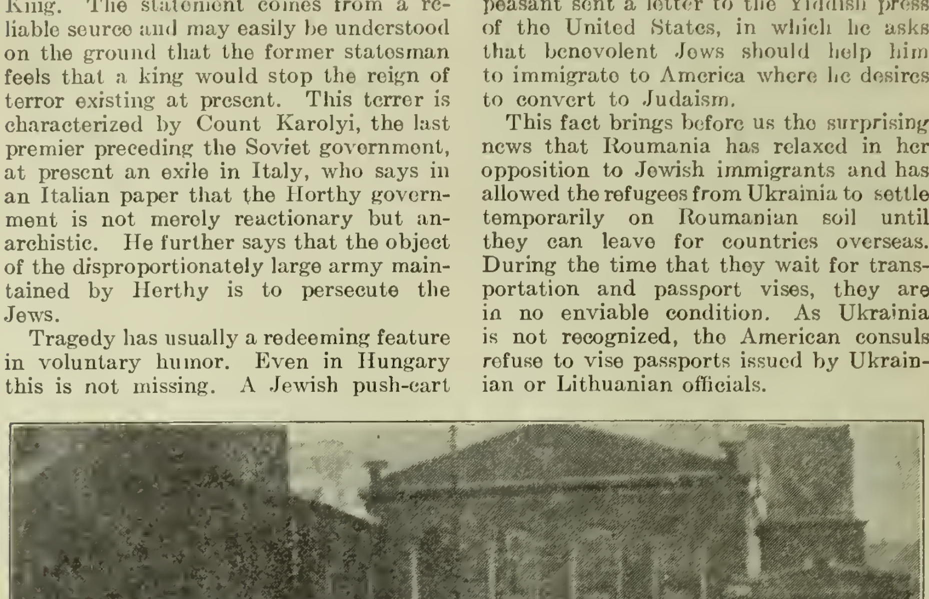
Hungary.

The Polish Jews, persecuted at home because they are not Poles, suffer agonies of the inferno in foreign countries. In Hungary the situation is especially severe. In typical Russia fashion raids are held in the homes of these refugees, some of whom had lived in Hungary before the war. The helpless victims are arrested without warrant, are kept in over-crowded jails together with criminals and prostitutes, are left for days without light, heat and food and then sent to camps of internment where epidemics rage.

While in this case brutality is excused on the ground that its victims are foreigners, native Jews do not fare any better. The latest stunt of the Horthy government is an order which denies to Jews the use of the telephone on the ground that they are not loyal to the country.

It is interesting, in this connection, to observe that Wm. Vazsony, the first Jew who held a position in the last cabinet of the monarchial government, is accused of having plotted for the return of the Empe or, or as they say in Hungary, the King. The statement comes from a reliable source and may easily be understood on the ground that the former statesman feels that a king would stop the reign of terror existing at present. This terror is characterized by Count Karolyi, the last premier preceding the Soviet government, at present an exile in Italy, who says in an Italian paper that the Horthy government is not merely reactionary but anarchistic. He further says that the object of the disproportionately large army maintained by Herthy is to persecute the Jews.

Tragedy has usually a redeeming feature in voluntary humor. Even in Hungary this is not missing. A Jewish push-cart peddler in Budapest was recently arrested for profiteering. The basis of the charge was that he sold a package of toothpicks for one crown instead of the regulation price of eighty hellers. One must bear in mind that the value of a crown is about one-fifth of a cent. The man charged with this "crime" claimed that he was entitled to a higher price because the toothpicks had been blessed by a Wunder Rabbi and, therefore, possessed greater value. The court recognized the plea and dismissed the case.



Young Blood for Palestine—Jewish Youths of Berlin, Departing for Palestine to Inhabit and Rebuild the Land of Their Forefathers.

Ukrainia.

The Yiddish papers continue to publish a list of victims of pogroms of the last two years. Towns, the names of which we never heard before, have lost hundreds of their Jewish inhabitants, who were butchered in a most cruel manner within a few days. Who has ever heard of Pogrametch where 331 Jews were dispatched by Ukrainian soldiers, or of Ladiszonko, where the Ukrainian troops battled for four days against helpless Jews. Naturally all these reports are fragmentary. It is rather remarkable to find an occasional redeeming feature. A Ruthenian peasant in Uman protected thirty-six Jews during the pogrom and fled with them to Kishenev, which, as misery indulges in pranks, has now become a place of refuge for Jews, and which in 1903, or 1905, when this place became internationally known, would have been considered a joke. This Ruthenian peasant sent a letter to the Yiddish press of the United States, in which he asks that benevolent Jews should help him to immigrate to America where he desires to convert to Judaism.

This fact brings before us the surprising news that Roumania has relaxed in her opposition to Jewish immigrants and has allowed the refugees from Ukrainia to settle temporarily on Roumanian soil until they can leave for countries overseas. During the time that they wait for transportation and passport vises, they are in no enviable condition. As Ukrainia is not recognized, the American consuls refuse to vise passports issued by Ukrainian or Lithuanian officials.

Rabbi Graubard of Bendzin describes, in vivid colors, the misery of these unfortunate exiles, who, he claims, are suffering in various camps of concentration, especially in Rotterdam, where the Immigrant Aid Society has no station.

We have not had any reports of recent attacks on the Jews in the Ukraine. This may be due to an improvement in the situation, but also may be due to lack of means of communication. There is a faint hope that conditions have improved, because a number of troops of the Ukrainian "army" have crossed the border into Poland, where they are supposed to be disarmed and concentrated, but move about the cities freely and carry arms, terrorizing the Jewish population. A report that the automobile used by Prof. Israel Friedlander and Rabbi Bernard Cantor has been found in a military depot of Petlura's army gives support to the former belief that the assassins were members of the Ukrainian army.

Group of Russian Peasants from Transcacuasia Who Are Converts to Judaism. They Form a Colony in Los Angeles, Calif.

Roumania.

It was noticed before that history treated us to the surprise that Kishenoff, which in 1903 had become a by-word for medieval brutality, is now a place of refuge for the Jews in Ukrainia, as the nearest place from the border where they can find protection and this is again doubly surprising, because the city is now Roumanian. One who remembers the international sensatio caused by the act of Roumanian border guards who drove Jewish refugees into the Danube River at the point of bayonet in 1872 must indeed feel grateful for the change of times. The situation is rather complex, but may be explained on the ground that the national composition of Roumania has changed. Greater Roumania, as constituted by the last treaties comprises, besides the Roumanians, a large number of Ruthenians, Magyars Germans and Russians, with probably a large bunch of Greeks and Bulgars thrown in for a good measure. The situation seems to be quite critical in the former Hungarian territory, where the Magyars refuse to recognize the Roumanian government and where the Jews sympathize with them in spite of the hostile attitude which the present Magyar government assumes against them.

At Koloszvar Jewish merchants who closed their stores on St. Stephen's Day which is a Hungarian holiday, were severely punished.

At Nagy-Varad a Jewish proprietor o a hotel was flogged by Roumanian soldiers because he refused to surrender Jewish refugees who had come from Transylvania When, after having received twenty-five lashes, he refused to obey the order he was clubbed to death. The rabbi o Nagy-Varad, Dr. Leopold Kecskemeti, in celebrating the thirtieth anniversary o his incumbency of service, at which variou prominent Christian officials and minister were present, said that while recognizing the Roumanian government and willing to respect its laws, his congregation, lik himself, would remain Hungarians. Afte the services, the Roumanian police escorted him to jail where he is awaitin trial.

Germany.

Internal Jewish affairs are very strongl affected by the change of conditions The Union of German Congregations i trying to establish a national organizatio of all Jewish communities, and as is alway the case in an era of transition, the harmonization of tradition and new requirements meets with great obstacles. I seems that the conflict of laws betwee state and federal legislation makes th situation more complicated than ever before. From an economic point of view the position of the Jewish teachers present the most difficult problem arising out o the new order of things in Europe. Mos of the Jewish schools were located in th section of the country which is now bein annexed to Poland. Rabbis and teacher were deprived of their positions or hav exiled themselves voluntarily because thei congregations were disappearing. Th teachers, who according to the law, wer recognized by the state, have a right t ask for appointment to public schools i the new republic on the ground that th republic must take care of its official forced out of positions in the parts of th countries lost to Germany. It seems tha there is a prejudice against Jewish teachers At least this would be the only reason t account for the following almost incredibl act. A Jewish teacher who served in th war was twice wounded; reentered th army after he was cured, serving in th aerial navigation corps and agai wounded and taken as prisoner to France asked for reappointment after his liberation and was refused.

The prejudice against teachers is a par of the general prejudice against Jews a officials and against all manifestations o Jews in public life. It happened that th Socialist party made the Jew, Heilmann its spokesman in the diet on the questio of the property of the Hohenzollern family The Conservative party protested agains a Jew interfering with "The sacred right of the King". Heilmann cleverly replied that if the Jewish lawyer, Loewenfeld, wa good enough to be selected by the Emperor as attorney for his financial interest and if another Jewish attorney was good enough to be retained by the former Secretary of Finance, Helfferich—who is a anti-Semite—he should be permitted t take the opposite stand.

The force of the anti-Semitic movement appears strongest in the novels of a author almost unknown until late, wh is becoming rapidly popular by his books Arthur Dinter, whose novel, "The Si inst the Blood," was a great success, written a sequel called "The Sin inst the Spirit". As in the former presented the theory that intermarriage a sin against the future of the German ple, so he denounces in his last book olution as a sin against the spirit of German people and naturally there er would have been a revolution had ot been for the Jews.

The anti-Semitic spirit found logically very strong support in the student ternities. The historic "Burschen-aft", originally founded for the defense liberal ideas against the reaction follow- the battle of Waterloo, is now a hot- l of reactionary ideas. Its council ssed a resolution to exclude all non-Ary-s. Naturally the students bitterly op-so the present minister of education Prussia, Mr. Haenisch, for a book in ich he advocated liberal ideas in the ools. They called him a tool of the liance Israelite. One of the reasons his unpopularity is the order against e "Swastika", which has become the blem of the anti-Semitic societies. It curious that the same emblem was adopt- ten years ago as the trademark for ofessor Ehrlich's Salversan. Some Jews otested against it and the company ich manufactures this medicine called tention to the fact that his trademark as older than its adoption by the anti-mites. This would seem logical enough, t the Jews still consider the retention of is trademark as a travesty on the mem-y of the great scientist. There is, on e other hand, a certain satisfaction in e appreciation by anti-Semitic papers of e Jewish poets, Julius Bab and Jacob oewenberg, whose poems are praised as ne specimens of patriotic spirit.

A still greater satisfaction is a court ntence, which practically means a fine f an anti-Semitic editor. This man ietrich Eckart, had offered a prize of ,000 marks if anyone would name him a ewish family that had three sons at the ont. Rabbi Freund of Hanover sent im a list of twenty such families from his wn congregation and demanded the prize, hich the editor refused to pay. He arried the matter into court, bringing dditional cases which he had gathered rom other congregations, including some amilies who had seven and eight sons at he front and some who lost three sons in ction. The court compelled the anti-Semitic editor to pay to the rabbi the prize who turned it over to Jewish welfare rganizations. Equally gratifying is the ublication of a statement by Catholic nd Protestant prelates of Munich who protested against the attacks on Rabbi Baerwald by a mob.

Austria.

It might be just as well to give a picture of the conditions in the capital of the old Austrian empire by absolutely authentic facts which will help us to understand the Jewish situation. An official announcement of the mayor contained the information that for the second week of December meat will be sold at the price of 98 to 127 crowns per kilo rationed to 10 deka per capita of the population, which means that the inhabitants of Vienna are entitled to four ounces of meat a week at a price which, from their point of view, is prohibitive.

Another equally impressive fact is contained in the report of a case which came before a court on December 11, 1920. Dr. Knopfelmacher, a political economist of note, who was Secretary of the Chamber of Commerce and has to live now on his pension, brought charges against a restaurant keeper who refused to sell him a portion of potatoes because he did not order any meat with it. He claimed that he could not afford to pay the price for meat and potatoes were an indispensable meal to him. He won his point, and the restaurant keeper was fined 100 crowns for refusing food necessary for sustaining the life of a "Regierungsrat" who is happy if he can afford to have a meal consisting of potatoes once a day.

The most important point of interest to the Jews is still the unsolved question of the Galician refugees living in Vienna. The readers are acquainted with the situation of about 70,000 Polish Jews, who came to Vienna when Galicia was invaded by the Russian army, who were, in some instances, directed there by the Government and are now being threatened with expulsion as undesirable foreigners, although they have no home to which they can turn. The chief rabbi of Vienna, Dr. H. P. Chajes, is now in New York in the interest of the relief for these unfortunate people. Their condition was recently discussed in the Vienna City Council, with the brutality strongly reminiscent of the debates which we remember from the time when Lueger was mayor.

One of the anti-Semitic members went so far as to say that if the Galician Jews are not expelled at once, we shall see Jews hanging from the roof of the Stock Exchange. The Jewish member, Ehrlich, replied that all this excitement carried into the Vienna population is devised to make them believe that the expulsion of the comparatively few refugees would restore prosperity to the Vienna population and was due to the embarrassment of the Christian Socialists who after their recent victory have to confess their inability to remedy the situation. The mayor, in reviewing the position of the city administration, made some sensible remarks, claiming that foreigners, including Galician Jews, would not be molested as long as they engage in legal occupations or honest work. While Jews in Vienna are considered anti-German, the excesses which took part in Prague are excused by the people who are ashamed of them by the claim that the Jews, as a body, had provoked the population by their pro-German sympathies.

Zionism.

A friend places at our disposal a letter received from an engineer who, with true Zionist enthusiasm, went to Palestine to devote himself to the work of reconstruction. In the letter, dated December 24, 1920, the writer whose name must be withheld, appeals to his friend for recommendation in order to obtain employment. He says, among other statements:

"A few weeks ago I was given a position as assistant engineer with a concern but my occupation was of such a menial nature and my salary so little, that in spite of my willingness to serve the cause, I could neither keep it nor make both ends meet. Three weeks ago I had a chance to obtain a position with a traveling and transport company but in the last moment the Anglo-Palestine Bank put one of its proteges in the place. The conditions are becoming more and more critical here. People seem to have lost hope in the promise of an industrial enterprise by Americans. As I look upon the conditions the Americans never were serious when they made their offer and they find always new pretexts to excuse their passive attitude. Bolshevists who succeeded in getting into the country are carrying on an active propaganda and, owing to the prevailing unemployment, find many followers. All groups of the population are hostile to immigration. The colonists are hostile because they wish to escape from the moral obligation to employ Jewish hands. The mercantile class and the native labor element fear competition. Besides, the recent immigrant is made easily a victim of labor leaders who sow discontent and in this way make every sane economic progress impossible.

"In individual cases European concerns have established themselves but they are careful to bring their own staffs along, because they know they will not find any reliable material among the local element. This reduces the opportunities for the natives.

"The Jewish laborer is more efficient than the Arab. The rumor to the contrary is being spread by Jewish employers who oppose immigration. I have a clear proof in the fact that Arab employers have in some cases discharged their Arab hands and hired Jewish hands, although they have to pay them higher wages. However, even the Arab labor element begins to organize in the same way as the Jews. Recently there was a riot among the dock laborers in Jaffa. The Arabs, upon a given signal, attacked the Jews and drove them from the docks. There were two persons wounded but the police restored order and arrested the ringleaders.

"It is very much to be regretted that some Jews have arranged Bolshevist strikes in the course of which they committed acts of violence which prejudice the authorities against the Jews as a class.

During the last weeks the more cultured groups of the Arabs began to take a stand against immigration. Mercantile life has improved somewhat in the last months but is now again stagnant. The business in Jaffa is limited to the import of lumber from Roumania and the export of oranges. We are expecting in the near future import of lumber from Lithuania in a round-about way through the Baltic and the North Sea.

"Two building companies, one German and one Rumanian, were recently organized. The President of the Rumanian Society is Dr. Steiner of Bucharest, quite a scholar, who told me recently that his company is a branch of the large company Hebronia in Bucharest which will engage in various kinds of business enterprises. The company, owing to the low rate of exchange of Rumanian currency, plans the import of lumber, flour and coal-oil."

Jerusalem Celebrating Anniversary of Taking of City by Allenby.

This piece of information is somewhat in contradiction with the rose-colored reports we are receiving from other sources and which are given without any comment.

At the meeting held in Jerusalem by the National Council, Dr. Chas. Weizmann, Sir Alfred Mond and Professor Otto Warburg, delivered stirring addresses, speaking in glowing terms of the brilliant prospects of Palestine. Especially Sir Alfred Mond, who formerly was rather cold to all Jewish interests, finds the situation very encouraging. A similar encouragement is given by a statesman of equal sentiments, Luzzatti, the ex-Premier of Italy. We are not surprised at the optimistic views of Dr. Shemariah Lewin, who, at a Zionist meeting held in New York, declared that within five years the Jews will form the majority of the Palestinian population. In order to complete the list of the favorable signs in the Zionist movement, we might add that in Jugo-Slavia, the Zionists won a great victory in all congregational elections. We have, however, to state some unfavorable news also. The boundary line between Syria and Palestine was defined by an Anglo-French agreement of December 23. It divides the sea of Galilee and shows other features which seem to indicate serious troubles in the future.

The Syrian Central Union telegraphed its protests to the London press. Internal affairs, some of them rather comical, may also be considered indicative of future complications. The labor organization in Jerusalem insists on conducting a free kitchen with utter disregard of the dietary laws which provokes the orthodox population, still forming a large majority.

Very comical is an organization formed by Jewish converts to Roman Catholicism who plan the building of a church on Mount Olives from contributions of converted Jews all over the world. It should be the least trouble which the Zionistic aspirations shall have to face.

Miscellaneous.

The latest anti-Semitic joke is a claim found in a cable to the Daily News of London that "the Jewish propaganda" invented the story that Henry Ford works for the Kaiser. The correspondent has at least the good sense to add that the story is amusing.

Revue de Deux Mondes, the leading French magazine, always rather sympathetic to anti-Semitism, publishes an article in which the disorders in Hungary are charged to the Jews and in which among other incredible stories, it is told that the assassination of Count Tisza was directed by a Jewish journalist and that Jewish soldiers danced over the corpse. In this connection, however, it also must be admitted as important that of the new French cabinet, formed under such great difficulties, Senator Strauss is a member and that besides him at least one other Jew was returned to the Senate.

For the benefit of our anti-Semitic friends, who claim that all radicalism is due to the Jews, we would record the fact that at the last Socialist Convention held in Italy, which resulted in a split between the regular Socialists and Communists, the two Jewish leaders of the Socialist movement, Treves and Modigliani, represented moderate views. It may be added that the number of Jews in Italy, even if all of them were on the side of the radicals, is too insignificant to account for the strength of the movement.

The United States is receiving prominent Jewish visitors from abroad, besides Chief Rabbi Chajes of Vienna, previously mentioned, the former Chief Rabbi of Turkey, Haim Nahum, has arrived to make propaganda for the work of the Alliance Israelite, which probably owing to the change of the map of Europe, has lost a great many members outside of France.

Another important visitor is Baron James Rothschild, the son of the great patron of Palestine colonization, Baron Edmond. He reminds us of an interesting little story connecting the Jewish settlement in the United States with the Rothschild family. In 1832, a plain country Jew living in Rodenberg, Hesse, suggested to Baron Amschel de Rothschild, then head of the firm, to buy large tracts of land in the western part of the United States for the relief of Jews in Europe. The Baron refused. He had still the old-fashioned idea which, as he claimed, his father, "Selig", had held, that if the Jews are good and "frumm", God will take care of their troubles. It is more than interesting that now his grandnephew should come to America to enlist aid for the Jews abroad.

Another interesting prospective visitor is Mendel Beilis, the victim of the Kiev murder trial, who arrived recently from Palestine in London, expecting to come to America, if he can find the means of transportation.

The Convention of the Orthodox Rabbis in America held January 11, passed strong resolutions condemning the ideas presented by Prof. Mordecai M. Kaplan before the United Synagogue. The text of Professor Kaplan's address has not been published as far as we know, but judging from quotations is seems identical with the ideas which he expressed in an article which appeared in the Menorah Journal of August, 1920, and which practically contained the program of the early reformers of a hundred years ago, declaring that the intricate Sabbath and dietary laws are impossible for anyone to observe in progressive countries and that our prayer-book contains ideas which are out of harmony with the views of intelligent Jews of modern times. It remains for the future to decide whether this incident is an indication of a slow advance of "reasonable orthodoxy" towards reform.

Another controversy of modern times is presented at a conference of Yiddish authors and journalists which met in Czernowitz.

(Continued on page 11.)

The Work of the Order in Combating Anti-Semitism

By Dr. Heineman of Bresslau

THE above subject, which I was asked to discuss among the reports of our literary committee, is not without a paradoxical, yea, not without a certain piquant charm. For not alone can the Order as such render no positive service for combatting Anti-Semitism and its resulting manifestations, neither by its form of organization nor by its inherent tendency, which strives exclusively for the improvement of character of its members, but quite often the Order is being charged with directly promoting Jew hatred and of making the friends of the Jews skittish. He who had ever so modest a share in the organizing work of our lodges, as did the writer of these lines, he knows the main argument that is constantly hurled against us: "What is the need of this new confederation of Jews, which is bound to widen the gap between us and our neighbors which we should rather strive to remove?" And especially when the order idea was transplanted into Germany, which at the time was very poor as yet in Jewish associations; what a spirited opposition did it arouse, and particularly in the ranks of the restless assimilationists, who would have liked to banish from the lips of their grandchildren the memory of a historical distinction, of which the proud name "Benai Brith" reminded them so plainly, and at that in the very tongue of the fathers

At the bottom of such protestations on the part of our opponents, which have not been stifled as yet altogether, there lies a very distinct conception of our maneuvering in this battle of defence. They consider as the best, yea, as the only means to combat Anti-Semitism the gradual, steadily progressing, de-Judaization of Judaism, in the systematic killing off of everything that separates us from our neighbors through our holy memories, through the inner and outer expression of our religious life. And right herein lies the merit of the lodge, which can not be over-estimated, since it proclaims: "This road of combating Jew hatred is not the right one, as it leads to the decomposition of Judaism, a condition which, considering its historic mission, is far more detrimental than the open hatred of its opponents. If our ostensible advantage would really depend upon surrendering of our Jewish Soul, should our community really ever be placed before the painful alternative to choose between temporary interests and historic loyalty, as has, alas, so often been the case with some of its members, the genius of Judaism will have to go the road of duty without consideration to other consequences.

But has the road of assimilation, which honor and conscience forbid us to travel, indeed proven to be the right way for combating Anti-Semitism? If that were so, we Jews of the German Vaterland should have enjoyed glorious times long ago. For large sections, very large ones, followed that road, not only from practical reasons, but because they were dazzled by the apparently superior non-Jewish culture. And has Anti-Semitism turned less frequently against the homes in which the Christmas tree and the baptismal font were placed—if not for the son, at least for the grandson—than it has turned against the masses in the East? And do they not today—as they did formerly—blame us for our religion; reproach us now for our lack of religion, or at least some of those innerly long ago assimilated publicists and politicians? He who has not been undeceived as yet by such manifestations, he must have been convinced by his own experiences in the trenches or the stories related to him by his friends, that the inner estrangement of the Jew from the historical bases of his existence will not dispel the hatred of his opponents but will, at best, turn it into contempt.

Thus, therefore, the road of the modern Jew is different from the one which false friends have pointed out to him in former generations. And the Order takes a leading part on this new road. Not de-Judaization, but rather the intensifying, the deepening of the Jewish class-consciousness, are the aims which we strive to reach—not only, to be sure, as the goal [illegible], but also as a hope to invalidate [illegible] objections raised against us and essentially to disinfect, if not to heal, the wound which race hatred has engendered in the German people.

Nothing affects so painfully the non-Jew as the uncertainty of the Jew regarding his own religion. Such a really unprejudiced man as Rade deplored the fact that it is so very difficult for the Christian to get information from the Jew as to what religion, the Jewish religion, means to him. And who can deny the fact that to many Jews a religious conversation with a non-Jew is painful, must be painful, because they were never able to give to the world in which they lived an explanation about themselves as Jews, to come to a clear understanding with themselves as to what Judaism could signify to the modern world, what Judaism could give to the world from the fountain of its eternal verities. (See my paper: "Zeitfragen im Lichte Juedischer Lebensanschauung, Frankfurt, 1920.) How much more clear the value of our spiritual religious heritage (in its ethical and aesthetical side) has become to us through the application of modern conceptions about the Bible. It is the function of the lodge to bring about such a synthesis between Judaism and the modern life. The Order teaches us by thoughtful address and free conversation to consider as Jews whatever we experience in daily life and in literature. It thus gives us the power not only to stand up against Anti-Semitic prejudice, but helps us also, as far as in its power lies, to maintain a proud self-assurance and removes that disruption which is bound to create in others a feeling of doubt and embarrassment.

But such reflections about highest cultural values, which the noblest of our tribe have proclaimed for their grandchildren and for humanity, directs our vision upon high, eternal aims; gives to our life meaning and value, and helps us to remove the deplorable contrast between spiritual poverty and material affluence, worldly polish and the lack of genuine culture, which, alas, is not very rare in our circles and which may lead many who otherwise might not have been biased to become more or less strongly prejudiced against our community. The reference to Jewish arrogance is no doubt one of the favorite weapons in the armory of our opponents, and, verily, not one of the least effective ones. It is used not altogether to arouse the feelings of jealousy. A really tastefully furnished villa, a genuinely fashionable society in the Jewish home, have surely not harmed us, certainly not more than our material rise as such. But the vain, ostentatious parading of external splendor, the crowding to that which I should call spiritual pomp and tinsel, concerts, theatres, lectures, not because of its intrinsic value, but because the seeing and to be seen belongs to "higher society", all this is bound to arouse reflections of an extremely painful nature. And how utterly did the old method of assimilation fail here! The same ladies who, in order not to be noticed, are afraid to read the "Allgemeine Zeitung des Judenthums" in the street car, the selfsame ladies would never mind the gaze of scrutiny which their sparkling diamonds might occasion among their more modest neighbors. Just where adaptation would be most in place, there it is practiced the least.

And this is not even remarkable, because such feelings of enmity to which we referred are essentially the result of the very justified reflections on the part of the non-Jewish observer that such ostentations are evidences of a sheer frightful lack of depth of spirituality. And it is just these men who, as a cure against Anti-Semitism, advocated assimilation of the Jews and the renouncing of the traditional religious-moral values, amounts to that, they, next to the economical conditions, which we cannot discuss here, are to blame to a very great measure for the moral impoverishment which came along with our material ascendency and for the despiritualization which caught a great part of our men and, alas, a still greater part of our women, which leads inevitably towards that tragicomical flimsiness.

With this diagnosis we are giving the therapeutics. We must not rest satisfied in our combating of the overbearing to point out to him—praiseworthy and indispensable, no doubt, as such may be—that every increase in the ammunition of the Anti-Semite may result in immeasurable consequences for all our coreligionists. We must rather stop the source of the evil, and instead of the superficial joy in silly exhibition of pomp, strive after higher ideals of life as it behooves us as men and as Jews. We must restore the old iron and the old warmth of the Jewish blood to our national body, which has become morally anaemic by unfavorable historical conditions and by the false cure of assimilation. Poverty was always considered to be the mother-soil of all failings, more so of spiritual than of the material ones. The ostentatious man is a soul impoverished being who sets flimsiness as the goal of his ambition only because he knows none other. To fight against arrogance, his ambition, which we neither want nor can eradicate, must be directed upon worthier endeavors not only theoretically so but, what is more important, in a practical way. Such are the high aims which our lodge points out to us, aims, before the true splendor of which the glitter of gew-gaw tinsel must fade away. She teaches us to measure the value of a brother without consideration for his outward station, only by standard of his attitude to our ideals. Naturally, the entire success of our self-educational work can be attained only gradually, especially when these, our lodge values, will affect more energetically the world of womankind than this is possible for the present. But the very recognition of the aim is of high value, and the intensifying effect can be retarded by none whosoever that has been truly impressed by the spirit of our work. Inclining, however, towards the true ideal teaches us necessarily to overcome that which is false; the dancing around the golden calf must cease as soon as Moses, who disappeared temporarily, reappears to his people.

Real pride—as I tried to point out in my necrology for our departed brother, Rabbi Dr. M. Horovitz—engenders necessarily that self-assurance and nobility which distinguishes the noble-minded man from the plebeian. How much the lack of such pride has hurt us our reflections today have proven sufficiently; it has undermined both our inner worth and our external position as well. It is the noblest problem of our Order to reestablish that true pride which never degenerates into self-conceit. The mightiest prophets of Jewish greatness are the very ones who at the same time were the keenest critics of the humanities of their people. At the same time, however, it fills our life with strength and greatness through the consciousness of our historical mission, and teaches us to get rid of all our faults, the old and new ones, not indeed, from fear for others, but from reverence for ourselves (in the sense required by Goethe) from the nobility of our blood and the greatness of our problem.

ANTI-SEMITISM AMONG GERMAN STUDENTS.

The German Student Societies, at a conference in Eisenach, passed resolutions in which the race aspect was throughout accentuated. Only German students of Aryan origin will be admitted to membership of the societies which are instructed to educate their members so that marriage with a Jewish or colored wife will be unthinkable. The contracting of such a marriage will mean exclusion from the societies. The societies are also resolved to refuse "satisfaction by duel" to all but "honorable" students—students of alien races, of course, not belonging to this catagory. A further resolution forbids any member to belong to any international or separatist party and those who do so will cease to be members from that day forward. The German Liberal papers declare that these resolutions, if enforced, mean the termination of all that the democratic Societies of Students stood for when they were founded in 1848.

POLAND BANS AMERICAN AND CANADIAN PUBLICATIONS.

(Warsaw, J. C. B. Service.)

The Post Ministry has made public a list of foreign Jewish publications from the United States and Canada which are not to be admitted in Poland. The list includes one Jewish daily from Montreal, two Jewish dailies and one Jewish weekly from New York, and one Hebrew daily published in Jerusalem.

JUSTICE TO THE JEW.

By Rev. H. A. Keck, Champaign, Ill.

I hold no brief for the race of Israel. On occasion I would say for other races what I now say on behalf of the Jew. A studied and persistent effort is being made today to create suspicion and prejudice against the Sons of Israel. The movement is organized and seems to be abundantly financed. Within a fortnight hundreds of pamphlets have been distributed in Champaign county, the sole aim of which is to engender hatred of the Jew. By distortion of certain facts, by suppression of certain other facts, by deft phrase and innuendo, the attempt is made to poison many minds. The "Protocols of the Elders of Zion" of which so much is made are forgeries and are shown to be such on their very face. Edmund Burke said long ago "You cannot indict an entire race." There are good Jews. And there are bad Jews. Just as there are good Gentiles. And there are bad Gentiles. Character is personal. Even if it could be shown that there is a larger percentage of rascals among the Jews than among other races, we still would be duty bound to accord justice to those Jews who are upright and God-fearing. Race prejudice is born of ignorance and selfishness. It battens in the dark. It shuns the sunlight of fearless investigation. It bodes no good to this Republic. When we drop such offensive epithets as Sheeny and Dago we shall be a great deal nearer the realization of American ideals than we are today. As one American citizen I wish to register my protest against the vicious propaganda that is being carried on today. We who are so deeply indebted to Israel ought to be swift to do justice to the children of Abraham. The Christ whom many of us profess to worship was a Jew on the human side. The most cherished ideals of humanity came to us through this people "to whom were committed the oracles of God." The venerable Schleiermacher once held a copy of the New Testament in his hand as he said to his class in the university: "Gentlemen, this little book contains more that is of value to humanity than all the other writings of antiquity put together." Be it remembered that every book in the New Testament was written by a Jew. We are finding today that much of our best light on the social questions of the hour comes to us from the Hebrew Prophets. I would be the last to excuse or condone the faults of any Jew. But I do insist that vices are not race-lined. They are human. The Jew would resent pity. He does not need charity. Today he does need and we ought to give him justice.

BOY GIVES PRIZE MONEY FOR RELIEF.

Starving children in central Europe have a generous hearted little friend in Lawrence Rudner, aged 12, a pupil in the Liberty school.

Lawrence was the seventh grade winner in the city wide essay contest of the Canton Real Estate Board. When the prizes were awarded at the Central High School Master Rudner was given his choice of a bicycle or $40.

"I'll take the money," he told H. E. Buehler, secretary, "you see the children in Europe need it for food worse than I need a bicycle." He turned the money over to the Herbert Hoover relief commission. Young Rudner is of Jewish descent.—[Canton Daily News.

BRITISH MANDATE IS SOVEREIGNTY OVER PALESTINE.

London, Feb. 4.—The British draft of the mandate for Palestine, which will be submitted to the council of the league of nations at its next meeting in Geneva, provides in its first article that the mandatory nation (Great Britian) shall have all the powers inherent in the government of a sovereign state, according to the text of the draft printed by the Jewish Chronicle here today.

Among the outstanding features of the twenty-seven articles of the mandate are stipulations that the widest measure of self-government for localities consistent with prevailing conditions shall be encouraged and that the mandatory shall be responsible for maintaining such political, administrative, and economic conditions as shall secure the establishment of a Jewish national home and the development of self-governmental institutions.

News from London

By Our Correspondent, Dr. M. Epstein

London, January 19, 1921.

THE great event of the month in this country has been the appointment of the Earl of Reading to be Viceroy of India. It may be a little difficult for people outside of England to realize how important is this position, the occupant of which takes the place of the King-Emperor in India. The appointment of Earl Reading is in an especial degree a red-letter day in Jewish history, and a particularly important landmark in the history of Anglo-Jewry. Distinguished Jews have served the state in this country in many capacities. They have been ministers of the Crown, brilliant civil servants, leaders of the Army, and Governors of colonies. This is the first occasion when a Jew has reached one of the very highest positions in the empire. And yet, why should this be remarkable? The capacity of the Jewish citizen is placed whole-heartedly at the service of the state, and this whole-hearted service gives the lie to the allegation of the International Anti-Semites that the Jew cannot be a full citizen.

It must be remembered that Earl Reading is making a great personal sacrifice in going to India. Any man may rest content to die the Lord Chief Justice of England. That position is not only honorable but distinguished to a degree. Even the most ambitious must be satisfied to be one of that long list of great judges who guided the English judicature. Yet when the call came to Earl Reading, like a true citizen, and setting a fine example of civic duty, he accepted it, although he must have realized, as everybody in the country realizes, that his work will be extraordinarily difficult, and will have nothing of the leisured ease of the judicial bench in London.

Needless to add, our friends the Anti-Semites in this country, were up in arms directly the appointment was noted. Their excuses were idle. They said that Earl Reading is a bad administrator and an unsuccessful negotiator, and instanced in their support his mission to the United States. Readers in America will not need to be told how groundless is this last accusation. In fact it is a lie. Earl Reading's American mission was an unbounded success, as the Government knew only too well, and the Government was the best judge of the matter. But then Anti-Semites live on lies. Nor was this all. Another favorite argument of theirs against the appointment was, that it would alienate the sympathies of the Mohammedans in India. Those who know India best assert the very contrary opinion, alleging that the appointment of a Jew to the office of Viceroy will please the Mohammedans greatly.

Apart from the yelps of the Anti-Semites, the British Press, and certainly the press that counts, was enthusiastic about the appointment. *The Times* welcomed it whole-heartedly, *The Daily Telegraph* described it as the best possible appointment, *The Westminster Gazette* declared that his Vice-Royalty may beome memorable. Perhaps the most interesting comment of all was a letter printed in the last-named journal from a correspondent who quoted a number of definite opinions expressed by individuals in one of the London Clubs. Everyone of them was extremely favorable, not to say complimentary. Perhaps the most interesting was this: "To have left a bed of roses to wear a crown of thistles marks the self-sacrifice of the man." That self-sacrifice was insisted upon in the farewell address given by the Attorney General in the law courts, which was a magnificent effort, culminating in a hearty wish in these terms: "My Lord, your Lordship is about to pass from here to the color, the variety, and the mystery of the East, and there is not a member of the Bar who does not sincerely wish you Godspeed and a happy and prosperous rule." Earl Reading's reply which was delivered in moving tones was perfect in diction and sentiment. He declared that he would go to India determined that justice shall remain the supreme guiding-factor in the destinies of that great country. It was a conclusion worthy of a Jew.

Lord Reading was the first Jew to be the English Attorney General, the first Jew to be Lord Chief Justice of England, and the first Jew to be Viceroy of India. He is in his sixty-first year.

The Anti-Semites in this country have been pretty active of late, and Earl Reading's appointment was only a peg on which to hang complaints and barks. But they have had a resounding blow in the publication by Mr. Lucien Wolf of a little booklet, entitled "The Jewish Bogey," in which he shows, in a manner to convince all fair-minded people, that the "Protocols" are forgeries, and those who are manipulating them rogues. Mr. Wolf's booklet was published by the Press Committee of the Jewish Board of Deputies, on which committee tho London Lodge has three representatives. It has been publicly stated that the representatives of the lodge are the most active members of the committee; but the lodge has been energetic in this direction on its own account. We have felt for a long time, and our view was supported by the action of the Order in America, that what is requisite just now above all else is to disseminate information about Jews and Judaism. The lodge, therefore, set to work to consider this proposal, and great credit is due to Brother S. Gilbert for his activity and enthusiasm in helping the scheme along. Very soon a program was drawn up which provided for the writing of a number of small booklets on facts about the Jews, what the Jews have contributed to civilization, on great Jewish artists, and musicians, on the ideals of Judaism, and on kindred subjects. The next step was to arrange for the publication of these booklets, and before long we found a publisher of standing and repute who was quite enthusiastic about the idea and ready to undertake the issuing of the publications in question. The final step was to collect money, and this has also been taken. Already a small amount is in hand, and more will be forthcoming. We are certain, that when the booklets appear, they will appeal to American readers no less than to readers in this country.

Now for an interesting sidelight on this enterprise. One fine day we learned through the press that the League of British Jews, which everybody thought was dead, had been filled with a sudden desire to issue a similar series of booklets, either by itself, or with the assistance of other communal bodies. They, therefore, approached the President of the Board of Deputies, and at a meeting of this body a hurried vote was taken which expressed the willingness of the Board to cooperate with the League on this enterprise. Some people who know the ins and outs of the story put forward a suggestion that the League got to hear of the proposals of the London Lodge, was struck with them, and immediately attempted to profit by the ideas of the lodge. There may be something in this suggestion; on the face of it, it is by no means unlikely. The London Lodge is not in any way perturbed by the move, for the London Lodge cares only that the work shall be done. If the League of British Jews and the Board of Deputies and other communal bodies, including the lodge itself, will succeed in setting up a special committee for carrying out the project, all of us will rejoice with all our heart. But so far the omens are not propitious. It must be admitted that the vast bulk of Jews in this country still look upon the League as a tasteless joke, and therefore cannot take it seriously. It is doubtful whether such an omnibus committee as the League proposes is likely to come into existence. So far there is little sign of success. If it does not come into existence, the lodge will procced with the proposal of which it was the author, and we hope to receive assistance from the Executive of the Order to make the venture a success. But whoover is responsible for it, it is quite clear, that the work is urgent, and will contribute materially to close the mouths of the Anti-Semites whose international plot to hurl lying accusations against Jews over the faco of the earth shows no sign of abating.

For somo time past it has been felt in London that Zionist efforts in Palestine should be helped to success and fruition. There has been much talk of setting up an Economic Council at the head of which was to be Sir Alfred Mond. But as is usual on such occasions, there has been much talk and little work, principally because it was necessary to agree about the exact status of the Economic Council. Now it is obvious that one important party in the final decision of this question must be Sir Herbert Samuel, and as correspondence is a cumbersome method of dealing with so important a question, Sir Alfred Mond wisely decided to proceed himself to Palestine, with Dr. Weizmann, in order to discuss the whole question with the High Commissioner. Dr. Weizmann and Sir Alfred are expected back shortly, and it is hoped that they will bring with them so complete a basis for an understanding about the Economic Council that this important body may be set up almost immediately. There will be much for it to do. The economic development ot Palestine will call for the solution of many problems, and the administration of the Foundation Fund, which the Zionists are collecting, will also be a difficult and responsible job. It is pretty clear to most observers that the present managers of the Foundation Fund are unable to cope with the work adequately. The Economic Council will be able to do it, and it is hoped that there may be one or two members on the Economic Council from the United States.

Many people will doubtless have heard of the Agudas Israel. This society is a Jewish international organization, the centre of which hitherto was at Zurich, but has now been moved to London. The organization was established in 1912, and in the words of its leaders has for its object "the solving, in accordance with the teaching of the Torah, the Jewish problems which arose from time to time in the Diaspora and in Palestine." In a word the Agudas Israel is the organization of orthodox Jews, principally in Poland, to a certain extent in Germany, and to a less extent in England. That the organization has done good work is an undoubted fact. That it means well is unquestionable. That it has high ideals is obvious. But many people are asking, why does it stand by itself? The Mizrachi movement within the Zionist camp is also an association of orthodox Jews, also desires to settle Jewish questions according to the guidance of the Torah, also has high ideals, also does good work. Why cannot the two unite? The Agudas Israel puts the blame on the Mizrachists; these put the blame on the Agudas Israel. An unprejudiced observer cannot help noticing that the desire for personal glory does seem to actuate some of the leaders of the Agudas Israel. They do not, perhaps, believe in a united front with as much passion of their soul as they ought. If they did, would they have attempted to negotiate separately with the High Commissioner of Palestine? Would they have gone to the British foreign office, as it is said they have done, in order to ask that they also should be recognized as an authority to regulate immigration into the Holy Land, knowing as they must have done that the British Government had been negotiating with the Zionists for a very long time, and that the Zionist organization was named in the mandate for Palestine? The unprejudiced observer might well see that possibly there was good reason for this policy of the Aguda. But he would also see that this policy was not quite playing the game. He might argue that even more important than extreme orthodoxy was the idea of a united Israel. Internally every large body of people must tolerate, and even welcome, differences of opinion. But to the outer world, in foreign affairs as it were, it would be fatal to have division. There a united front is most essential, and this the Agudas Israel do not appear to understand aright. The unprejudiced observer cannot help carrying away the feeling that one or two energetic people in the Aguda wish to be leaders in their own way, wish to strike out a new line wherein they may find personal glory. The unprejudiced observer may be wrong, but his opinions cannot be ruled out altogether. Certainly the policy of the Agudas Israel will, in all probability, tend to lay stress on the differences within the Anglo-Jewish community, and, therefore, to divide it still more, at a time when it needs union more than ever—union which the War Memorial is striving to establish.

For one thing the War Memorial has succeeded in setting up a communal committee for religious education. All interests and all sections are represented on this committee, and it is hoped that the committee will work out a satisfactory scheme for the advancement of Jewish religious education in this country. Meanwhile the Chief Rabbi is continuing his progress through South Africa, collecting funds for the War Memorial and meeting with a warm reception. More than ever his journey is showing him that it is absolutely essential for Jewish communities to have ministers of culture and education. It is fair to say that here one of the marked weaknesses of Anglo-Jewry shows itself, and the War Memorial Committee is right in laying stress on this point as among the first on its program.

There died recently in London, Mr. Isidore Gluckstein, a simple man to meet, and yet a business genius of rare quality, of the type often found among Jews. Jews were the pioneers of cheap catering in Berlin, one thinks at once of Kempinski. In London the firm of Joseph Lyons will be thought of in the same connection, and of this firm the late Mr. Gluckstein was one of the pivots. What he did in establishing popular tea shops, he also did, in extending cheap tobacco retail shops. The firm of Salmon & Gluckstein must be known to all visitors and residents in London, because it seems to be ubiquitous. Mr. Gluckstein started his commercial career in a very small way, but the genius of the man soon brought him very much to the fore.

We have in London at present a distinguished visitor in the person of Dr. Chajes, the Chief Rabbi of Vienna, who is proceeding from here to the United States. There is, therefore, the less reason for enlarging on his news from Austria and Hungary, seeing that Dr. Chajes will be delivering it himself in person across the Atlantic, but we should like to express a welcome to him here.

It is always pleasing to see merit recognized, and many of the friends of Mr. Paul Goodman will be delighted to know that on the completion of twenty-five years' work as Secretary of the Spanish and Portuguese congregation he was presented with a testimonial and a gift. Mr. Goodman is a man of many-sided activities, not the least among them being his membership of the London Lodge. He has been a member of the committee, he has been an excellent Secretary, and in 1919 he filled, with distinction, the office of President. Of him and of the lodge it may be said that they go from strength to strength.

AUSTRIA WOULD RID HERSELF OF EASTERN JEWS AT ANY COST.

(Vienna, J. C. B. Service.)

The Budget Commission of the Austrian Diet yesterday devoted considerable time to a discussion on the disposition of the Eastern Jews. The Christian-Socialists again protested at the government failure to have them expelled. Chancellor Myer defended the government and explained that the matter is not simple. The Polish government he stated already intervened a number of times in behalf of these refugees. Moreover, the Peace treaty provides that foreigners should be treated with the same consideration as one's own citizen. Nevertheless, he promised that everything would be done to rid the country of them. The suggestion that the Jewish refugees be interned was not favored by the Minister of the Interior Glantz who insisted that expulsion was the only proper step. The probability of the refugees appealing to the League of Nations was mentioned and the chancellor said that a proper explanation would be found if the League called for explanation.

POLISH GOVERNMENT PLEDGES SOLUTION OF JEWISH PROBLEM

Polish Bureau of Information in New York received the following cablegram from Warsaw:

Ministry of Approvisation,
Warsaw.

Lucien Wolff of the United Anglo-Jewish Committee has addressed a letter to Askenazy and Paderewski concerning the condition of the Jews in Poland. Our delegates declared that the Government will spare no effort or sacrifice in its attempt to establish social peace. Aware that relations between Jews and Christians are not what they should be, the Government will endeavor to solve the problem loyally, and in a manner satisfactory to the civilized world. Minority rights have been ratified by Parliament and have legal force in Poland.

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JEWISH CALENDAR.

5680	1921
New Moon	February 9
New Moon	March 11
Fast of Esther	March 23
Purim	March 24
New Moon	April 9
Fast of the First Born	April 22
Passover, first day	April 23
Passover, second day	April 24
Passover, eighth day	April 30
New Moon	May 9
New Moon	June 7
Feast of Weeks	June 12
New Moon	July 7
Fast of Tammuz	July 24
New Moon	August 5
Fast of Ab	August 14
New Moon	September 4
Selihoth	September 25
5682	
New Year	October 3
Day of Atonement	October 12

THE REACTION IN OUR FAVOR.

The protest against the anti-Semitic propaganda in America, made public by John Spargo, the author, and bearing the signatures of President Wilson, ex-President Taft, Cardinal O'Connell and 116 other widely known men and women of Christian faith, may be taken as a welcome sign that the nefarious campaign against the Jew which was set in motion in this country by agencies known and unknown has reached its crest and is now on its decline and that a reaction in our favor has set in with the American people. Of course, the ignorant thousands and tens of thousands who were deluged by certain publications linked to a business concern will not be immediately reached by this document. But if we remember that all anti-Semitic movements, and in particular the present one, have been engineered from above, we may well be satisfied with this check to the progress of the pernicious onslaught among the intelligent middle classes, who neither love us nor hate us, who are awed by the printed word, who may think that where there is smoke there must be fire, and who now will be brought back to their senses by the weighty testimony of the signatories to the Spargo document. What is most important is that the step taken by these Christian men and women was entirely of their own initiative and that all of them were alive to the deep shame which the agitation means for America. Germans and German sympathizers had been gloating over the rise of anti-Semitism in Great Britain and in this country, of the thing that formerly was what Germany fostered and for which it was mercilessly flayed by the Anglo-Saxon world. It were invidious among so many notable names to select any; but we must comment on the presence of the name of Theodore Roosevelt, worthy son of his eminent father. We are certain that had this great American been alive he would have stepped into the arena with his usual vigor, his fighting blood roused by this dastardly blow to American prestige. For it is not a question of friendship for the Jew. We do not claim President Roosevelt to have been a Philo-Semite any more than he could have been an Anti-Semite. He was most uncompromisingly American. And this thing that is rearing its [illegible] was imported from [illegible]. We have now the testimony of [illegible] Lansing that the Protocols were submitted to him some two years ago and that he immediately considered them to be without the least foundation; in fact, but forgeries circulated for malicious purposes Let us hope now that the conspirators, hiding as they are in the dark, will now realize the futility of making headway with their dastardly business to besmirch the fair name of America and to do injury to the Jewish people. Let them slink back into silence and oblivion. As for us, while eternal vigilance must be the price of Jewish tranquility, it behooves us to let the matter rest where the Spargo protest leaves it. We have taken up the quarrel in a manly, dignified fashion. Here and there irresponsible persons may have been misled into a mode of warfare, which the clear thinking among us never sanctioned. Defend ourselves we must, but without offense. The conscience and intelligence of America has spoken and it has made clear beyond peradventure that the Black Hundreds and the White Terror can as little ply their trade with impunity under the stars and stripes as the Reds and their ilk. Americanism was put into jeopardy; Americanism has issued triumphant.

OUR NEW RENEGADES.

We have had apostates in all ages; but apostasy in the past meant going over to another faith. That kind occurs to-day likewise. It is immaterial what the motives are. We do not even deny that occasionally sincerity plays into the act; but in our time we come across an entirely new species. It is the Jew who does not join the church, who nominally stays where he is, but who announces himself as out of communion with his brethren. In the first place we have the Internationals. They declare that, though born Jews, they are neither Jews nor Gentiles, they are just men, members of an international communistic organization, world citizens and what not. Our enemies still reckon them to us—but that does not matter. For they hold to the new-fangled theory of race persistence. However, if you ask the leaders of the Reds themselves, those of Jewish extraction, they will aver that they are not and do not consider themselves to be Jews at all. Then we have the Jew who may not be a sympathizer of the Reds, but who on philosophical grounds has reasoned himself out of Judaism. If this happens in the case of a Jew who is a Jewish nationalist, the tie with the body of Israel loosened at one point is fastened again at another. Many a Jew who grew lukewarm in religion was retained in the fold through nationalism and ultimately won back to Judaism. But when a Jew has lost faith in monotheism and at the same time cannot ally himself to the nationalists he steps down and out—he becomes a detached member. Now this throwing overboard the monotheistic belief is rooted in some modern philosophic heresy which appears to be in vogue now. Why believe in one power, when there may be many powers? Some years ago a Jew by birth objected to the monarchic idea in monotheism. He was generous enough to surround the Deity with a parliament of divine assistants. We have no quarrel with the vagaries of philosophy. Men have a right to reason about God in speculative terms; and the God of the philosophers is never the same as the God of religion. A man has a right to excommunicate himself. An individual may become a renegade; but the compact Jewish body will steadfastly abide by its heritage. The "social heritage" someone called it the other day. This is also a new-fangled term. We, who are plainer folk, speak of inherited beliefs. And among them stands supreme the belief in one God. That belief which we all thought so safe, which even the lukewarm among us felt to be the pride of Israel, must now be restated and reaffirmed. The individual Jew may think that he has outgrown it, but the mass unconsciously is permeated with it. It is the backbone of our faith in ourselves, that which gives us the right to exist. By it we have conquered the world spiritually. The gods of Greece—where are they? The modern poet may be hankering after them. It is the Jew who put them into the museum where they belong. The strength of Greece was inexorable reason. The Jew has lived by his intuition. And the meanest Jew knew long before the thinkers of Athens what the central power of the universe was. We are and remain, our renegades notwithstanding, a people consecrated to the belief in the One. Everything else is a corollary to that supreme theorem. We may not be conscious of it, but it rules our every action, it dominates our every thought, and when we come to measure the two great influences in the world, the Greek and the Hebrew, we are reminded of the admonition of the poet-philosopher in the dark middle ages that Greek wisdom is but a flower, but no fruit, and that while we may be grateful to the Hellenic mind for all the embellishments of life, the substantial verities by which mankind lives to-day come from Jerusalem and the revelation on Mount Sinai.

SOLOMON MARX.

Mr. Solomon Marx, the best known citizen of New Orleans, passed away on January 29, 1921, at the ripe age of eighty-six years. Mr. Marx was the last surviving founder of the Touro Infirmary, organizer and first president of the Harmony Club, one of the founders of Temple Sinai, and the oldest Ben B'rith in New Orleans, having been identified with the Order for sixty-four years.

Mr. Marx was beloved by the people of New Orleans because of his unusual generosity and gentle heartedness. He was a friend of every one and the enemy of none. He endeared himself to all by his kindness of heart and sympathetic nature. He was a gentleman in the fullest sense of the word. He was especially a friend of the orphans. In his passing away, New Orleans lost one of the oldest and best loved residents of the city; the country, an exemplary citizen; Jewry, a staunch and loyal follower, and B'nai B'rith, one of its best members.

CHICAGO CHURCH FEDERATION DENOUNCES ANTI-SEMITIC AGITATION.

At the Union Ministers' Meeting held on January 31, 1921, at which Rev. Howard Agnew Johnston presided, and which was attended by four hundred ministers representing most of the six hundred Protestant churches identified with the Chicago Church Federation, the following resolution was adopted:

Whereas, a wide-spread anti-Semitic agitation is being encouraged throughout the country, and various publications are seeking to foster suspicion and distrust against our Jewish fellow-citizens; and

Whereas, we consider all such agitation entirely unprovoked and undeserved, utterly intolerant and un-Christian,

Therefore Be It Resolved, that the Union Ministers' Meeting, gathered under the auspices of the Chicago Church Federation, denounces all such agitation most earnestly and calls upon all of its members to repudiate the same as foreign to our spirit and purpose, since we seek only the most cordial relations with all loyal people in our American citizenship

BAVARIAN GOVERNMENT IS AGAINST ANTI-SEMITISM.

Munich (Jewish News Service)—Having finally come to the conclusion that anti-Semitic pogrom agitation is dangerous for Bavaria itself, the government has now taken steps to combat the anti-Semitic movement.

An order was issued to all police officials not to permit the distribution of anti-Semitic proclamations urging hatred of Jews. The same rule applies to the conduct of the police at meetings where anti-Semitic propaganda is readily to be resorted to.

As a last step the government decided to confiscate an anti-Semitic book entitled "The Jew of the Nineteenth Century."

Since the defeat of the Bolsheviki in Bavaria, a tremendous anti-Semitic propaganda has been going on in the country, and it looked as though Bavaria would follow the footsteps of Hungary. Now the government has come to the conclusion that such agitation would not help it in any way and would not tend to promote peace and order in the country, and therefore undertook the above steps to check the growth of anti-Semitism.

HENRY LASKER.

At a meeting of the General Committee of District No. 1 held in the city of New York on Saturday, January 8, the administration of District No. 1 under the leadership of Brother Henry Lasker of Springfield, Mass., President of the District Grand Lodge was reviewed.

Brother Charles Hartman, addressing the meeting in his official capacity, as member of the Executive Committee of the Order, said that in his opinion work well done by an official of an organization such as ours should be accorded recognition promptly upon performance, instead of postponing all expression of appreciation until the close of the official's term of office, as such recognition of valuable service was not only due, but would besides greatly encourage, strengthen and aid the official in the further performance of the functions of his office. Moved by this spirit Brother Hartman stated that as a member of the Executive Committee he desired to express the high appreciation of that committee, and in so doing he felt certain he was also voicing the sentiments of the members of the General Committee of this district of the exceptionally splendid and successful work that Brother President Lasker had done during the few months since his induction into office, and of the measures for further advancement of the prosperity of the District which he is now vigorously carrying on. He stated that the large increase in membership, in enthusiasm, activities and general progress throughout the District were in large measure due to the initiative, leadership and active persistent labors of President Lasker; that his energetic spirit had been an inspiring force which penetrated and animated all sections of the District, producing the most gratifying results; that he had in fact created a new era of activity and progressive tendencies in the district. Brother Hartman stated that President Lasker surpassed all his predecessors in indefatigable devotion of time and efforts to the affairs of the district and in getting things done and purposes carried out. He extended to President Lasker congratulations upon his past success and the earnest wish of all his colleagues in B'nai B'rith work for continued beneficent achievement during the remainder of his term of office.

JOHN SPARGO ANSWERS ANTI-SEMITIC PROPAGANDA.

Harper and Brothers will publish in the near future the best answer that has thus far appeared to the anti-Semitic propaganda. The book is written by John Spargo and will be on sale some time in February. No one is better fitted than Mr. Spargo to write a book of this character. He is a Socialist who is not afraid of avowing his Socialist faith, but who cannot possibly be under suspicion of being pro-Bolshevist. He is one of the very few Americans who can write from intimate knowledge of the role of the Jews in the Russian movement. Finally, he is not a Jew. His book is a crushing exposure of "The Protocols," and covers thoroughly the entire question of the alleged Jewish conspiratory character of Socialism and Bolshevism.

Mr. Spargo deserves our deepest gratitude because of the initiative which he has taken in mobilizing non-Jewish public opinion against the organized anti-Semitic campaign. It was he who secured the indorsement of President Wilson and 118 other leading Americans to the recent stirring denunciation of anti-Semitism.

THE "MORNING POST" IS STILL ON THE WARPATH.

(London, J. C. B. Service.)

The Morning Post today editorially deals with a report of the Joint Foreign Committee and points out that in June, 1916, the Committee placed a memorandum before the British government requesting intervention in Russia, Roumania and Palestine in behalf of the Jews. Balfour after some months replied that the government could do nothing. Shortly afterwards the Russian revolution took place and Balfour was influenced to grant the Jewish claims upon Palestine. The writer in the Post construes this to indicate that the Jewish world policy directly conflicts with British interests. The writer then severely attacks the Poalei-Zion, who he claims support the revolutionary movement in England.

he Story of a Chicken Which Laid a Golden Egg

By "Hayim the Customer Peddler"

Translated from the Yiddish by Gotthard Deutsch

HERE was once a little chicken called America which laid a golden egg. h, yes, gentlemen a wonderful story it as. The chicken has now for a long time ased to lay her golden eggs. She has en ceased to cackle. But nobody will er forget the golden egg which she laid rmerly. For many years people will tell e story of this golden egg which was laid y the chicken called America.

Mr. Shafran, the secretary of our conegation, Temple Jacob, is one of the felws who missed the lucky moment when e chicken laid the golden egg. One time, any years ago, he was a man who had a nsiderable fortune but he lost every cent hich he had in a real estate boom. That appened about twenty years ago and since at time Mr. Shafran became simulneously a poor man but also a very wise llow. He ceased to believe in hens which y golden eggs. He even ceased to believe all fortunes. When he met a man who as fortunate in speculating in lots or in ouses he ridiculed him just as one would idicule a greenhorn, because Mr. Shafran as paid for his experience and a fellow ho in his younger years has paid tuition a college is apt to consider himself a cholar.

A few years ago there was a great boom houses and lots and people made thouands of dollars by just turning property ver from hand to hand. Shafran, howver, was smart and would not budge. hile people right within his sight made ig fortunes starting without a penny, hafran was afraid to risk a dollar. The ouse in which he lived was offered to im for $5,000 with a deposit of merely 750 but Shafran did not fall for it. "It vill last a while," he said, "but in a short ime a collapse will occur just as it hapened once in Brownsville."

Meantime, somebody else bought the ouse. The new proprietor had barely igned the deed when somebody else ought it from him at a profit of $1,000. The second man took possession of the ouse, painted the roof, fixed the steps of the porch and sold it for $11,000. The third man who bought the house of him was a carpenter and he added another floor with a separate porch, made some small repairs inside and outside, and got $20,000 from a speculator who, three weeks later, sold it for $24,000. The fourth proprietor had barely time to move his furniture into the house when he was offered $28,000 but he simply laughed at the offer. He had just lived in the house two weeks when he was offered $30,000 but he said, "If this house is worth so much to the other fellow, it is worth the same to me." He even refused an offer of $35,000.

Poor Shafran walked the street like a fellow who had lost his mind. I believe that there were many like him. Seeing right under his eyes golden eggs rolling in the streets and others pick them up, Shafran consoled himself by his old statement, "It will end as it ended in Brownsville."

"Beware of sin, Mr. Shafran," said I to him. "Our rabbi said 'Do not give Satan a chance.' Your words may strike an unlucky moment."

"God forbid", Shafran used to say in a tone of apology. "I wish nobody any ill but I paid for my lesson and I know what I know". Days and weeks passed and the hen called America suddenly stopped laying golden eggs just as if someone had cast an evil eye on her. Mr. Shafran who, during the whole period of prosperity, walked the streets in visible depression with a feeling of melancholy, all at once changed and looked happy. Every bankruptcy of a Croesus of Blottetown, every announcement that the value of a house dropped seemed to have added strength to him. Once he came to me fairly radiant and said, "Did you hear the news? The house in which I lived and for which the owner refused $35,000 is now offered for $25,000 and finds no bidder. Nobody has got any money. I bet you that the house will not bring $15,000. I knew that long ago".

A week later Mr. Shafran comes to me with another story: "Pupikovitz has announced an auction sale of all the new houses which he has built. He is already resigned to lose from $75,000 to $100,000. He won't be able to stand it. He is a dead one. The poor fellow thought he would make a fortune in the sale of these houses". A few days later again he comes with another story. "Did you hear of Mr. Kaban? He laid in a large stock of woolen goods. Everybody thought he would become a millionaire and you know what people say now? He is almost down and out. He wants to sell his house and to move to Mosquitobush. I don't believe it but it is enough that people talk in this way".

I looked at Mr. Shafran and I noticed that he must have gained about ten pounds in weight. Next morning he comes again and tells me: "Goggelech is nebich in trouble. His customers became insolvent. In his New York tenements, the tenants strike and he has got troubles by the carload. He wants to sell the houses but if he does he will lose every cent he has. People tell me that he is about to lose his mind. See, that's the end of all the great fortunes. I knew it all the time that it would come so".

"Don't worry about him", said I, "Goggelech has got still more than both of us together".

For a moment a cloud appeared on Shafran's face but he soon regained his composure and said, "Do you know Sheinin of Mosquitobush? You know he worked himself up from a poor shop worker to a man of great wealth. He lived in the most beautiful house of Mosquitobush, had a bedroom suite for which he paid $6,000, three limousines, one for himself, one for his wife and one for his children. Last week a collection was made for him in the Mosquitobush synagog. Now you see the inside of the great fortunes".

"Very sad," said I with a sigh. "I heard a similar story told of Benny Feifrovitch of Ziegville".

"Tell me, tell me, please", said Shafran grasping my coat as if I had made an attempt to run away. "There is nothing to tell", said I. "He saw how prices went up and he put in a large stock and now since prices fell fifty per cent he must give away all that he has to satisfy his creditors".

"Do you know more about him?" said Mr. Shafran punching me in the side. "Tell me all that you know".

I looked at Mr. Shafran and said, "Excuse me, Mr. Shafran, I fail to understand you. Are you no Jew? Have you got no heart? How can you be happy when you hear that your fellow Jews are in trouble?"

"I will tell you", said Mr. Shafran in explanation. "If the good times should have lasted a little longer I should have died of heart trouble. My old woman would nag me day and night, pointing to so many people who became wealthy while I remain a poor man. 'Everybody', she said, 'fairly shoveled money and you are too lazy to take a shovel in your hand'. My gall would burst when she talked to me and told me so many stories of fortunes which other people have made. This fellow made half a million, another one a whole million. I felt that she was right. I am a shlemiehl who does not deserve to live. Now, however, since the wheel began to turn the other way and every week you hear a story of a new failure of a rich man who became poor, my old woman stopped nagging me and as soon as I hear such a story, I tell it to her, so she shall see that I am smart. Of course I have sympathy for my fellow Jew who had a bedroom suite for $6,000 and three limousines but I also deserve sympathy. I would rather lose $100,000 than be constantly day and night scolded by a woman. Now you understand me, Mr. Karp?"

"Of course, I understand you full well. I also have an old woman; may she live and enjoy health".

Editor's Note.

This sketch is one of a series published every Friday in the New York Daily News by Israel Joseph Zevin, who writes under the psuedonym of "Tashrak" humorous comments on current events which he places in the mouth of a fictitious "Hayim the Customer Peddler", an installment dealer living in the fictitious city of Blottetown. The author deserves, with more right than the late Salomon Rabinowitsch (Shalom Alechem), to be called the Yiddish Mark Twain, because his theme is taken from American life.

The So-Called Jewish "Protocols"

A THREE-COLUMN public statement, addressed "To Our Fellow-Citizens" and signed by ten national Jewish societies, which was widely published in the press on December 1, brings to our attention sharply two things—the so-called "Protocols of the Elders of Zion" and the menace of Anti-Semitism in America. Had not the danger of this manifestation of racial and religious prejudice, alien to America and a threat to our national solidarity, been a very real one, these societies would not have concerned themselves thus seriously with the pamphlets in question, and they have opportunely brought into the field of public discussion a matter that is of quite as grave concern to the non-Jewish elements of our population. Anti-Semitism has been one of the historic curses of European society and is one that now impedes reconstruction. To allow it to gain a foothold here and poison our body politic and give the lie to all our protestations of civil and religious liberty, is unthinkable. The problem is one that calls for immediate combined action on the part of Jews and non-Jews alike, frankly examining causes and taking wise measures to meet the issue.

The so-called "Protocols," which called forth the public statement, is an amazing document, full of mystery. It purports to be the protocols or records of a secret Jewish council, but mentions no names, dates, or places. It was first published in Russia in 1905, as a chapter in the second edition of a book entitled, "The Great in the Small", which purported to have been written by one Sergey Nilus. What is said to have been the fourth edition of this work was produced in the printing office of the Monastery of the Holy Trinity, near Moscow, in 1917, on the eve of the Revolution. All these editions disappeared very quickly and it became difficult to obtain a copy. A copy of the 1905 edition is in the British Museum, received there in 1906. A copy of the 1917 edition was brought to America in the fall of that year, and typewritten copies of a translation were rather widely circulated in Government and literary circles with an air of mystery and concealment. Last spring a clumsy translation from the British Museum copy was published in London by Eyre & Spottiswood, under the sensational title of "The Jewish Peril". Recently two different editions have appeared in America; the one, entitled simply "The Protocols," by Small, Maynard & Company, Boston, and the other, "The Protocols of the Wise Men of Zion", by The Beckwith Press, New York. The former volume devotes more than half of its pages to the setting forth of material by which it seeks to show the parallelism between the doctrines of the Protocols and the policies of the Bolsheviki, and the Jewish connection with the latter. The Beckwith edition presents a much better translation. It includes the prologue by Nilus, and the commentary which follows is more restrained and judicial.

It is difficult in limited space to give a comprehensive idea of the contents of the "Protocols" and the political doctrine they expound. Briefly they purport to set forth in detail a scheme for attaining a world-wide domination over governments and peoples, and the methods to be employed in the conspiracy. The political basis upon which the scheme is founded is one of such unmitigated cynicism that compared with it the writings of Machiavelli are childlike and idealistic. The theory announced is that might makes right; that people with evil instincts are more numerous than those with good ones; and that therefore the best results in governing are obtained by intimidation and violence and not by academic argument. Law is only brute force in a masked form. Political freedom is an idea and not a fact, and it is therefore necessary only to infect people with principles of freedom or so-called liberalism in order to weaken government, preliminary to seizing it. Furthermore, it is possible through a bought press and by demagogues, to sow distrust of leaders and institutions in the minds of the people, and at the opportune moment seize power and destroy all opposition by force and terror. Starting with this theory, methods are worked out in detail through some twenty-four chapters, dealing with such topics as controlling the press, influencing public opinion, organizing disorder, manipulating finances and credit, provoking war, and inculcating blind obedience. Every one must be struck by the resemblance of this to the actual conduct of the Leninite despotism. Much of the phraseology used in the "Protocols" is that of Jewish writings, and the plan purports to be an organized scheme of an inner circle of Jewish leaders; and in spite of the total absence of any evidence to this effect, and of the inherent absurdity of the assertion, it is the opportunity thus opened up for attacks upon the Jews that gives to the document an importance which would otherwise be lacking.

As to the origin of the documents, various theories have been advanced. One is that of Lucien Wolf that they were a Russian fabrication based upon similar writings by a certain German, Goedsche by name. Other investigators believe that the documents were fabricated in a Russian Government department, with the assistance furnished by a certain violent French anti-Semite, Martin. They further assert that Sergey Nilus, whose name appears on the Russian publication, is a myth, and that certain persons of that name in Russia had nothing to do with it. On the other hand, internal evidence indicates that the "Protocols" were not written originally in Russian, but were translated from the French; and there is something to be said for the view that Nilus, who published them as a chapter in his book, valued them not as anti-Semitic propaganda but as evidence in support of the premillennial religious theory with which he was obsessed.

It is to be hoped that investigation will finally solve these problems, but after all they are quite beside the main point. Whatever the origin of the "Protocols," the notion that there is, or ever has been, a Jewish conspiracy for the promotion of any such plan as they lay down may unhesitatingly be dismissed as both baseless and absurd. The Jews in general belong to the so-called bourgeois class; many of them are leaders in finance, and they are fully represented in every department of industrial, commercial, and intellectual activity. Among no people is the institution of private property more deeply ingrained, and it is inconceivable that they should foster a movement so suicidal. Furthermore, the very people in Russia upon whom the Bolshevik regime bears most heavily are the Jews themselves, with the exception of those renegades who have risen to place and power by the oppression of their own race. That there are certain individual Jews who share these vicious political theories is undoubtedly true, and it is further true that the very nature of the Russian revolutionary movement and the relations of the Jews in Russia thereto tended to swing an undue proportion of Russian Jews into the Bolshevik phase of it. But one has only to point to the activities of such non-Jews as Upton Sinclair, John Reed, and Max Eastman in this country, and their congeners in England, Italy, Germany, and Russia, to show how unjust and baseless is the charge that places Bolshevik agitation at the door of the Jewish people.

It is well that the "Protocols" have now been published. Circulated surreptitiously, with dark hints and malicious insinuation, they tended to create a popular obsession of a racial plot, and it is one of the weaknesses of human nature that people should lend themselves so easily to this particular kind of delusion, as witness the monstrous Popish-plot obsession in which the infamous Titus Oates was the leading figure. Such delusions thrive upon secrecy, and their devotees find on every hand confirmation in the most innocent transactions. In this connection must be mentioned the publication of a series of articles in the London Morning Post, which have now been reproduced in book form under the title of "The Cause of the World's Unrest". Here are set forth suspicions for which no one assumes responsibility or gives authority, and inferences which are transparently puerile; and yet the effect upon the prejudiced or uncritical mind is to give standing to the theory

(Continued on page 11.)

The Great Misunderstanding

By Dr. Max L. Margolis

VI.

WE HAVE dealt in two examples with the attitude of the founder of Christianity towards the law. We saw that he was no friend of a "blue" Sabbath, and on the other hand a foe to divorce in all cases but perhaps one. Now among the contemporary Jewish teachers, as ever after, there were those of milder disposition and lenient in the application of the law and those of the sterner and stricter kind given to uncompromising rigorism. We all have heard of Shammai who, when his daughter-in-law was delivered of a man-child on the festival of Tabernacles, had the ceiling opened so that the infant boy might dwell in a booth; and we know that he held strict views on the subject of divorce, confining it to one cause. He and his school were opposed by Hillel and his, and it is recorded as an exception that in three instances only Hillel maintained against his rival the rigorist view. It might, therefore, be said that in the matter of divorce Jesus ranged himself on the side of Shammai, just as in his saying that man is sovereign over the Sabbath he falls in with a teacher by the name of Simeon ben Menasia. But all this is not quite to the point, as Christian scholars, who are fully aware of the parallels, still insist that the antagonism between their master and the Jewish teachers remains, that the position in each case is of a different type.

The question before us is the interpretation of law. Law is law, whether it is adjudicated by a judge in court or by ecclesiastical authority. It is in the essence of law that it is unbending. So long as the law is on the statute books it must be obeyed, and certainly when the book in which the law is laid down is divine. But the law must needs be expressed in language, and once it has been so framed it is subject to interpretation. Interpretation ultimately rests on common sense. When our own highest court in the land renders a decision, it will be found that it is not so much a matter of the knowledge of law, but rather of its meaning. The court simply defines the meaning of the law, and it makes use of a reasoning process intelligible to the layman. Where a divine law is recognized, there must be a body of teachers competent to define it in plain terms. The matter is not quite so simple. In the first instance the codified law, and be it ever so specific, cannot possibly cover all new cases. Here there open up the floodgates of casuistry, that subtle reasoning which finds similarities and dissimilarities. An ingenius interpreter will always detect a new angle. There will naturally be division of opinion. What a modern lawyer can do by way of argument we all know. The rabbis would have, as members of the highest court, men so deft at reasoning that they will argue that a thing clearly and unmistakably forbidden is quite lawful, and that by a hundred fifty arguments. One need only read the well-known literature of "responses", ancient and modern. You will find that the questioner and the respondent, both versed in the law, both acute reasoners, pile up arguments upon arguments, cite multifarious precedents from all corners of the juristic literature, and they all turn upon the one question, "Is the present case on all fours with them?" In other words, interpretation of Jewish law is not merely a matter, to speak of modern conditions, for the professor or expert who merely knows his sources. It is more than that. It requires argumentative power; and in that side men will differ. In fact, the layman may just as well know it, scientific interpretation, which is of the simplest kind, is one thing, and legal interpretation quite another. Ultimately it is a question of authority. Thus, for instance, authority is vested in this country in the Supreme Court. It is also a matter of majority vote. The minority may dissent; but the majority must be obeyed. And so in Jewish law it is not the verdict of an expert that counts, but the decision of an authoritative person, a rabbi in Israel holding office, a bishop not ordained, but accepted as such by his compeers and the laity.

[illegible] authority is requisite in order to [illegible] whether a new case is covered by [illegible] law, it is still more indispensable [illegible] the new case is seen to arise [illegible] conditions. The law cannot be abrogated. That is quite true. The apostle Paul cut the Gordian knot by breaking with the law entirely. Jesus, we are told by competent Christian scholars, did not abrogate the law. He came to "fulfill" it. In other words, he used the method of reinterpretation. That is quite another thing than interpretation. It is not enough to know the law. That is simply a matter of school knowledge. It means a good memory and betokens long application. Wherever a system of law obtains, changed conditions make it necessary to go back to the intent of the law. All lawyers and all judges know what is meant by circumventing the law. It is not worship of the letter that brings us to this pass. It is the serious consideration that respect for the law must be maintained at all hazards. It is at the root of the stability of human society. But the law must be humanized. We must recognize that times do change. Hillel recognized it when the law cancelling debts in the seventh year was made nugatory by the refusal to lend money. Hillel did not abolish the law. He could not; but in the changed conditions he found a way out. The law remains in force, and yet it becomes inoperative. And so it has happened again and again in the history of Jewish law. Here was requisite above and beyond mere learning, the sympathy with the needs of one's own kind, and an understanding of modified conditions of life. We might cite cases from most recent decisions by Jewish rabbis in high authority, where in defiance of the strict letter of the law a way out was found. But it must be a man not merely in authority, but a man who by virtue of his office, not a teaching office, but a pastoral office, is in touch with life. Such a one may indeed assume sovereignty over the law. For the true leader will always remember that an unbending attitude will force the people to take the law into their own hands, and then the whole system will topple over.

The Jewish teacher who places Jewish law squarely upon the codes, stretches it out full length—until it expires, does a disservice to Judaism. The method is farthest from the procedure of all times. Moreover, the rabbi is not merely knower of the law and its authoritative interpreter. By virtue of his pastoral office he is preacher. What he cannot accomplish by mere teaching, he does encompass by preaching to the conscience of the individual and of the people at large. He is moral guide as well as defender of the majesty of law; for higher than law is the human conscience which deepens with age while the law remains static. No rabbi in Israel will gainsay that "fulfilling" the law means reinterpreting it in every age to suit altered conditions. Not the law is sacred, but the purpose behind the law. Christian scholars claim that Jesus deepened the law by leading it back to first principles. The rabbis at all times in their allocutions to the people did likewise. Mechanical piety was not sufficient. What counted was the inward piety, the piety of the heart; but the danger existed that the enthusiasm engendered by eloquent and solemn appeals to first principles might cool down, and then when once weaned from the strict discipline of the reign of unquestioned law men might become lax in quite ordinary obligations. The history of the Church in its early career shows that where the Pauline movement was followed out grave offences against morality occurred. The organized Church understood too well what the tutelage of the law meant in the way of discipline. It did not restore the Mosaic code, but it did incorporate a good bit of it, and at last it created its own code. Even a Christian casuistry came into being. How it operates will be shown in the forthcoming paper which will treat non-resistance to evil. Casuistry results out of changed conditions to which an ancient law or an ancient saying of an authoritative person is being applied. Back of it is the reverence for the rules and verities by which mankind has lived, and the fear that when impaired in one point there will ensue a loss of equilibrium which will unseat the holiest and dearest. Such is the attitude of all organized religion, whether among Jews or Christians.

Jews and Apostates in the Russian Opera

By Joseph Winogradow, an Opera Singer

Translated from the Yiddish in the Vorwaerts

AFTER my first appearance in Odessa before the illustrious Anton Rubinstein I was engaged for eight years as singer under the celebrated opera manager, Kartawow, of Wilna. We used to make tours with our manager all over Russia and besides I used to go occasionally to Italy for training, during the summer in the first years of my career.

Kartawow, a Christian, was a noble and kind character, also an excellent artist. He always had Jewish members in his company and treated them very kindly, having a truly broad-minded Russian soul. While we were traveling one summer our good and noble manager died suddenly in Cherson. His death was a terrible loss for the young striving artists, whom he always tried to encourage. He, indeed, had an especially warm spot for Jewish artists who were persecuted by the police and whom for this reason Kartawow took under his protection like a true father.

The years, which I spent as a member of his company in Charkow, were the happiest of my life. There was only one trouble which disturbed my happiness and this was the epidemic of apostasy among the Jewish artists. It required truly an iron will to resist the temptation of apostasy. The situation of the Jewish members of an opera company was always precarious. Within the Jewish pale there were no regular opera houses and in the large Russian cities which possessed operas and theaters a Jew was not permited to live. In order to make his way and to earn a living, a Jewish artist needed a special permit of residence outside of the pale. Usually the managers of opera houses were men of influence with connections in the highest circles of Russian society and through these connections it became possible to obtain from the police authorities, by all sorts of tricks, a special permit for Jewish artists. It was not so easy as the thing reads. Many Jewish artists lost patience owing to the constant persecutions of the police and their never-ending fears of a sudden order of expulsion and in their despair they made an end of it, having a few drops of water sprinkled on their head and thus getting rid of all troubles. These apostasies became a sort of epidemic. Every case made my heart beat in fear. With every report of the baptism of a Jewish artist we were trembling in the apprehension who will be the next. Everybody understood that not a single one of these unfortunate people had taken the step with a light heart. It was as if we would watch the flies drop from the ceiling on a cold fall day.

I remember just offhand a few names of those who in these days abandoned their religion. There was the brilliant Medvediev, the father of Jacob Medvediev who, having returned to Judaism and having become a Yiddish singer in New York, died there in poverty. He was the son of a rabbi of Bielozerkov. There was the baritone Martakov, the son of a poor tailor of Rostov. There was his townsman, Maxakov, and Lubimov, a great tenor and manager of various excellent opera companies. There were others who, while standing high, remained Jews in spite of all temptations. Among them were Kamianski, Davidoff and I. We stood by our Jewish conviction and would not budge.

Poor Lubimov met with the most tragic end. His original name was Brandhendler and he was the son of very pious people from Brest Litovsk.

During the summer he would sing as tenor in various opera houses, and would organize his own opera company of high class artists, with whom he would appear in various Russian cities on the Wolga River.

I once asked him boldly: "Tell me Vladimir Ivanowitch, what made you embrace Christianity"? He looked at me with an expression of terror and said "Please do not ask me. This recollection is undermining my health".

Indeed, when I put the question to him I did it with trepidation. I saw constantly similar cases and I was afraid for myself. Each time when I got a new engagement I presented to the managers an ultimatum. They either must get for me a permit of residence outside of the pale or I shall not sign the contract. Therefore, I wanted to know from Lubimov, whether there was a way by which one could avoid apostasy. I told him my reasons for the question and he told me his story.

"I was born", he said, "in Brest Litovsk. My father was a rabbi. Up to the age of sixteen I studied Talmud in the Yeshibah, was a zealous student and felt perfectly happy and contented in spite of my poverty. My misfortune was that the Lord had afflicted me with a love of music. The city, the Yeshibah, my father's parsonage and my whole environment became too narrow for me. I felt a longing for the world outside. I wanted to sing and to study. At any hour of day or night I would stand in front of the houses of the rich when there was an entertainment with singing and piano. My parents, fearing for my health, and desiring to save me from what they considered a mental aberration, married me when I was sixteen years old. I had never seen the girl whom I married before the day of our wedding. My home also was too narrow. I felt as if I were choking and, in order to save myself, I openly violated the laws of religion and committed all sorts of scandalous acts. It was the only way in which I could hope that I would be driven from home. I was not driven out, but constantly persecuted and with all that I submitted two years, until I could not stand it any longer and ran away to Moscow where I entered the conservatory.

"In Moscow I arrived, a poor boy without any education outside of my Talmudic studies. Charitable Christian people took an interest in me and assisted me in obtaining a musical education so that I could reach my goal and become an opera singer. I did everything which my benefactors asked me to do. I converted to Christianity and adopted the name Vladimir Ivanowitch Lubimov. For a while I shook off all recollections of my former life and rose from step to step until I became a prominent member of the imperial opera. While I was studying in the conservatory I fell in love with another student, a beautiful Christian girl. We married but our married life was not happy. She constantly taunted me with my Jewish birth and finally we separated.

"This made me feel miserable. I considered my life a failure and devoted myself to music exclusively. Yet, even this could not heal the wound of my heart. My soul is crushed beneath a terrible burden. I am constantly looking with a feeling of jealousy upon every Jewish singer who remained true to his faith. I am haunted by the fear that I may die a Christian."

In this way Lubimov revealed to me his innermost heart. He was constantly terrified by the idea that he would die without shaking off the lie of his life. He died ten years later and I was standing at his death-bed and could watch his terrible agony that he would die a Christian.

Lubimov's health began to fail and as he never was a good financier he soon lost all that he had and lived in dire want. I was sitting in a restaurant with Medveviev and Tartakov, both of whom were apostates like Lubimov, when someone entered in a hurry, telling me that Lubimov was seriously ill. I hastened to his bedside. He was lying in a room which presented a picture of direst poverty. Its furniture consisted of a few worm-eaten chairs, a shaky table and a bed. Lubimov was lying in his bed with a deadly pallor on his face, more dead than alive. An old Christian woman attended him. There was no medicine nor food. The poor patient was really suffering from starvation and neglect. When he saw me he was overjoyed. He embraced me and said with sobs, "I want to tell you something in secret". I sent the old woman away under a pretext, giving her money that she should buy some milk and call a doctor.

When she had left the room Lubimov said to me with a weak voice, "I know that I am going to die". He added, constantly interrupted by sobs, "For God's

(Continued on page 11.)

SILVER JUBILEE CELEBRATION, WIEN LODGE, VIENNA, AUSTRIA.

THE jubilee festival arranged by Wien Lodge, the oldest lodge of our city, in celebration of her twenty-fifth anniversary took place November 14, 1920. This was a celebration in keeping with the important place which the Lodge has made for itself in the community life of Vienna, and in harmony with the standing of our Order. To make it possible for all the Viennese brethren and their ladies to attend these ceremonies one of the prettiest and largest halls of Vienna, the Concert House, was rented for the occasion. It was a beautiful picture worthy of the splendid family feast, for such it was, since almost all of the brethren and their wives were in attendance. Long before the appointed hour a jovial crowd in festive attire filled the place. The great humanitarian Associations and not less so those eminent organizations which have the promotion of the cultural interests of Judaism as their aim each sent their prominent representatives. Considering that our brethren, who are recruited from the foremost circles of the Viennese Jewish community, are everywhere at the head of those associations which, working in the spirit of the lodge ideal, have for their aim the elevation of the social standard of our coreligionists, we can readily say that whosoever among the Viennese Jewish community rightfully claims to be entitled to honor and dignity, was present at these festivities. The President, Brother Dr. Edmund Kohn, after a solemn organ prelude, welcomed the attending visitors, among which were the worthy Grand Master, Professor Dr. Sol. Ehrmann, the representative of District No. 10, Dr. Sonnenschein, and delegates of the Augustin Keller Lodge of Zurich, of Bohemia, Praga, Philantropia, Silesia, and Moravia Lodges of District X, the representative of the Orient Lodge, and of the Jerusalem Lodge. Especially noteworthy was the presence of the President of the Viennese Congregation with the Chief Rabbi, Dr. Chajes, as delegates of the Alliance-Israelite of Vienna, Dr. Braun and other delegates of the many Societies under the auspices of Wien Lodge.

The culmination point of the feast was reached with the masterful address by the esteemed Ex-President, Professor Dr. Jerusalem, who reviewed in a superior, classical manner the activities of the lodge. Concluding his address, which was often interrupted by vigorous applause, he exhorted the audience, in heart-stirring words not to get discouraged by the depressing times, but to continue working for the realization of our ideals with renewed effort in the future as they did in the past, in the spirit of the founders of the lodge. Tumultuous applause was the reward of the masterful address.

Prof. Dr. Ehrmann presented thereafter the congratulations of the Grand Lodge in his usual brilliant manner. Likewise did Ex-President Dr. Sonneschein, the delegate of District X, give expression in eloquent terms to the former intimate connections pointing out that although there exists now an apparent political division, the old-time intimate relationship continues as heretofore. Brother Kempler, Vice President of the Viennese Congregation, conveyed the greetings of the Board of Directors. He recalled in affectionate manner the great service rendered by the departed brothers of Wien Lodge, who in their capacity as directors of the congregation, have earned for themselves a grateful remembrance.

Brother Dr. Weiss, President of Eintracht Lodge and its delegate, addressed us in the name of the three Viennese Lodges. In a genial manner he compared the relation of the two lodges to that of a tender-hearted mother and her prospering daughter.

Dr. Sonnenschein, President of the Jewish Young Peoples League, gave expression to sentiments of gratitude which filled the hearts of its members for the lodge. These are mostly sons of lodge members and their relatives. Brother Dr. Bollag conveyed in well chosen words the greetings of the Augustin Keller Lodge, of Zurich, Switzerland, while the Grand Orator expressed the greetings of all other lodges that were not represented by special delegates.

This was really a festival in the noblest sense of the word, and will not soon be forgotten by those participating therein —a festival worthy of the importance of our beloved Order.

THE SO-CALLED JEWISH PROTOCOLS.

(Continued from page 9.)

of a great conspiracy. Of a similar character are a series of articles published by Henry Ford in his weekly, the Dearborn Independent. Because of this, the public declaration of the ten national Jewish societies is timely and will clear the atmosphere. Not the least of the services done by the statement is its exposure of the utter falsity of the charges which identify the Jewish people, either in Russia or elsewhere, with the cause of Bolshevism or of anti-patriotism. It is only by shutting one's eyes to all the evidence that points the other way that one can be led to entertain any such belief. The signers of the statement—many of whom are themselves fine examples of sterling American citizenship and public spirit —point with justified indignation to that evidence, and we believe that they are equally justified in the assertion of their "abiding confidence that the spirit of justice and fairness" which animates the American people "will not permit this campaign of slander and libel to go unreproved."—[The Weekly Review.

JUSTICE TO THE JEW.

(Continued from page 1.)

be done to stir up racial antipathies.

But apparently that is not the feeling of a certain well known automobile manufacturer in our country, who within the last few months has launched a violent Anti-Semitic campaign of poison propaganda in the face of the American people. It seems quite a moral relapse, this step from his ill-fated peaceship to the deliberate and well planned attempt to stir up racial prejudice between American citizens. Failing in his heavenly peace mission, will he now prostitute his profits to the service of the infernal demon of race hatred? Will he deliberately stir up strife among his countrymen?

Mr. Ford talks about the "Jewish-Bolshevist" and would have us believe the Jews are at the bottom of the trouble in Russia. He does not seem to know that the Jews are almost solid against Bolshevism; that the Zionist party, which comprises seventy per cent of the Jewish population, is under the Bolshevist ban and one hundred and seven of its leaders are in a Moscow prison. But, as always, somebody has to be the scapegoat and Mr. Ford is informing us that he has chosen the Jew for that purpose.

The manufacturer openly voices suspicion of the loyalty and patriotism of the Jew in this country. That is a hard thing for a man to say of 225,000 Jewish lads who were ready to give their lives to protect his home and his business, especially when they received their full proportion of citations for bravery, and as great a per cent of them were volunteers as of any other section of our people.

Surely, Mr. Ford is having a hard time finding ways of spending his money if he must hire the brains of other men, who are willing to sell themselves to such a task, and set them to work upon a defamation campaign against our Jewish citizens. There are many high-minded, public-spirited Jewish citizens in this country whose splendid example in works of social betterment could suggest to Mr. Ford how he might scatter his superfluous ducats in such a way as to make for public good rather than for race hatred.

And it might be interesting to know what Mr. Roosevelt had to say of Mr. Ford. I quote from John J. Lear's recent book "Talks with T. R." "Ford", said President Roosevelt, "is a pretty good man for making cheap automobiles. He makes a good car for the money, and in his sphere he has done a very good work. But he won't stick to his sphere. He would instruct Cosmos. It would not be so bad if he knew anything about the matters outside of automobiles that he attempts to manage and direct. He does not seem to have the faintest idea of such matters. He knows nothing of world politics yet he sets himself up, with the aid of an army of press agents, as the man who must teach everybody. He has no conception of what we mean by Americanism and he has an extreme idea of the importance and power of his money. He is ignorant, yet because he has been so successful in motors, many, many people, hardly as ignorant as himself, think him wise in all things, and allow him to influence their views."

But the thoughtful people of the world know that peace and harmony can come only after we are all willing to rise above the old racial antipathies. And from all such attempts on the part of narrow minded individuals to propagate their strife-begetting prejudices we must turn once more to the Jew of Nazareth and hear again his words of tolerance, fellow-sympathy, universal brotherhood, and that all-abounding good will wide as the farthest horizons, and impartial as the over-arching sky.

Who tamed your lawless Tartar blood?
What David bearded in her den
The Russian bear in ages when
You strode your black, unbridled stud,
A skin-clad savage of your steppes?
Why, one who now sits low and weeps,
Why, one who now wails out to you—
The Jew, the Jew, the homeless Jew.

Who girt the thews of your young prime
And bound your fierce divided force?
Why, who but Moses shaped your course
United down the groves of time?
Your mighty millions all today
The hated, homeless Jew obey.
Who taught all poetry to you?
The Jew, the Jew, the hated Jew.

Who taught you tender bible tales
Of honey-lands, of milk and wine?
Of happy, peaceful Palestine?
Of Jordan's holy harvest vales?
Who gave the patient Christ? I say,
Who gave your Christian creed? Yea, year,
Who gave your very God to you?
Your Jew, Your Jew! Your hated Jew!
—[Joaquin Miller, to Russia.

JEW AND APOSTATES.

(Continued from page 10.)

sake, see to it that I shall be buried in a Jewish cemetery covered with a Tallith". I promised it, of course, although I knew just as well as he did that it would be impossible because the Russian law would not allow a converted Jew to be buried in a Jewish cemetery, but I felt that this lie was pardonable because I saw that he was dying and he hardly had strength enough to talk. Then he asked me to recite with him the death-bed confession. To tell the truth, I did not remember well the Hebrew words and said as much as I was able to recite from memory. The poor man was barely able to repeat the words after me in a whisper. Then, unable to speak, he pointed to a Hebrew amulet which he wore on his breast and which he had taken along from his home and kept all the time. It contained the ten commandments in Hebrew. He handed it to me and asked me to place it in his coffin.

While I was talking to him the old woman returned and brought a Russian priest. It seemed that the parson had stood outside of the door for a while and had listened while I recited with the patient the Hebrew death-bed prayer. He blurted out that he would have me arrested for attempting to entice a Christian from "the only true religion", which is a serious crime. Naturally I would take no chances and ran away as fast as I could, leaving poor Lubimov in the hands of the priest and the old woman attendant who would not call a doctor but rather a priest. Returning to the restaurant I told my companions the story and we sent doctors at once, but the poor man was beyond help and when I returned late in the evening I saw that he was in his death throes. He barely could whisper to me, "Recite with me the Shema". I did so while he cried bitterly and still summoned enough strength to repeat the two words, "Shema Yisroel", and then he breathed his last. I took the amulet from his breast and, pretending to see the suit in which he was to be buried, I placed that amulet in the pocket of his coat. Then I left the body of the former Talmud student and descending the stairs I met the priest again, who came to get the fear-haunted Jewish soul, which he wanted to bring to a heaven for which the poor martyr never had cared.

LEAGUE SHOULD TRY GENERAL BALAKHOWITCH.

(Paris, J. C. B. Service.)

M. Hindes, one of the Russian representatives on the Committee of Jewish Delegations, which is now meeting in this city, proposed that the Committee should call upon the League of Nations to bring General Balakhowitch before a tribunal of justice in connection with the pogroms in Poland and White Russia for which he is said to be responsible.

CURRENT EVENTS.

(Continued from page 5.)

It was proposed to establish a standard of Yiddish orthography and expression. The scheme has just now some good prospects in Roumania, where the government is willing to allow Yiddish as the language of Jewish schools.

A cable recently received anounced the death of the celebrated astronomer, Professor Wm. Foerster of Berlin, who died at the age of 88. He was one of the oldest champions of the Jewish cause against anti-Semitism and only recently protested against the resolution of the student fraternities to exclude Jews from membership.

An unconfirmed report tells of the assassination of the apostate and international crook, Ignatius Timothy Tribich Lincoln, whose extradition to England from this country created a great sensation at the time. Men of his type are apt to arise from the dead, although according to the Talmud, the wicked are already dead while they are alive.

STATE DEPARTMENT SAYS VIENNA REFUGEES NOT BEING EXPELLED.

The Provisional American Jewish Congress received a communication from the State Department, Washington, D. C., giving the result of the investigation which the American Commissioner in Vienna has made into the matter in accordance with the request addressed to the Department.

This statement came in response to the representations made to the Department of State by Mr. Rothenberg and Dr. Stephen S. Wise on December 2 on the basis of a cable that was received from Dr. Stricker.

The letter received from the Department of State is as follows:

January 22, 1921.

Mr. Morris Rothenberg,
Chairman Executive Committee,
American Jewish Congress,
New York City.

Sir:

Referring to your telegraphic inquiry of December 2, 1920, addressed to the Secretary of State, and the reply of the State Department dated December 9, 1920, both relative to the reported intention to expel Galician Jewish refugees from Vienna, the following information just received from the American Commissioner in Vienna is forwarded for your information.

There would seem to be no intention on the part of the Vienna authorities to expel indiscriminately Galician Jewish refugees. Certain Jewish societies in Vienna have, on the other hand, themselves voluntarily offered to find suitable dwelling places in Poland for about four thousand Galician families now residing in Vienna. This operation, it is anticipated, will not take place suddenly, but will extend over a period of three or four months.

It is further understood that the Polish Minister in Vienna is cooperating with Jewish societies and Austrian authorities and has promised to facilitate the granting of visas for Poland in order to enable these people to proceed to their homes, notwithstanding the fact that Poland has hitherto been unwilling to aid in the repatriation of her nationals.

Your obedient servant,
For the Acting Secretary of State:
ALVEY A. ADEE,
Second Assistant Secretary.

The telegram addressed to the State Department on December 2 was as follows:

Hon. Bainbridge Colby,
State Department,
Washington, D. C.

We are greatly disturbed by most urgent dispatches from Vienna beseeching us to intervene with our government to avert the tragedy of expulsion of tens of thousands of Galician Jewish refugees from Vienna. We believe that an appeal from us through the American Mission would avail to prevent inflicting this added calamity upon a terribly stricken, helpless population who have fled to Vienna as only refuge from persecution hunger pogroms.

SIX MILLION TYPHUS SUFFERERS IN RUSSIA.

(Constantinople, J. C. B. Service.)

Statistics issued by the Health Commissariat of Russia show that there are at present six million cases of typhus according to advices received here from the Crimea.

A Tribute to Portland Lodge

Portland, Ore., December 23, 1920.

To the General Committee,
District No. 4, I. O. B. B.,
San Francisco, Calif.

Brethren:

I presume you know I have during this last year affiliated with Portland Lodge, although I have not been able to attend very often. They had an election last Tuesday evening, and I attended. I am trying to find words in which to picture to you the astonishment with which I witnessed the most remarkable meeting of the kind which it has ever been my privilege to attend, and I felt it would do you all good to receive my report about it, so will tell it to you in about the sequence in which I received my own impressions.

Prior to the meeting, I received from Brother Jess Rich the enclosed postal notice, reminding me of the election, and announcing his candidacy for the office of Outside Guardian. It caused me to smile, as I did not imagine that there would be any real contest for this office, the lowest on the entire list. In my day, which seems now like ancient history, we usually had to draft men to serve in these humbler stations. I, therefore, assumed that Jess was slated to take this office, and that this was just his way of shooting a little pep into the situation.

I got to the lodge a little late, and found a record-breaking attendance already on hand, with more coming by every car, and the entire stairway pre-empted by eager partisans soliciting votes for different contestants for two offices, Inside and Outside Guard. This was my first intimation that a real contest was raging, and when I got into the lodge room any doubts I may yet have entertained on the subject immediately disappeared, because while I was yet in the act of respectfully saluting the President from the altar, in due and ancient form, I was vaguely aware of a number of my more intimate acquaintances trying to "wireless" me for my attention.

These "wireless" messages, however, did not quite reach me, because my entire attention became fixed upon what I might designate as the "motif" of the decorative scheme for this particular meeting. It consisted of banners, pendants, placards, etc., bespeaking for the different candidates the favor and suffrage of the assembled electorate.

It was exactly the same stage-setting as we used to witness in the old days when the political convention as an institution was honored in the land, except that in those conventions men struggled desperately for success, because success meant jobs with real salaries and possible promotion in the public service. Here it could mean only the opportunity to serve and to sacrifice, in the humblest of all the stations. Yet here was this remarkable contest going at fever-heat, with partisanship almost beyond description, and noisy, eager manifestations, punctuated with band music, college-yells, etc. It made me feel young again.

Just as soon as I had taken my seat, I was importuned on all sides to vote for each and every candidate, and before I got down to actually casting my ballot, I was genuinely sorry not to be able to vote for each of them, because they were all such good material, all practically equal in merit, and all such good sports. They all shook hands before and after the vote, and the losers all moved to make it unanimous, and pledged anew their loyalty and continued service. It was the kind of thing that made one proud both of the Judaism and the Americanism thus jointly manifested.

I then learned that this contest had been going on for several weeks, with organized committees, campaign managers, etc., and I again marvelled to account for it all, but I can understand it better now. It simply means that Portland Lodge has become one of the really notable B. B. Lodges of the country, and these young men consider it an honor and an opportunity to get into the line of promotion that leads ultimately to the Presidency of the lodge and to membership in the Grand Lodge. We used to see that sort of thing in Masonic Lodges, but I submit to my old colleagues whether this is or is not something refreshingly [illegible] B'nai B'rith affairs.

[illegible] the election proceeded I received [illegible] the different candidates, [illegible] the last two, were elected by acclamation. Practically all of these men are college graduates, one in fact being a college professor, and all the young men who were eligible had seen service during the late war. I felt like getting up and giving three cheers every time one of their names was mentioned.

How many do you imagine were in attendance? A quorum, I can assure you, and then some. Why, when the tellers were counting the votes, ballot by ballot, it sounded like a national convention was in session. The total showed 215 members present and voting. The contests were very close, showing that all the candidates were nearly equal in merit and following. After the election, the successful candidate for Outer Guard distributed choice cigars absolutely gratis, and would have provided them just the same if his opponent had happened to win.

I may mention also as a fine evidence of delicacy and chivalry, that Jess Rich particularly requested that the cigars be not distributed until *after* the vote, so as not to appear to be influencing, or attempting to influence with complimentary cigars, the vote of any of the members. Your poets and bards may sing their songs of chivalry, but in real life I have seldom encountered anything more delicate than this generous thing that Jess Rich did, and in a flash it illumined for me what fineness there is in his make-up, beneath his jolly, smiling exterior.

It was altogether a wonderful meeting, and a fitting valedictory for Brother Sig. Lipman, the retiring President, because the whole meeting might be deemed in a sense as the climax of his indefatigable personal efforts, not alone of the year past, but also of all the intervening years since the two lodges were consolidated. Sig is a veritable human dynamo, and has "a way with him" that is irresistible. He probably has influenced more men to join here than any other men—much more. I know he "got" me, and I can judge from this how successful his methods must have been with others. He will be a welcome and valuable addition to the Grand Lodge.

Now just a personal word. Circumstances have been such as to prevent me for years from being active in the B'nai B'rith work, but I got so enthused and inspired by this recent meeting of Portland Lodge that I publicly pledged myself to attend more or less regularly, and I hope that I may find opportunity now and then to contribute again something useful and helpful to the program of the Order. By the way, do you remember what a fine session we had in Portland the last time? Well, don't be surprised if you find this session even finer. With all of this rambling talk, I did overlook to mention that Portland Lodge always has an attendance of from 175 to 225 at their regular meetings. That's going some. What?

Fraternal greetings to all, and here's hoping you will all be with us at the session of 1921.

Yours in B., B., L., and H.,
GEORGE N. BLACK.

JACOB B. ULLMAN LODGE, STAMFORD, CONN.

At one of the largest attended meetings, held on January 26, 1921, Judge Joseph G. Shapiro, chairman of the State Board of Deputies of Connecticut, installed the newly elected officers of Jacob B. Ullman Lodge. The regular business of the meeting was conducted with much enthusiasm and it was with much pleasure that the gavel was turned over by the retiring President to Judge Joseph G. Shapiro for the installation of the newly elected officers.

Jacob B. Ullman Lodge has made fine strides during the past year and is planning a very active program for the remainder of the season.

After the installation, the ladies had prepared an informal buffet lunch and the enthusiasm among them was even as great as among the men and they seemed to regard their lodge and the Order itself as the finest type of representative Judaism and one they were proud to be associated with.

Arrangements were made for several auto parties to come to Bridgeport on February 6, when Harmony Lodge is to give a reception and dinner in honor of Rabbi Stephen S. Wise of New York.

It is also expected that a number of members will attend the District Convention to be held in May.

HAR SINAI LODGE, No. 8, PHILADELPHIA, PA.

Har Sinai Lodge entertained its members and their ladies at their annual banquet, which was held at the Hotel Majestic on Sunday evening, December 26, 1920.

This annual banquet is one of the social events in the B'nai B'rith circles of Philadelphia and is always looked forward to by the members of Har Sinai Lodge. Over four hundred guests were present and participated in a very enjoyable evening.

The lodge had invited as its guests the members of the Grand Lodge residing in Philadelphia and as its special guests its life members, who are elected to that honor after having been a member of the lodge for fifty years. This distinction is held by three members of whom Abraham Aschenbrand and Gottfried Levi were present, while the third, Joseph W. Loeb, was unable to attend on account of illness but sent his greetings.

Joseph W. Salus, Esq., Past President of District Grand Lodge, No. 3, presided as toastmaster and the toasts were responded to by David Bortin, Esq., President of District Grand Lodge, No. 3; Jacob Singer, Esq., a member of the Executive Committee of the Constitutional Grand Lodge; Edward Davis, Esq., of Lincoln Lodge, and Hon. J. Washington Logue, a former member of Congress.

The speakers were heartily received and their talks gave plenty of food for thought concerning the current Jewish topics that are at present confronting our people.

Following the dinner, the guests participated in dancing and the affair was conceded by every one to have been the grandest social success of this lodge in recent years, and the "Boosters" of the lodge, who were the committee in charge, received the praise and congratulations of everyone present for having arranged so successful an evening.

Since the organization of the committee known as the "Boosters," Har Sinai Lodge during the past twelve months has increased its membership over one hundred and fifty per cent. and from present indications before long will rank as the leading lodge of District No. 3, not only as to its activities but also in number of members on its roster.

One of the most enjoyable meetings ever held by this lodge took place on Wednesday evening, January 19, at the Hotel Majestic. A class of sixty candidates was initiated by the degree team and there was a total attendance of about two hundred members.

The address to the newly-initiated candidates was made by Judge Samuel Rosenfeld, United States Circuit Judge of St. Louis, who is also President of District Grand Lodge, No. 2, I. O. B. B. Judge Rosenfeld also addressed the lodge and gave an interesting resume of the work of the Order, paying particular attention to the Social Service work and the efforts of the Anti-Defamation League. The Judge also installed the officers of the lodge in a most unusual and pleasing manner.

Brother Albert A. Light, the new President, outlined some of the work which he intends to carry through during his administration and has been promised the hearty cooperation of a large number of the members.

A short but delightful entertainment was supplied by Mr. Joseph H. Moss of the Cafe Beaux Arts and all the members seemed to enjoy both the entertainment and luncheon which followed it.

The membership campaign is moving along steadily and surely, two hundred members having joined the lodge within the last three months and an additional number being now on the waiting list.

The Boosters Committee intends to arrange for another delightful affair to take place during the spring.

For the meeting on Wednesday, February 16, it is proposed to have a prominent speaker address the gathering.

JACOB H. SCHIFF LODGE, No. 694, LANSING, MICHIGAN.

On Sunday, January 16, 1921, Mr. Leon L. Lewis, Secretary of the Anti-Defamation League paid an official visit to Jacob H. Schiff Lodge and addressed the open meeting on the subject, "The Anti-Defamation League—Its Past and Future." There were about 150 present, including practically the entire Jewish community of the city. The officers for the ensuing year were installed at the same time [illegible] Brother Edward Lichtig of Bay City, as a representative of the Grand Lodge.

LAKE CITIES LODGE, FORT WILLIAM, CANADA.

The principal guest for our B'nai B'rith Day was Brother Rev. H. J. Samuel of Winnipeg Lodge, No. 650, who had kindly consented to address our lodge for the occasion. Rev. Samuel has also consented to inspect the Sunday School children, under the auspices of Lake Cities Lodge, Independent Order B'nai B'rith. The school has been organized over one year and it is one of the best things the B'nai B'rith has accomplished in the cities of Fort William and Port Arthur. The school consists of seven classes, of which five are conducted in Fort William and two in Port Arthur. The teachers have kindly consented to devote their time gratis. Upon the arrival of Rev. Samuel, the children were assembled in the Shaarej Shomajim School. The inspection was made by the Principal, Mr. D. Breslove, followed by Rev. Samuel. All the Jewish community of Fort William and Port Arthur assembled in the school to see the progress of their children. Rev. Samuel was more than pleased with the result of his inspection. After the inspection Rev. Samuel made a short address to the children. Rev. A. Katz of Fort William followed Rev. Samuel with an address in Yiddish in connection with the good work of the B'nai B'rith.

Another great accomplishment for the local B'nai B'rith is the purchase of a building of their own, and the opening was arranged for the very same day. After the addresses a general sale of the cornerstone and opening of the building followed. The cornerstone was purchased by Brother J. W. Kasler, and the key for the opening of the building was purchased by Brother S. Shaffer, after which other numerous things were sold. Brother E. Basowsky purchased the first entrance to the building, and kindly consented to honor Rev. Samuel with same. The afternoon program ended by playing the Hatikvah.

A public installation of officers was arranged for the evening program and Rev. Samuel acted as Installing Officer.

An address was given by Brother A. N. Fox, the retiring President, giving a full report of the activities for the year 1920. Rev. Samuel then installed the newly elected officers, and followed with an address on the cardinal principles of the Order, "Benevolence, Brotherly Love and Harmony" (see address of Rev. H. J. Samuel). After Rev. Samuel's address, a short address followed by the newly elected President, Brother S. Shaffer.

We were also honored by the presence of His Worship, the Mayor of the city of Fort William, Mr. A. H. Dennis, and Dr. R. J. Manion, M. P., who addressed the audience. A musical program ended the program.

Great credit is due to Brethren M. Slobodsky, E. Basowsky and L. Sosowsky, who worked hard to have the building completed for the day. Credit is also due to the Entertainment Committee, Brethren D. Gurevich, S. Shaffer and B. Hollenberg, who arranged the musical program for the evening. Further credit is due the Sunday School teachers, Mr. D. Breslove, Brother I. L. Shaffer, Brother R. B. Cohen, Brother J. Gurevich, Mr. M. Fox, Miss Mollie Helper, and Miss R. Shaffer, who are devoting their time in connection with the Sunday School.—[J. Gurevich.

MESABA LODGE, No. 673, VIRGINIA, MINNESOTA.

B'nai B'rith Day was fittingly observed by Mesaba Lodge on Sunday, January 23, 1921.

Celebration was ushered in by a meeting of the lodge in the afternoon, at which a class of eight candidates was initiated.

Rabbi Herbert J. Samuel of Winnipeg, who was the guest of honor, officiated at the initiation of candidates and at the conclusion of the ceremonies delivered an address to the candidates relating the aims of the Order. In the evening a banquet was held under the auspices of the lodge, which was largely attended. Rabbi Samuel made the principal address during the banquet.

A number of out-of-town members and guests were present from Eveleth, Hibbing, Chisholm, Buhl, Aurora and Duluth.

According to a report published in last night's Evening Standard, Premier Lloyd George has accepted the invitation of Sir Herbert Samuel, the Palestine High Commissioner, to visit that country and will take a trip to Palestine during the coming spring.

What Our Lodges Are Doing

BAY CITY LODGE, BAY CITY, MICHIGAN.

Sunday, January 23, was a day long to be remembered in our local B'nai B'rith circle. In the afternoon a class of forty candidates was initiated, which is quite a record for our small Jewish community, a great portion of the credit for which we can attach to a certain Joe Hirschfield. The initiation was followed by installation of officers and an address by Rabbi Rudolph Lupo of Flint, who was the guest of honor. A smoker and a vaudeville program, furnished by a local theatre, completed festivities for the afternoon.

An open meeting in the evening filled the hall with members and friends, who enjoyed a pleasant program furnished by the Glee Club, interspersed by remarks from President Pearlman, who outlined a very bright future for the coming year and complimented Past President N. Speiseberger for his good work during the past year. Also, addresses by Ed. Lichtig and Rabbi Lupo of Flint were greatly enjoyed.

Much of the enthusiasm has originated through a spirited friendly rivalry with Flint Lodge and although they have a considerably larger Jewish community, we are giving them quite a race up to the present time, and we are not going to stop until we have made every prospect an enthusiastic Ben B'rith.

We have heard several authentic rumors that Saginaw Lodge has a prospective candidate in view. It looks to us just now as though they were in a state of hibernation for the winter.

Bay City has quite a rival in the sports line and otherwise with Saginaw. We suggest that the same would greatly benefit the Order if the same friendly rivalry could apply to our respective lodges. We realize they have a smaller Jewish community but that is not holding us back from giving Flint a merry race.

Our Entertainment Committee has staged several successful affairs in the last few months and has several in view now that promise some very good times for this winter.—[A. A. Immerman.

GILEAD LODGE, MILWAUKEE, WISCONSIN.

1920 was a year in which Gilead Lodge strained all its efforts with a view to increase the membership of its lodge. At no less than six meetings did we have large classes for initiation, who were taught the lessons of the Order by our degree team, who memorized the work and rendered it with credit to themselves and to the Order. Due no doubt, to the degree team, the attendance of the lodge at all of its meetings showed a great increase in comparison to any of the preceding years. The degree team has promised to continue its work during this year.

At several of our meetings we had men there to address us on some timely subjects, and at other times members of the lodge, under the subject of Good and Welfare, would deliver short addresses, which helped to enthuse the newly initiated, so that they went forth as messengers of the Order and procured many to join our ranks. The year has been a very successful one for the lodge; whether this large membership will help the Order or not is a thing which the future will have to decide. We are looking forward to a very successful year this year, have elected men who are instilled with the teachings of the Order. —[Alex. P. Greenthal.

ADOLF KRAUS LODGE, CHICAGO, ILL.

A joint business and social meeting of Adolf Kraus Lodge, No. 72, of Chicago, Ill., took place at the Covenant Club, Chicago, on Monday evening, January 24. The second reading of the compilation of the new by-laws constituted a special order of business. A class of candidates was initiated by the degree team of the lodge and the officers for the ensuing term were installed by Brother Benj. J. Samuels, Past President of District No. 6, on behalf of the President of the District.

A musical program of various numbers was successfully carried on and at the close of the evening dancing was indulged in during which refreshments were served.

LOUISVILLE LODGE, LOUISVILLE, KY.

(By L. M. Roth.)

An open meeting, which was interesting and well attended, was held by Louisville Lodge, No. 14, in the Y. M. H. A. Auditorium on Sunday evening, January 23, 1921, in honor of Jacob B. Krohngold, St. Louis, Executive Director of District Grand Lodge, No. 2, Independent Order of B'nai B'rith.

Rabbi J. J. Gittleman, President of Louisville Lodge, presided. In his introductory remarks he welcomed Brother Krohngold to our city and expressed his pleasure at having such a fine attendance. Mr. Wm. B. Schwartz, a senior at the Hebrew Union College, who has delivered several sermons at Temple Brith Sholom, was one of the speakers. Speaking on "Loyalty to Ideals", he said that the B'nai B'rith united all sections of Jewry, and that it remained for the Jew to live up to the ideals for which the B'nai B'rith stood.

"The Best Answer to Our Defamers" was the subject of Rabbi Krohngold's address. He read specimens of pamphlets and letters sent out attacking the Jewish people in this country.

"There is a concerted plan to sow the seed of religious prejudice in the United States", he said. "It is not in the open, it is secret and conducted through subterranean channels." The speaker mentioned the Dearborn Independent, owned by Henry Ford, which has been running articles on "The International Jew." He added that it was not a fight like Ford is conducting that must be met, but the secret propaganda methods that are used over the country. He advocated an intensive system of education carried out through the press, magazines and motion pictures.

Violin selections were played by Gregor Balough, and Madam Cara Sapin sang several songs, notably among them "Yahrzeit", by Rhea Silberta, sung in Yiddish, which was very well received. Mrs. Sidney J. Meyers accompanied on the piano.

After the meeting refreshments were served, and every one participated in a social hour in meeting the guest of the evening.

Several meetings of the officers and committees of Louisville Lodge were held during January at which times an outline for the year's work was arranged, and the newly elected officers are hard at work perfecting the program.

EMES LODGE, SPRINGFIELD, ILL.

Election Held by B'nai B'rith Lodge.

(By D. S.)

Emes Lodge, No. 67, Independent Order B'nai B'rith, has elected the following officers for the ensuing year: President, David S. Benjamin; Vice-President, Joseph Hammerslough; Recording Secretary, David Saligman; Financial Secretary, Harry Greenstone; Treasurer, Ben Meyer; Monitor, Phil Schlesinger; Assistant Monitor, Benedict Weinberg; Warden, Sol Landman; and Trustees, B. A. Lange, Chairman, Eli Lilienstein, and Michael Eckstein.

Just a few lines from one of the oldest Lodges in District, No. 6. I am sorry to report the loss of one of our loyal members by withdrawal, this Brother has been with us nearly three years, and we surely miss him, yet there is this stisfaction to know that "what is our loss is Ramah Lodges gain." He came to us from that lodge and he goes back to it. This Brother is Barney Cohen. We all know Barney. Had it not been for "Small" he would have remained with us. Emes Lodge is doing great work, just look at our roster! We are going up and can't be stopped, More anon.

ELYRIA LODGE, No. 855, ELYRIA, OHIO.

Elyria Lodge had a well attended meeting on January 13, 1921, at which officers for the term were instituted by Mr. Alfred A. Benesch of Cleveland, member of the General Committee of District No. 2. Addresses were delivered by Brother Lewis Drucker, Secretary of Cleveland Lodge, and Brother Benesch, the former dwelling principally on the work of the Cleveland Jewish Orphan Home and the latter on the Anti-Defamation League.

ABRAHAM LODGE, No. 89, BRIDGEPORT, CONN.

In the presence of over three hundred members, their families and friends, including a sister lodge, the newly elected officers of Abraham Lodge were installed in the lodge rooms of the Liberty Building. There were present Brother Henry Lasker, President of District No. 1; Brother Max Levy, Secretary of the District; Brother A. Benjamin Werby, President of Amos Lodge, Boston, Mass. Brother Jacob B. Klein, assisted by Brother Max Cohen and Henry Greenstein, installed the following officers: President, David Feur; Vice-President, Mark H. Reinstein; Treasurer, Benjamin Weinstein; Secretary, Harry J. Fox; Trustee, Benjamin Shalet; Monitor, Samuel B. Plotkin; Assistant Monitor, Jacob Ilkowitz; Inner Guard, Benjamin Cohen; Outer Guard, Herman Goldstein; Jacob B. Klein, Henry Greenstein, Max Cohen and Theodore E. Steiber as representatives to the Grand Lodge.

The address was delivered by Brother Samuel Rosenfeld, President of District No. 2, Judge of the Circuit Court of St. Louis, Mo., who spoke on the general workings of the Order and on Americanization and Immigration. Judge Rosenfeld said that for the seventy-seven years that the Order has been in existence it has been seeking to bring about a union of Jewish people. He spoke of the orphan asylums, hospitals and homes in this country under the jurisdiction of the I. O. B. B. He said that the hospital for consumptives in Denver, Colorado, consists of twelve buildings; he told how the families are taken care of by the Order, etc. Brother Rosenfeld was warmly received, the entire audience standing, continuously applauding.

Brother Lasker spoke of the rapid increase in membership in the Order throughout the country and called special attention to the organizations of women lodges in many cities.

Brother David Feur, the newly elected President, said he was proud to be President of Abraham Lodge. It would be his utmost desire to cooperate with everyone to promote the welfare of the Order. In detail his plan is to make Abraham Lodge one of the foremost in this part of the country.

The program included a violin solo by David Greenspun, solos by George Bly, motion pictures showing the work of the Order and dancing.—[Harry J. Fox.

HAR SINAI LODGE, PHILADELPHIA, PA.

At a meeting of Har Sinai Lodge on Wednesday evening, January 19, at the Hotel Majestic, a class of sixty candidates was initiated by the degree team and there was a total attendance of about two hundred members.

The address to the newly initiated candidates was made by Judge Samuel Rosenfeld, President of District Grand Lodge, who gave an interesting resume of the work of the Order, paying particular attention to the social service work and the efforts of the Anti-Defamation League. The Judge also installed the officers of the lodge in a most unusual and pleasing manner.

Mr. Albert A. Light, the new President, outlined some of the work which he intends to carry through during his administration. A short but delightful entertainment was supplied by Mr. Joseph H. Moss.

The membership campaign is moving along steadily, two hundred members having joined the lodge within the last three months, and an additional number being now on the waiting list.

The Boosters Committee intends to arrange for another of its usual and delightful affairs which will take place during the spring.

On Wednesday, February 16, it is proposed to have a prominent speaker address the meeting.

EBN EZRA LODGE, No. 47, ST. LOUIS, MO.

Ebn Ezra Lodge at its December meeting elected officers for the ensuing year and delegates to District Grand Lodge convention. Installation of the officers was held at a public gathering on January 13. The committee appointed by the lodge to secure subscriptions for the Anti-Defamation League reported that so far more than $500 has been collected.

MINNEAPOLIS LODGE, MINNEAPOLIS, MINN.

Minneapolis Lodge Gala Meeting.

Tuesday evening, January 25, was a red letter day in the history of Minneapolis Lodge, No. 271, made memorable by the visit of Sigmund Livingston and the initiation of one hundred and eighty-four candidates. The meeting took place in the Hebrew Reform Temple, and the large auditorium and much of the balcony was occupied by the members and initiates. The degree team headed by Arthur Brin was in exceptionally fine form, and brought out the real beauty and impressiveness of our ritual, which every Ben B'rith gets to love more each time he hears it repeated.

Brother Sig. Livingston spoke eloquently and interestingly of the work, problems and needs of the Anti-Defamation League, and brought home to the eight hundred or more in the audience the splendid work the League is doing for Jewry. In addition, a splendid musical program was carried out, in which prominent parts were taken by Mrs. Martin Cohn (vocalist) and Mrs. Marion Baernstein Bearman (violinist). Short responses were made by I. H. Ruben and Jos. H. Schanfeld. Rabbi C. David Matt presided.

With the class initiated on Tuesday evening, and almost two hundred candidates voted in and ready for initiation at future meetings, the membership of Minneapolis Lodge is brought up to well over a thousand. Yet only a year and a half ago the membership was barely three hundred. The splendid growth in numbers is attributed by the members to the energy and inspiration of the President, Jos. H. Schanfeld, and to the renewed activities of the Order, especially the Anti-Defamation League.

Now that the lodge is holding two meetings a month, it is probable that the Intellectual Advancement Committee can arrange for a big attractive meeting every month that will deepen the attachment of the members to the lodge and make it even more potent a factor for good in everything Jewish.—[C. D. M.

FIFTIETH ANNIVERSARY CELEBRATION OF LODGE OF SHREVEPORT.

The fiftieth anniversary of the institution of Louisiana Lodge, No. 107, of Shreveport, La., was celebrated on Monday evening, January 24, 1921, with an appropriate program of addresses and music. The celebration was held at the Temple which was filled to its capacity.

The speaker of the evening was Rabbi David Lefkowitz of Dallas who recently came to District No. 7 from Dayton, Ohio. He spoke on "The Higher Loyalties", and stressed the duty of the Jewish people for unwavering fealty to the United States.

Mr. Victor H. Hexter of Dallas, President of District No. 7 was also one of the speakers.

Mr. Earnest R. Bernstein, Past President of the District Grand Lodge, and a resident of Shreveport was master of ceremonies.

At the completion of the program the audience was invited to the Sabbath school room where refreshments were served. A band of twenty composed of young people of the organization furnished music for the occasion. The following was the program of exercises: organ solo, Mrs. Jos. Silverberg; invocation, brother Rabbi A. Brill; vocal solo, Mrs. S. L. Florsheim; violin obbligato, Mrs. A. B. Freyer; greetings, Victor H. Hexter, President District Grand Lodge No. 7; vocal solo, Brother E. M. Leman; introductory remarks, Brother E. R. Bernstein, Past President District Grand Lodge No. 7; jubilee address, "The Higher Loyalties", Brother Rabbi David Lefkowitz, Dallas; vocal solo, Mrs. L. F. Kern; benediction, Brother Rabbi A. Brill.

TYLER, TEXAS.

Annual B'nai B'rith Day celebration of Edward Lasker Lodge, No. 347, of Tyler, Texas, was held on Sunday, January 10. An interesting program of readings and music was rendered by the children. The speaker of the evening, Dr. A. B. Rhine of Hot Springs, Ark., addressed the audience, pointing out the merits and achievements of the lodge and the Order. Refreshments were served and dancing completed the evening.

What Our Lodges Are Doing

EZEKIEL LODGE, NEWARK, N. J.

About a year ago Brother Jonas Schuchat was elevated to the Presidency of Ezekiel Lodge, No. 90, of Newark, N. J. He promised the lodge that during his administration the membership would be increased to 800. This promise has been realized in full as the membership of the lodge plus elected candidates numbers over 800. This increase was phenomenal and many and much appreciation is due to Brother Schuchat for his untiring efforts in behalf of the lodge.

The President for this year is Brother Jacob Fischer. He has announced that at the close of his administration the membership of the lodge must be increased to 1,200. With the assistance of the workers there is no doubt that this goal will be reached.

At a meeting of the lodge held on Jan-. uary 12, the officers for the ensuing term were installed. Brother Frederik Jay, Past President of the District Grand Lodge, presented in the name of the lodge to the retiring President, Brother Schuchat, a smoking set as a token of the high regard and esteem in which he is held by the members of the lodge.

The installation ceremonies were conducted by Brother Dr. E. S. Pollock of Jersey City, Past President of the District Grand Lodge. He also addressed the lodge.

At the last meeting of the Ladies' Auxiliary election of officers took place. The Ladies' Auxillary is emulating the example of the members of Ezekial Lodge and increasing its numerical strength. The auxiliary is planning to make itself more useful and of greater service than ever. At the last meeting forty new members were elected.

CINCINNATI LODGE, No. 4, CINCINNATI, OHIO.

Cincinnati Lodge, No. 4, B'nai B'rith, installed its new officers with special exercises under the direction of the Grand Lodge, Monday evening, January 10, 1921, at the Rockdale Avenue Temple Annex Building.

Harry J. Levi was the installing officer, with Milton Hurtig and Harry Friedman as Marshals. Two hundred and fifty members attended. Louis Weiland, the retiring President, gave a brief resume of the wonderful progress of the lodge during his term of office.

Samuel I. Lipp, who was reelected Financial Secretary, is a member of the Lower House of the State Legislature, and the new Warden, Philip A. Cohen, is a son of Alfred M. Cohen, former State Senator, and President of the Hebrew Union College. Chauncey D. Pichel, the new Assistant Monitor, is an Assistant City Prosecutor.

The officers installed were as follows: President, Philip L. Herschman; Vice-President, Milton T. Plaut; Recording Secretary, Isaac Bloom; Financial Secretary, Samuel I. Lipp; Treasurer, Moses Schwab; Assistant Monitor, Chauncey D. Pichel; Warden, Philip A. Cohen; Guardian, Joseph Mayer; Trustees, B. Freiberg, Moses Schwab, B. Dettelbach.

Representatives to the District Grand Lodge were chosen as follows: Alfred M. Cohen, Harry H. Friedman, Harry J. Levi, Max D. May, Abe Trost, Arthur L. Frank, Milton Hurtig, Samuel I. Lipp, M. Schwab, Louis Weiland.

MELCHIZEDEK LODGE, No. 200, WATERBURY, CONN.

On January 6, 1921, Charles H. Shapiro, Past President of District Grand Lodge, No. 1, visited Waterbury, Connecticut, where he installed the newly elected officers of Melchizedek Lodge.

This lodge has made a remarkable gain in membership during the past few months and is likely to be a promising contender for the prize offered by the District.

The meeting held at the Y. M. H. A. rooms was largely attended and at the close of an interesting session a collation was served to the members who were present.

The newly elected degree team of Melchizedek Lodge initiated a class of eleven members, making a total membership of over one hundred which the lodge has at the present time.

Arrangements are being made for several open meetings during the remainder [illegible], at which noted speakers are [illegible] addresses.

B'NAI B'RITH OF DETROIT.

Speaking on "Ideals of Justice" before a meeting of Pisgah Lodge, No. 34, of Detroit, Michigan, on January 3, Judge Samuel Rosenfeld of St. Louis, President of District Grand Lodge No. 2, extolled the work of the Order briefing its various activities in this and other countries. The growing problem of the Jewish orphan in the United States was dwelt on at length by the speaker. A lucid discussion of the Jewish immigration question concluded the address. Officers of the lodge were installed by the visiting Grand Lodge officer from District No. 2. Another speaker at the meeting was Dr. Rudolph Kornblith, representative of the Hebrew Sheltering and Immigrant Aid Society.

The entertainment program included Mr. H. Santrey who appeared at one of the local theatres during the week and who was the principal entertainer at the stag party that followed the meeting. Refreshments were also served.

On Monday evening, January 31, a smoker and stag praty was given under the auspices of the lodge. The entertainment was furnished by Pisgah Lodge Glee Club and vaudeville features from local theatres. At the close of the evening refreshments were served.

What promises to be the biggest social event ever held by Pisgah Lodge is the informal dance scheduled to be held on February 17.

The Intellectual Advancement Committee of the lodge has announced an open debate among club members, the first of a series to be given soon on the subject, "Resolved That Immigration Be Restricted".

At the meeting of Pisgah Lodge held on February 7, Mr. David L. Fink, Professor of the University of Michigan addressed the lodge on the subject, "The Psychology of International Peace."

The debate on immigration has been announced to take place on Monday, February 14. Julius Deitelbaum will speak in the affirmative and Samuel Rogoff in the negative.

JOHN HAY LODGE, FARGO, NO. DAK.

The installation of officers and annual B'nai B'rith celebration of the John Hay Lodge, No. 634, of Fargo, N. Dak., took place Sunday, January 16, 1921. The John Hay Lodge was fortunate in securing Rabbi Philip Kleinman of St. Paul.

The regular monthly business meeting was held at 3 o'clock in the afternoon in the A. O. U. W. Hall and a class of candidates was initiated by the local degree team with the assistance of Rabbi Kleinman. The installation of officers took place in the evening at 8 o'clock, before an audience of members, non-members and ladies.

Rabbi Kleinman installed the following officers: President, William Stern; Vice-President, J. H. Goldberg; Secretary, Tobias Naftalin; Treasurer, Abe Solow; Warden, Hanis Rubel; Guardian, Sam Zuckerman; Trustee, Abe Joseph.

Rabbi Kleinman addressed the audience on the subject of "What the Immigration Problem Means to the Jewish People of the United States." The subject was very well received and appreciated by all present. After Rabbi Kleinman's address, a dance followed and refreshments were served.

The committee in charge consisted of Harry Stern, Robert S. Lewis, Philip Greenberg, J. P. Katz and Tobias Naftalin. —[Harry Stern.

NEW CASTLE, PA.

At the last regular meeting of New Castle Lodge, No. 609, held in the month of January the officers for the ensuing term were installed by Brother Marcus Feuchtwanger, Past President of the District Grand Lodge.

An open meeting was held under the auspices of the lodge on January 23 in honor of the Secretary of the District, Brother Joseph Herbach, who paid the lodge an official visit. The meeting was presided over by A. Levine and a class of candidates was initiated by the degree team of which Brother Marcus Feuchtwanger was the chairman. After the initiation, Brother Herbach delivered an inspiring address. A musical program of various numbers was successfully carried on

HARMONY LODGE, No. 711, BRIDGEPORT, CONN.

The Charity Ball Committee of Harmony Lodge, I. O. B. B., is arranging the details of the eighth annual ball to be given under the auspices of Harmony Lodge at the Stratfield Hotel, Lincoln's birthday night, February 12, 1921.

This affair is given annually by Harmony Lodge for the benefit of a number of local charitable societies, who distribute the funds received to the worthy poor of the city. There has been a great demand this year for additional funds for charitable purposes, due to the unemployed in the city at this time.

While all the sub-committees have not yet been appointed, the General Executive Committee is very busy working out the plans of the affair under the direction of Bernard Rubenstein, Chairman; Maximillian Stein, Treasurer, and Henry Spitz, Secretary.

Rabbi Stephen S. Wise of New York City was the guest of Harmony Lodge at an informal reception and dinner which was tendered in his honor on February 6, 1921, at the Hotel Stratfield. After the dinner, Rabbi Wise delivered an address which was very well received.

Mr. Jos. H. Ullman, of New Haven, Conn., Past President of District No. 1, installed the officers of Harmony Lodge at a meeting held on January 25, 1921.

Mr. Ullman addressed the lodge on the activities of the Order. Reports were also received from committees in charge of the reception and dinner given in honor of Rabbi Stephen S. Wise of New York on February 6 and from the Charity Ball Committee regarding the affair to be held on February 12.

MANHATTAN-WASHINGTON LODGE, NEW YORK.

An open meeting was held under the auspices of Manhattan-Washington Lodge, No. 19, of New York at the B'nai B'rith Building on January 26, 1921. Officers for the year were installed by Mr. Charles Hartman, member of the Executive Committee of the Order. A class of new members were initiated under the new ritual by the degree team of the lodge. Among the new members was the Hon. Isador Wasservogel, Justice of the Supreme Court, who addressed the lodge during its meeting. At the close of the program a social hour was spent by the members and their ladies during which refreshments were served. This was the first public meeting since the new ritual went into effect and was unusually well attended.

A meeting under the auspices of the lodge was held on Monday, January 31, at which the wives, daughters and sisters of the members attended for the purpose of organizing a Manhattan-Washington Ladies Auxiliary.

On Wednesday, February 9, a regular meeting was held and which also consisted of a Lincoln's Day celebration. Lincoln's Gettysburg address was read by Mr. Isaac Fuld and Mrs. D. Solis Cohen related some incidents in the life of Lincoln. On Saturday, February 12, under the auspices of the lodge, a Lincoln's Day reception and dance was successfully carried on.

COVENANT LODGE, No. 569, DULUTH, MINN.

Covenant Lodge held its annual installation of officers Tuesday evening, January 11, in the Elks' club, the ceremony being followed by a dance for the members and their friends.

Charles D. Oreckovsky, member of the General Committee of the District Grand Lodge, acted as installing officer, assisted by A. B. Kapplin, both of the Duluth Lodge. The 1921 officers installed for the year follow: S. B. Copilowish, President; D. P. Fieldman, Vice-President; Samuel Nides, Secretary, and Dave Miller, Treasurer. Covenant's delegates to the District Grand Lodge include Charles D. Oreckovsky, A. B. Kapplin, Dr. M. Lefkovits and Albert Mark.

Beginning in February, Covenant Lodge will move from the vestry rooms of Temple Emanuel, where it has met for the last twelve years, to its new quarters in the Lyceum building. A membership drive now on will culminate with a big initiation and house-warming in the new lodge rooms the latter part of next month.

B'NAI B'RITH OF CLEVELAND.

The B'nai B'rith Dramatic Circle held its regular meeting on January 16. The play read was Drinkwater's "Abraham Lincoln."

On January 9 the B'nai B'rith Speakers' Club discussed "The Open versus The Closed Shop." Mr. Lutringer of the machinists' union led the discussion on behalf of the closed shop. After his talk discussion was thrown open to the members of the club.

January 23 another meeting of the Speakers' Club was held and the subject under discussion was "Business and Business Ethics." The discussion was ushered in by Mr. Charles Eiseman, President of the Federation of Jewish Charities.

The B'nai B'rith Chess Circle held its regular meeting on January 17. A match engaged in by the B'nai B'rith Chess Team with the Cleveland Athletic Club Team took place on January 13.

On account of the B'nai B'rith dinner and class initiation held on January 23 the usual weekly dance which was to be held on that evening was postponed and was held on Saturday evening, January 27.

An old fashioned B'nai B'rith gathering was held under the auspices of Cleveland Lodge, No. 16, at the B'nai B'rith Building on January 23, 1921. Judge Samuel Rosenfeld of St. Louis, President of District Grand Lodge No. 2 was the guest of honor and principal speaker. In his address he emphasized the fact that the opportunity of the Jewish people to aid immigrants of Jewish faith to become Americanized was never greater than now. He compared the B'nai B'rith to an industrial clearing house and urged the members to do all in their power to aid Jewish immigrants. Another address was delivered by Rabbi Solomon Goldman on the subject, "How to Meet Anti-Semitism."

Officers of the lodge for the present term were installed by Judge Rosenfeld and at the close of the meeting a dinner was served.

A meeting of the B'nai B'rith Dramatic Circle was held on January 30. "Beyond the Horizon" by E. G. O'Neil was read.

WORCESTER LODGE, WORCESTER, MASS.

(By J. Friedman.)

Worcester Lodge, No. 600, I. O. B. B., held a very enthusiastic meeting on January 26. Twenty-five applications for membership were received and many more are expected at the next meeting.

President Alfred G. Isenberg with the assistance of several of his active members is planning to add at least 150 good members to the lodge during his term of office.

Both the Junior and Senior degree teams are to enter the District No. 1 degree team contest, and Worcester Lodge feels certain that one of their teams will carry off the prize as they have in the past. There is so much interest taken in the work of the two degree teams that a third team is already being formed,

The lodge also donated $100 to the annual drive for funds that is being carried on now by the United Hebrew Charities of Worcester. The second Vice-President of District No. 1, Attorney Archibald Hillman, is President of the United Hebrew Charities.. Judge Jacob Asher, ex-President of Worcester Lodge, No. 600, is campaign manager of the drive. Judge Asher was very successful as leader of the last two campaigns for funds for the Jewish war sufferers, and from all indications this campaign will also be successful.

MINNESOTA LODGE TO CELEBRATE GOLDEN ANNIVERSARY.

The fiftieth birthday of Minnesota Lodge, No. 157, of St. Paul, will be celebrated on February 21, 1921. The lodge was organized in 1870 when there were but a handful of coreligionists in St. Paul. Minnesota Lodge started its career of activity for the promotion of the Jewish communal life of that city. To celebrate the anniversary properly, Minnesota Lodge is engaged in a campaign for one hundred per cent increase in membership. The celebration will culminate with a meeting of the General Committee of the District Grand Lodge, bringing men from all over the district, a public installation of officers, and a celebration on the evening of Monday, February 21.

What Our Lodges Are Doing

DANVILLE LODGE, No. 568, DANVILLE, ILLINOIS.

One of the best affairs given by Danville Lodge was held on January 6, 1921, at the Elks' Club. The event was arranged in honor of the lodge going over the top with 131 per cent increase in its membership, which was the result of the drive recently completed.

A splendid seven course dinner was served at the Elks' Grill, followed by a dance and entertainment. A number of out-of-town guests were present, bringing the attendance to over 100. Among the out-of-town guests were: Mr. and Mrs. Louis Goldman of Chicago; Mr. and Mrs. H. Block of New York; Mr. Sam Levy of Chicago; Miss Hazel Siegel of St. Louis; Miss Helen Rappaport of Muncie, Ind.; Mr. John Chatz of the University of Illinois; Mr. Wallace Blumberg of the University of Illinois; Mr. Jerry Sholem of Urbana, Illinois.

Danville Lodge had the smallest membership of any lodge of the District until recently and results achieved in the membership drive evidence the fact that it is an easy matter to interest men in the work of the Order if its aims and accomplishments are properly put before them.

The lodge, through its various committees, is preparing plans for its activities for this year and among such it is contemplated to carry out a May fete.

SAN ANTONIO, TEXAS.

Edar Lodge, No. 211, had an interesting session at Lockhart on Sunday afternoon, January 9, for the purpose of initiating a class of candidates into the lodge.

Messrs. S. C. Eldridge, Past President of the District Grand Lodge, Leon Baer and L. N. Lee, members of the General Committee, accompanied by the President of the lodge, Leo Rubin, A. Soslowsky, and A. Arnstein, Treasurer, and a number of other members of the lodge from San Antonio attended the meeting. Almost all the leading Jew citizens of Lockhart joined the lodge.

Arriving at Lockhart about eleven in the morning, the party was met by a committee and were entertained at the home of Mr. and Mrs. Weinbaum where refreshments were served. Luncheon was arranged at the Carter Hotel at which thirty-two guests participated.

In the afternoon the visitors were taken to the home of Mr. L. Schwartz where joined all the Jewish people of Lockhart and some representatives of San Marco. The parlors were arranged in a lodge room and the initiation ceremonies were impressively executed by the officers of Edar Lodge. After the initiation refreshments were served and interesting talks were made by the visiting brothers.

CHATTANOOGA, TENN.

Annual B'nai B'rith day was duly celebrated by Chattanooga Lodge, No. 446, on January 23, at Mizpah Temple. A large initiation took place in the afternoon which was most beautiful and impressive, and at night a large open meeting was held. Brother A. B. Freyer, of Shreveport, La., was the speaker and gave a most interesting address. After the meeting, a musical program was given and refreshments served. Plans are being made to have another large open meeting on February 20 which will be in the form of a public initiation. Rabbi Jacob B. Krohngold of St. Louis, Mo., will assist in the initiation and be the principal speaker of the evening.

Plans are being made to have monthly open meetings and outings in order to bring about a closer relation amongst the Jews in Chattanooga.

MOSES ATLASS LODGE, ASHLAND, WIS.

On Sunday, January 9, 1921, Milton P. Firestone, of St. Paul, as representative of the Grand Lodge, paid an official visit to Moses Atlass Lodge, No. 862, of Ashland, Wis., and installed the officers at a public meeting in the afternoon and also delivered an address on the "Activities of the Order" which was followed by a social program. The meeting was well attended by members from adjoining communities. This lodge has a good record, having a membership of over seventy, although instituted only a few months ago. All of the original officers were reelected. The best of spirit and interest prevails.

TRI-CITY LODGE, No. 837, ROCK ISLAND, ILLINOIS.

On January 18 Tri-City Lodge had a well attended meeting, on which occasion Rabbi Eugene Mannheimer of Des Moines, President of District No. 6, paid an official visit.

A class of thirteen candidates was initiated and after the initiation an open meeting was held, during which the installation of officers took place, Rabbi Mannheimer officiating.

After the installation services, Rabbi Mannheimer delivered a stirring address on the subject, "The History of Israel and its Connection with the B'nai B'rith Order." At the close of the address, which was received with marked approval, refreshments were served and a social hour was spent by the members and their friends.

DAVID FISH LODGE, B'NAI B'RITH, OF CHICAGO.

On Monday, January 17, 1921, David Fish Lodge, No. 130, held a well attended meeting. The following is the program, which was successfully carried out: Installation of officers; address by Dr. Gotthard Deutsch, of Cincinnati, on the subject "Causes of Present Day Anti-Semitism"; solo, Frances Levine, accompanied by Mrs. Dorothy Bernstein. The meeting was attended by the members of the lodge and their ladies and at the close of the program refreshments were served and a social hour was spent.

DISTRICT No. 5.

Affairs in District No. 5 are brightening from day to day. The lodges of Newport News and Augusta have both about doubled their membership.

The General Committee, through its officers from Richmond, Va., are putting on a membership campaign and prospective lodges are in sight in the cities of Roanoke, Va., Miami, Fla., and Greenville, S. Car.

As a result of the efforts of Brother Chas. Rosenthal, member of Pisgah Lodge, No. 34, Detroit, Mich., temporarily sojourning in Miami, Fla., a lodge of the Order is soon to be instituted in that city. It is expected that Brother Adolph Freund of Detroit, Past President of District Grand Lodge, No. 6, who is enjoying a vacation in that city, will assist in the institution of the lodge.

B'NAI B'RITH OF PORTLAND.

On Sunday evening, January 9, at the B'nai B'rith Building, Mr. Jos. Genss, ex-legionnaire of the famous Jewish Palestine Batallion gave a most interesting talk under the auspices of Portland Lodge No. 65, on the subject, "A Tour through Palestine". Slides were presented representing conditions now existing in Palestine. The meeting was also addressed by Mr. D. Solus Cohen.

The first lecture of the B'nai B'rith forum was given on January 10, by Mr. W. F. Woodward on the subject "Vice and Virtue". The lecture was presented in an unusually thorough manner and those who attended were well repaid.

The second lecture of the forum was given on January 24 by Mr. Dan Malarkey on the subject, "What China Can Teach Us".

Members of the Daughters of the Covenant Auxiliary to Portland Lodge decided at its last meeting to adopt one of Europe's little war orphans.

The committee, composed of members of Portland Lodge and its Ladies' Auxiliary, the Daughters of the Covenant, met to complete arrangements for serving luncheon and other courtesies to the delegates who will attend the three day session of District No. 4. The program includes "A Trip to the Highway", luncheon and a banquet.

District No. 4 will convene in annual session in Portland on Sunday, February 13, and the sessions will take up three days.

OMAHA, NEBR.

An important meeting of Omaha Lodge, No. 354, of Omaha, Nebr., will be held on February 17 at which time Brother Rabbi Eugene Mannheimer of Des Moines, President of the District Grand Lodge will pay the lodge an official visit.

COUNCIL BLUFFS LODGE, COUNCIL BLUFFS, IOWA.

On Wednesday evening, January 26, 1921, Council Bluffs Lodge, No. 688, of Council Bluffs, Iowa, held a splendid meeting with a capacity attendance. Honorable W. R. Orchard, editor and publisher of the Non-Pareil was the guest of honor and speaker of the evening. Brother O. Hochman presided at the meeting and introduced the speaker, whose subject was "Americanism". In his address Mr. Orchard touched upon the anti-Semitics propaganda now being carried on in this Country and deprecated such attempts to instill class hatred in the minds of the American people.

MEMBERSHIP CAMPAIGN IN PITTSBURGH.

The movement to consolidate the B'nai B'rith Lodges of Pittsburgh started some time ago and has been favorably acted upon by all the lodges. Arrangements are being made for a campaign of 2,000 new members. Mr. I. W. Jacobs, as chairman of the consolidated membership committee, sanguined that the goal will be safely reached.

Another active worker in the matter of securing the connection of one lodge so as to enable it to accomplish more constructive meetings is Dr. S. H. Goldenson.

MEMPHIS LODGE, MEMPHIS, TENN.

One of the most interesting and largely attended meetings of Memphis Lodge, No. 35, was held on Sunday morning, January 23, 1921, in the Y. M. H. A. Hall. More than one hundred members were in attendance, and following the regular routine of business, a class of fifteen candidates was initiated by the Degree Team of the Lodge headed by Rabbi Wm. H. Fineshriber. Rabbi Isadore Lewinthal of Nashville, who was a guest of the lodge, made an interesting address, which was highly appreciated and enjoyed.

A further address was made by Dr. F. Feibish who spoke in Yiddish.

MAIMONIDES LODGE, NASHVILLE, TENN.

An unusually well attended meeting of Maimonides Lodge of Nashville, Tenn., was held on January 6 and proved a very successful one.

The lodge had as its speaker, Rabbi Wm. S. Feinschreiber of Memphis and his address was most interesting and instructive. A class of fifty candidates was initiated at the meeting which was held in the way of a get-together meeting to increase the membership of the lodge. A Kosher supper was served to all present. At the close of the meeting an appeal was made for funds to aid the Anti-Defamation League in its work.

FORT WORTH, TEXAS.

On Tuesday, January 1, Rabbi Martin Zielonka of El Paso delivered a lecture in Temple Beth El before a well-attended meeting under the auspices of the local B'nai B'rith of Fort Worth. Rabbi Zielonka has been touring the southern states under the auspices of the Order and has made addresses before the B'nai B'rith of Amarillo and Wichita Falls.

One of the best attended meetings of the B'nai B'rith Luncheon Club of Fort Worth was held on January 27th at which Mr. Hugh N. Fitzgerald of the Fort Worth Herald delivered an address on the "Jew of America". Mrs. Dan Brown and Miss Hugins furnished the music.

ROANOKE, VA.

As a result of efforts of Brother Dr. Edw. N. Calisch of Richmond, Va., and Rabbi J. L. Hahn of Roanoke, a lodge of the Order is to be instituted in the near future in the city of Roanoke. So far forty-five applicants have affixed their names to the petition for a charter. The date of the institution has been fixed for February 17 and it is expected that Dr. Calisch will be the installing officer representing the Grand Lodge.

DISTRICT No. 3.

The General Committee of District No. 3 is arranging for the institution of a B'nai B'rith Lodge in the City of Cannonsburg, Pa.

JERICHO LODGE, PITTSBURGH, PA.

A novelty dance was given under the auspices of Jericho Lodge, No. 44, of Pittsburgh at the Hotel Schenley on the evening of February 10. The affair proved to be one of the gala events of the season. At the close of the evening's program, luncheon was served and dancing was indulged in until the late hours of the morning.

LINCOLN LODGE, PHILADELPHIA, PA.

A large, enthusiastic gathering greeted Judge Samuel Rosenfeld, President of District Grand Lodge, No. 2, at the meeting of Lincoln Lodge, No. 780, held on Thursday evening, January 13, at the Philadelphia Hotel. Those who attended felt well repaid, for Judge Rosenfeld gave an interesting and entertaining address.

Officers for the current term were installed by Brother Jos. W. Salus, Past President of the District Grand Lodge.

Elaborate plans have been made for a big annual February meeting celebrating the birthday anniversary of Abraham Lincoln.

JOHN HAY LODGE, No. 634, FARGO, NO. DAK.

Under the auspices of John Hay Lodge, B'nai B'rith Day was fittingly observed at a well attended meeting held on January 16, 1921. Rabbi Philip Kleinman of St. Paul was the guest of honor and the representative of the District Grand Lodge.

The program of exercises included a business meeting, at which six new members were enrolled, and this was followed by a public meeting at which the installation of officers was held, with Brother Rabbi Philip Kleinman officiating. Rabbi Kleinman delivered an address on the work of the Order, emphasizing especially its efforts to combat anti-Semitism. At the conclusion of the program, refreshments were served and dancing was indulged in.

CHARLOTTE LODGE, CHARLOTTE, N. CAR.

An unusual meeting of Charlotte Lodge, No. 733, of Charlotte, N. Car., was held Sunday, December 19, 1920. The election of officers was the principal matter acted upon. The lodge reelected four of its principal officers.

Charlotte Lodge is making good progress and expects to report much activity during the ensuing year. The attendance at the meeting was unusually large. As an evidence of the desire to put the lodge on a solid basis, an amendment to the laws was unanimously adopted, increasing the annual dues per member to $12.

The lodge appointed a committee to raise funds for the Anti-Defamation League and expects to secure a handsome sum.

JOSHUA LODGE, PHILADELPHIA. PA.

An added impetus was given to the Anti-Defamation League work of the B'nai B'rith of Philadelphia and Judge H. Stern was elected to membership of Joshua Lodge, No. 23, of Philadelphia. Installation of the newly elected officers also took place at the meeting held in the month of January. A class of candidates was also initiated by the degree team of the lodge with Brother David Bortin, President of District Grand Lodge No. 3, in charge of the ceremonies.

Retiring President L. C. Glass was presented with a testimonial in appreciation of his faithful services.

JACKSON, MICHIGAN.

At the monthly meeting of David Heuman Lodge, No. 807, of Jackson, Michigan, held in January, officers of the lodge for the ensuing term were installed. A beautiful desk was presented to Mr. Chas. Heuman, Secretary, in appreciation of his twelve years' faithful service to the lodge.

Rabbi Steiner addressed the lodge on the subject, "Benefits and Opportunities of the B'nai B'rith," and commented most favorably on the work of the Anti-Defamation League.

After the installation ceremonies, dinner was served, which was participated in by the ladies of the congregation.

MEMPHIS JEWRY PROTEST AGAINST ANTI-SEMITISM.

Before an audience that filled the large auditorium of the Poplar Ave. Temple of Memphis, Tenn., on Sunday afternoon, January 23, 1921, a vigorous protest was made against the present anti-Semitic propaganda in the United States. The Anti-Defamation League sponsored the gathering and the committee in charge had every reason to feel proud of its achievements, as approximately eight hundred people were present representing every Jewish group in the city of Memphis.

Mr. Phil C. Levich, President of Memphis Lodge, opened the meeting with appropriate remarks. He then introduced Mr. Jos. Samfield, chairman of the Memphis branch of the Anti-Defamation League, who congratulated the Jewish community of Memphis for the active interests it manifests in this issue. Mr. Samfield then introduced the speakers which included Rabbi Wm. H. Fineshriber, Rabbi Lewenthal of Nashville, Jos. Newburger, President of Congregation of Israel, Mr. A. Simon, President of the Baron Hirsch Congregation, Mr. Jos. Hanover, President of the Beth El Congregation.

Before adjourning the meeting, Rabbi Fineshriber made a final appeal to the audience to make liberal contributions to enable the League to stamp out the anti-Semitic campaign. As a result of the appeal nearly $3,000 was subscribed by those present.

The committee in charge of the meeting consisted of Messrs. Jos. M. Samfield, Rabbi Fineshriver, Phil C. Levich, Gilbert M. Schloss, Julius Alperin, H. J. Lewis, C. N. Frolich, Louis Levi and M. B. Rose.

SPOKANE, WASH.

Abr. Geiger Lodge and Ida Bloom Auxiliary held a joint installation of officers at the K. P. hall on January 20. Mr. A. Hertzger officiated.

Rabbi Leibert and the incoming officers gave short talks. A musical program rendered by the juvenile orchestra and solos by various artists were successfully carried out. After the program the evening was spent in dancing during which refreshments were served.

BRADDOCK, PA.

Reports received from Braddock Lodge, No. 516, of Braddock, Pa., show that the lodge is not asleep but is doing things. The lodge initiated from one to six members at every one of its four meetings and the meetings are well attended and interesting. A special meeting of the lodge was held on December 5 in the interests of the Anti-Defamation League, and a sum exceeding $600 was collected and forwarded to the Anti-Defamation League.

ZION LODGE, No. 60, COLUMBUS, OHIO.

A well attended meeting of Zion Lodge was held on January 10, 1921. A number of applications for membership were presented.

The Entertainment Committee, of which Brother Jeffery Lazarus is Chairman, reported progress in the matter of arranging Intellectual Advancement meetings and social entertainments for the present year.

An amendment to the By-Laws was adopted, making it obligatory on the part of the officers to commit to memory the ritual of the Order. Election of officers was held for the ensuing year, also delegates to the convention of the District Grand Lodge. Short talks were made by the newly elected officers.

PHILADELPHIA, PA.

A meeting in behalf of the Inner East Relief was held under the auspices of the B'nai B'rith of Philadelphia on Sunday afternoon, January 23, 1921. Mr. Jos. [illegible], Secretary of the District Grand Lodge, presided. Mr. Fullerton L. Waldo, editor of the Philadelphia Public Ledger, was the speaker. Pictures depicting conditions in Roumania were shown at the meeting.

MINNEAPOLIS, MINN.

Under the auspices of Minneapolis Lodge, No. 271, of Minneapolis, Minn., a meeting was held on Thursday, February 3, 1921, for the purpose of forming a B'nai B'rith Glee Club and B'nai B'rith orchestra. It is the aim of the lodge to make these two activities the pride of the Jewish communities of Minneapolis.

OMAHA, NEBR.

The first of a series of monthly open meetings under the direction of the Intellectual-Advancement Committee of Omaha Lodge, No. 354, was held on Thursday evening, January 26, at the Lyric Building. The large hall secured was filled to its capacity, the general public having been invited to attend.

The address of the evening was made by J. R. Cain, Vice-President of the Peters National Bank. There was an interesting musical program.

ACTIVITIES IN DISTRICT No. 3.

Dr. S. H. Goldenson of Pittsburgh delivered an address before Huntington Lodge, No. 795, of Huntington, W. Va., on December 28, under the auspices of the Intellectual Advancement Committee. Dr. E. Goldman is announced as the speaker to address Wheeling Lodge, No. 615, of Wheeling, W. Va.

Lancaster Lodge, No. 228, of Lancaster, Pa., is arranging for a course of lectures to be held under the auspices of the Intellectual Advancement Committee. Among the speakers will be Dr. Margolis, Dr. Krass, Dr. Goldstein and Dr. Kohut.

AKRON LODGE, No. 719, AKRON, OHIO.

On Wednesday evening, January 26, 1921, Mr. A. A. Benesch of Cleveland, member of Executive Committee for District No. 2, addressed a public meeting under the auspices of Akron Lodge, No. 719, at the temple. The meeting was well attended and at its close refreshments were served and dancing brought the evening to a close.

THIS PUBLICATION CANNOT UNDERSTAND WHY EINSTEIN AND HARDEN ARE TOLERATED.

(Berlin, J. C. B. Service.)

The Strassburger Zeitung publishes a bitter attack upon Professor Albert Einstein and Maxmillon Harden, both of whom are prominently identified with a new organization known as Neues Vaterland. The writer expresses much surprise that after two million Germans sacrificed their lives in the late war for the Fatherland, there should not be a solitary patriotic individual to rid the country of these scandals and traitors. Anyone shooting these men, the writer declares would be a benefactor to the entire German people.

MONTAGUE SLATED FOR HIGH POST IN CABINET.

London.—There is a strong probability that Hon. Edwin Montague will resign as Secretary of State for India to accept the finance portfolio in the British cabinet.

The proposed change is said to be due to the anti-Semitic outcry that with the appointment of Lord Reading as Viceroy, India has passed completely into Jewish control. Sir William Meyer, the Indian High Commissioner, is also a Jew. Montague's resignation is expected as soon as Lord Reading's appointment will be officially announced.

PADEREWSKI PERSISTS IN HIS ANTI-SEMITIC METHODS.

(Paris, J. C. B. Service.)

According to a report from Warsaw, Paderewski's organ Reszpopoliti has undertaken a bitter campaign against the Keren Hayesod. The paper demands that the Polish government should restrict what it terms, the imposition of a tax for Palestine, an act which is distinctly anti-Polish in the estimation of the publication. Local Jewish circles take this to be an evident sign that Paderewski proposes to continue his anti-Semitic agitations, agitations which were set in motion at the Geneva Assembly of the League of Nations.

TEUTONIC FOES OF JEWS PLAN WORLD LEAGUE.

Vienna, Jan. 31.—Plans for an international anti-Semitic conference to be held in Vienna in March under the auspices of the German-Austrian Protective anti-Semitic association were announced today. Invitations have been sent to all the nations to send delegates to the conference or to nominate permanent Austrian delegates.

At the recent Greek elections three Jewish deputies to represent Salonika in the Greek Chamber were returned. They are Isaac Sciaky, President of the Corporation of Jewish Federations, Peppo Mallah and Dr. Alhanati.

UNION OF AMERICAN HEBREW CONGREGATION.

One thousand reform Jewish rabbis and prominent laymen and women will come together from all parts of the country in Buffalo, N. Y., on May 24, 25, and 26 to discuss the condition and future of Judaism in America. Extensive preparations are being made to entertain the visitors, who will be delegates to the annual convention of the Union of American Hebrew Congregations and its affiliated body, the Federation of Temple Sisterhoods.

The convention will give much of its time to discussion of the problems of anti-Semitism in America, the extension of synagogue and religious school facilities to enable all Jews everywhere in America to participate in Jewish activity, the establishment of a pension fund for rabbis, and the success of the revival and financial campaign conducted by the Union. Reports will be given on the work of the Hebrew Union College at Cincinnati for the training of rabbis.

POLISH MINISTER PROTESTS AGAINST AUSTRIAN EXPULSION OF JEWS.

(Vienna, J. C. B. Service.)

In an interview granted to the Warsaw correspondent of the Neue Freie Presse of this city and appearing today, Prince Sapieha, the Polish Foreign Minister, strongly condemned the policy of the Austrian government in expelling Jewish refugees. The Minister pointed out that although Poland was also subject to unfavorable conditions, the government considers it its duty to find room for the Ukrainian Jewish refugees.

AMERICAN REPRESENTATIVE REFUSES TO VISE PASSPORTS OF JEWISH EMIGRANTS.

(Vienna, J. C. B. Service.)

The American High Commissioner in this city now refuses to vise the passports of Jewish emigrants even when these come prepared with all necessary documents. Local Jews believe that the intervention of American Jewry at Washington is essential.

LORD READING, VICEROY IN ENGLAND.

Reports from London substantiate previous statements issued to the effect that Lord Reading is to become Viceroy in England and that the appointment is to become effective April 1.

Lord Reading now holds the important office of Chief Justice of England. While serving as such, he was appointed British Ambassador to the United States three years ago. In 1912 he was made member of the British Cabinet. As Attorney-General in 1913 Sir Rufus Isaacs was appointed Lord Chief Justice and has held the position continuously up to the present.

JEWISH DOCTORS IN POLAND ORGANIZE TO HELP COMMUNITY.

(Warsaw, J. C. B. Service.)

Local Jewish doctors have organized for the purpose of raising the standard of health of the Jewish population which is at present very low. In addition to personal service and medical supervision which the doctors will render, efforts will be made to provide greater medical and sanitary facilities for the Jews of Poland. The movement is headed by the well known physicians, Geldflam, Bichowsky and Lewin.

VIENNA ANTI-SEMITISM DANGEROUS, AMERICAN DECLARES.

(London, J. C. B. Service.)

The Times today publishes a contribution from William Hart, an American journalist, in which he declares that anti-Semitism in Vienna is assuming dangerous forms. He relates that a Hungarian friend of his would not enter any shop if he thought it was owned by Jews. The contributor recently completed a trip through Europe in the company of an American Senator, and states that in Poland anti-Semitism is also exceeding all limits.

"PROTOCOLS OF ZION" APPEARS IN FRENCH.

(Paris, J. C. B. Service.)

A French edition of the Jewish Peril has just made its appearance here. It is edited by the well known anti-Semite Revien Veille, France.

THE JEWS TRANSLATE THE BIBLE

The Voice does not have space f advertisements not even of books b once in a while a "find" gives us so mu pleasure that we are compelled to sha our information about it.

The Hebrew Bible has never been tra lated officially by the Jews, and Hebr being a picture language, contains tho sands of words that only the Hebre born can see. It is a matter of a hundr times more importance than the publici it has received would indicate that f the first time Jewish scholars have gott together and have rendered the Hebr Bible into luminous and beautiful Engli and after twenty-five years of work up it the Jewish Publication Society America has published "The Holy Scri tures."

We have read the volume through durin the year, pen in hand to mark the strikin improvements; and we soon found th we had "to mark it all up". The boo can be secured through our Methodi Book Concern, and any preacher wh reads it will be lastingly grateful to u for calling his attention to it. It follo the style of the King James version a revised by the American revisors, pu it in more correct and up-to-date Englis and fathoms the meaning of numero Hebraeisms, which were "all Greek" t Gentile translators.

We could copy from our marked Bib 5,000 illustrations, but the 90th Psal and 3rd verse must suffice: "Thou turne man to contrition; and sayest: Retur ye children of men."—[The Voice, De cember, 1920, The Methodist Episcop Church.

POLES IN AMERICA SUPPORT ANTI SEMITIC INSTITUTIONS.

(Warsaw, J. C. B. Service.)

Reports in the local Polish press sho that among other moneys subscribed b Poles in America for the support of loc institutions half a million marks wa donated for the work of Archbisho Theodorowitch and twenty-five thousan dollars for the anti-Semitic organizatio Rozvoy. The local Jewish daily, th Haint, expresses astonishment that Amer cans should support reactionary and ant Semitic organizations of the kind me tioned.

RABBIS REQUIRED TO BE ROU MANIAN SUBJECTS IN NEW TERRITORIES.

Bucharest (Jewish News Service).— Great hardship is experienced in man Jewish communities in provinces recen ly incorporated in Roumania by th new order of the government requirin all rabbis to be Roumanian subjects an likewise all directors or executive mem bers of the Jewish communities. Rou manian is to be the official language i all Jewish communities, and no Jewis community can be organized without permit of the Ministry of the Interio

NATIONAL JEWISH HOSPITAL, DENVER.

Mr. Nathan L. Dauby of Clevelan Ohio, was elected President of the Na tional Jewish Hospital for Consumptive of Denver, Colo., at the annual meetin of the institution held in Cleveland o January 30, 1921.

AS USUAL JEWS IN POLAND ARE A THE END OF THE LINE.

(Danzig, J. C. B. Service.)

According to a report appearing in th Warsaw Haint, the government store selling food and provisions to the publi not only discriminate against the Jews b compelling them to wait in a separate lin until all non-Jews have been served, bu are actually given inferior products.

FREIHEIT SCORES GERMAN ANTI SEMITIC MINISTER.

(Vienna, J. C. B. Service.)

The Socialist organ, Freiheit, has com forward with a severe criticism agains Minister of the Interior Koch of the German Reichstag for his anti-Semitic tendencies.

THREE HUNDRED THOUSAND NEEDY JEWISH ORPHANS IN RUSSIA AND UKRAINIA.

(London, J. C. B. Service.)

There are no less than 300,000 helpless and needy Jewish orphans in Russia and Ukrainia, according to a Moscow report received here.

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B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

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Vol. XIII MARCH, 1921 No. 7

The Mystery of the Protocols

By John Spargo

We are publishing in this issue a single chapter from "THE JEW AND AMERICAN IDEALS," (*Harper & Brothers, Post 8 vo., cloth,* 160 *p.*). *This book is a defense of American ideals and institutions against a vicious un-American propaganda. A review of the book, which contains ten chapters and an appendix, will be found on another page of this issue. The book exposes the numerous ramifications of the anti-Semitic movement in America and in England. Every Jew and every non-Jew who calls himself a true American should read the book, for the real American today is vitally concerned with this world problem of anti-Semitic propaganda. He can find no clearer or more stirring recital of the facts and their significance, than is to be found in this new publication. The author of the book,* MR. JOHN SPARGO, *was a leader among those non-Jews who took the part of Dreyfus many years ago. It was he, also, who took the initiative recently in drafting the most remarkable pronouncement on the subject of race hatred which has ever been written, and secured thereto the signatures of President Wilson, ex-President Taft, Cardinal O'Connell and many of the most prominent men in American life. That document, which was published in our last issue, will stand out in the history of this nation as a definition of the attitude of American leaders on the subject of racial hatreds.*

FIRST of all, then, what do we actually know about the origin of these protocols? In the year 1903 a book was published at Solotarevo in Russia, entitled *The Great in Little*. The reputed author of the book was one Professor Sergei Nilus, concerning whom we have no abso'utely reliable information. Author of a book which has made an enormous sensation in many lands, and became the subject of furious controversy, he is quite unknown. No responsible person in or out of Russia has ever positively identified Nilus, so far as I have been able to discover. From what he says of himself, it is practically certain that he was in the service of the infamous Secret Police Agency of the late Czar Nicholas II. For reasons which will presently appear, I am disposed to believe that the very un-Russian name Nilus is really a pseudonym.

In a second edition of his book, published in 1905, Nilus gives a brief autobiographical account of himself. He says that he was born in 1862 of Russian parents, who held liberal opinions, and that his family was well-known in Moscow, its members being educated people who were firm in their allegiance to the Czar and the Greek Church. This is hardly what a Russian of the period would describe as holding "liberal opinions", but let that pass. Nilus claims to have been educated from Moscow University and to have held a number of civil service posts, all of them, so far as his specifications go, connected with the police and judicial systems. He went to the Government of Orel, where he became a landowner and a sort of petty noble. He entered the Troitsky-Sergevsky Monastery, near Moscow, or so he says. Although numerous efforts have been made in Russia to find this Sergei Nilus, none has succeeded.

It is true that a number of persons have testified to the existence of Sergei Nilus, but in each case a different person has been referred to, though Nilus is not a Russian name or one commonly found in Russia. The present writer learned of two men, father and son, each bearing this very unusual name. First information led to the belief that at last the mysterious author had been discovered. The father was of about the right age, and was said to be a writer interested in religious subjects. Further inquiry elicited the information that this man had died in 1910, whereas the Nilus we are interested in was alive as late as 1917. Greatly enlarged editions of his work, with new personal matter added, appeared in 1911 and 1917. Obviously, therefore, the man who died in 1910 was not our author. The anonymous editor of an edition of the protocols issued in New York toward the end of 1920 says that "A returning traveller from Siberia in August, 1919, was positive that Nilus was in Irkutsk in June of that year". No clue is given to the identity of the editor who makes this statement. And here let me remark in passing, that it is a remarkable fact that *all* the editors of the numerous editions of the protocols, both here and abroad, are very shy persons and hide under the mask of anonymity. Nor is any clue given to the identity of the traveller from Siberia. Another report, also by a traveller returned from Siberia, who may possibly be the same person, makes it appear that the Nilus who was at Irkutsk is the son of the man who died in 1910, and is himself too young to fit the autobiographical sketch of the man born in 1862. I can only add to the foregoing, which represents all that I have been able to find out about Nilus, that there was an edition of the protocols published in Kishinev in 1906, the name of the author of the book in which they appeared being given as "Butmi de Katzman".

Now with respect to the protocols: No reference to these documents appeared in the first edition of the book in 1903. If the reader will kindly bear this fact in mind it will help to an understanding of what follows. A second edition of the book, greatly enlarged, appeared at Tsarskoye-Selo, near Moscow, in 1905, the added matter being given the title, *Anti-Christ, a Near Political Possibility*. This additional matter consisted of (1) an introduction written by Nilus himself, (2) twenty-four documents purporting to be disconnected portions of the report of a secret conclave of an organization of Jews called the Elders of Zion, and (3) some commentaries thereon by Nilus. Now, it is very significant that Nilus himself has given different accounts of the history of these documents—accounts which differ so radically that they cannot be reconciled. Let us examine these accounts very briefly: In the introduction to the edition of 1905 Nilus tells us that in 1901 he came into possession of the alleged protocols. He says that at the close of a series of secret meetings of influential leaders of this conspiracy, held under Masonic auspices, a woman stole from "one of the most influential and most highly initiated leaders of Freemasonry", certain documents which turned out to be disconnected portions of the *proces-verbaux* of lectures or reports made at the aforesaid meetings of the Elders of Zion. He says that the protocols were "signed by representatives of Zion of the 33d Degree", but he does not give the names of such signatories. This is, of itself, a suspicious circumstance, but a close reading of the text reveals that it is only one of several equally suspicious facts. Nilus does not claim to have seen the actual stolen documents, the original protocols. On the contrary, he tells us that what he received in 1901 was a document which he was assured was an accurate translation of the stolen documents. His own words are: "This document came into my possession some four years ago (1901) with the positive assurance that it is a true copy in translation, of original documents stolen by a woman from one of the most influential and the most highly initiated leaders of Freemasonry". Nilus has not seen the original manuscript, nor has any other known person. We have only the word of Professor Nilus that somebody gave him assurance that certain manuscripts were true and accurate translations of stolen documents of great international importance. So far as Nilus himself knew, or cared apparently, the manuscript given to him might well have been a forgery.

We do not even know the date of the alleged secret meetings of the Elders of Zion at which the lectures or reports, or whatever they were, recorded in these protocols were made, and, presumably, considered. We do not know the name of the "most influential and most highly initiated" leader of Freemasonry from whom the documents were said to have been stolen. Neither do we know the name of the thief. We do not know the name of the author of the alleged protocols, though obviously it would make all the difference in the world whether these are summaries of statements made by a responsible leader of the Jewish people, or the wild vaporings of such a crank as infests practically every conference and convention. We do not know who translated the alleged protocols, nor in what language they were written. Moreover, not one word of assurance does Professor Nilus give on his own account that he knows any of these things. He does not appear to have made any investigation of any kind. In view of the rest of his work, we may be quite sure that had he done so, he would have told us. He does not even tell us, in this edition of 1905, that the person from whom he acquired the "translation" was known to him as a reliable and trustworthy person. He does not profess to know anything more than I have already quoted from him. No one knows Nilus himself. So much for the explanation of 1905.

Before I pass on to consider a later and different explanation made by the mysterious Nilus, a few brief observations upon the story now before us may not be out of place, especially since the *Dearborn Independent* has accepted it and made it the basis of its propaganda. How is it possible for any person possessing anything approaching a trained mind, and especially for one accustomed to historical study, to accept as authentic, and without adequate corroboration, documents whose origin and history are so clouded with secrecy, mystery and ignorance? And how can men and women who are to all appearances rational and high-minded, bring themselves to indict and condemn a whole race, invoking thereby the perils of world-wide racial conflict, upon the basis of such flimsy, clouded and tainted testimony? No decent and self-respecting judge or jury anywhere in the United States would, I dare believe, convict the humblest individual of even a petty crime upon the basis of such testimony. Serious charges made by a complainant who does not appear in court, and is not known to the court, an alleged translation of an alleged original, not produced in court, alleged to have been stolen by an anonymous thief, not produced in court, from an alleged conspirator not named nor produced in court, and not a scintilla of corroborative evidence, direct or circumstantial —was ever a chain of evidence so flimsy? By comparison, the discovery of the *Book of Mormon* is a well attested event.

Now let us consider another very different story told by Nilus. In January, 1917—the date is important—another edition of the book, so greatly enlarged and rewritten as to be almost as new book, appeared in Russia bearing the name of the mysterious and unknown Nilus. The title of this book is *It is Near, at the Door*. It was published at Sergeiev, near Moscow, at the Monastery of Sergeiev. I have said that the date of the appearance of this volume is important and here is the reason: The overthrow of Czarism occurred in March, 1917. Toward the end of 1916 the revolutionary ferment was already apparent. What else could be expected than that the provocative agents of the Czar's Secret Police and the Black Hundreds should strive to divert the attention of the people to some other issue? And what more natural than that they should conclude that a wide-spread movement against the Jews, great pograms over a wide area, would best suit their purpose? The first publication of the alleged protocols took place in 1905, also at the beginning of a popular revolution, and it did have the effect of creating a considerable anti-Jewish agitation which weakened the revolutionary movement. The trail of the Secret Police and the Black Hundreds is plain. And now for the new version of the history of the protocols. On page 96 of this new book, which is a violent diatribe against the Jews, Nilus says:

"In 1901, I came into possession of a manuscript, and this comparatively small book was destined to cause such a deep change in my entire viewpoint as can only be caused in the heart of man by Divine Power. It was comparable with the miracle of making the blind see. 'May divine acts show on him'.

"This manuscript was called, 'The Protocols of the Zionist Men of Wisdom', and it was given to me by the now deceased leader of the Tshernigov nobility, who later became Vice Governor of Stavropol, Alexis Nicholaievich Sukhotin. I had already begun to work with my pen for the glory of the Lord, and I was friendly with Sukhotin because he was a man of my opinion, i. e., extremely conservative as they are now termed.

"Sukhotin told me that he in turn had obtained the manuscript from a lady who always lived abroad. This lady was a noblewoman from Tshernigov. He mentioned her by name, but I have forgotten it. He said that she obtained it in some mysterious way, by theft, I believe. Sukhotin also said that one copy of the manuscript was given by this lady to Sipiagin, then Minister of the Interior, upon her return from abroad, and that Sipiagin was subsequently killed. He said other things of the same mysterious character. But when I first became acquainted with the contents of the manuscript I was convinced that its terrible, cruel, and straightforward truth is witness of its true origin from the 'Zionist Men of Wisdom', and that *no other evidence of its origin would be needed*".

Is it necessary, I wonder, to waste words in exposing this pious fraud? His own statement comes pretty close to convicting him of being, as I have suggested above, a hireling of the Secret Police, an *agent provocateur*. Sukhotin, from whom he now claims to have received the manuscript, was a notorious anti-Semite and a despot of the worst type. Sipiagin, to whom, it is alleged, the manuscript had been previously given, was also a bitter anti-Semite and one of the most infamous of Russian bureaucrats. He was notoriously corrupt and unspeakably cruel while he was Minister of the Interior. He was assassinated by Stephen Balmashev, in March, 1902. Even if we credit this revised version of the way in which he came into possession of the manuscript, Nilus is closely identified with the secret agencies of the old regime. Let us take note, however, of other pecularities of the canting hypocrite, Nilus: He names Sukhotin and Sipiagin only after they are dead and denial by them is impossible; he has "forgotten" the name of the "noblewoman from Tshernigov", the person alleged to have stolen the original documents; he suggests that the documents need no other evidence than their own contents. Truly, a very typical criminal is the mysterious, elusive, unknown "Professor Sergei Nilus"!

Now let me call attention to two other very interesting facts in connection with this story of 1917: the first is that Nilus omits the very important statement made in the edition of 1905 that the alleged protocols were "signed by representatives of Zion of the 33rd Degree", without offering the slightest explanation of that most important omission. The second fact is even more conclusive as evidence of the man's absolute untrustworthiness. Having told us in the edition of 1905 that the friend who gave him the protocols assured him that they had been "stolen by a woman", and in 1917 that it was Nikolaievich Sukhotin from whom he received the documents, who not only told him that they had been stolen by a woman, but told him also the name of the thief, which he has forgotten, unfortunately, he proceeds, in the Epilogue of the 1917 edition, to tell a very different story. He says in this epilogue that the protocols "were stealthily removed from a large book of notes on lectures. *My friend* found them in the safe of the headquarter offices of the Society of Zion, which is situated at present in Paris".

Was ever perjurer more confused? First, we have an unknown woman stealing the documents from "one of the most highly initiated leaders of Freemasonry"; next, we have a "noblewoman of Tshernigov" as the thief and Sukhotin as the intermediary through whose hands they reached his friend Nilus. Now, finally, Nilus says that his friend—i. e., *Sukhotin* was the thief, and not a woman at all! Instead of being stolen from the person of "one of the most highly initiated leaders of Freemasonry", they are "found" in a safe in Paris! The woman has disappeared; the highly initiated Freemason has disappeared. Now it is Sukhotin who is identified as the thief, and he is pointed out as having robbed a safe in Paris. So much for the perjury of Nilus. I may add that I am assured—though I cannot vouch for the statement—that Sukhotin was not outside of Russia between 1890 and 1905.

But it may be argued, as it has been argued in the *Dearborn Independent*—following the suggestion of Nilus—that the authenticity of the protocols, and the reality and seriousness of the Jewish conspiracy, are sufficiently demonstrated by internal evidence. I confess that I do not find in the documents any reason for reaching such a conclusion, though I have studied them with all of the patience and care I could command, and have read the principal arguments made in their defense. I find not a scrap of evidence to show that there exists, or ever has existed, such a body of men as "The Elders of Zion" or "The Men of Wisdom of Zion", or any similar secret body of Jews. *That such a secret conspiratory body exists has been charged from time to time during more than a century, yet not a particle of evidence to sustain the charge has ever been produced.* I am quite well aware of the capacity of the human mind to believe whatever accords with preconceived prejudices, suspicions or impressions, even in the face of evidence to the contrary, and, correspondingly, to reject the most conclusive evidence when it runs counter to such prejudices, suspicions of impressions. Laying upon my own mind the warning implied by this knowledge, and guarding myself against the danger of rejecting, or ignoring, or undervaluing unpleasant and unwelcome facts, I am bound to say that those who find in these alleged protocols a sufficient basis for bringing the Jewish race under indictment, seem to me to have brought preconceived suspicion and fear of the Jews to their study of the documents themselves. Personally, I can find nothing in them which suggests any highly organized intelligence, such as the leaders of the Jewish race represent and command in abundance; rather, they seem to me to clearly indicate the disordered mind and distorted vision of a very common type of mono-maniac, the genus—"crank".

I believe that historical study is not one of Mr. Ford's strong points, but even so, he must be aware of the fact that it is one of the commonest things in history to encounter charges of conspiracy directed against religious and political sects, supported by more or less plausible arguments and believed by considerable numbers of people. Were it necessary to my purpose, and did time permit, I could quite easily fill a considerable volume with illustrations of this fact. For example, there exists a great literature devoted to the object of proving that the Vatican is the headquarters of such a conspiracy to bring about or to attain world domination. Thousands of books and pamphlets have been written to convict the Jesuits of such a conspiracy, many of them far more convincing than these protocols. Pamphlets aiming to convince the American people that the Knights of Columbus is an organization aiming at the overthrow of the American Republic and the establishment of the temporal sovereignty of the Pope over the United States have been circulated by the million. It is a matter of court record that this charge has been supported by the publication of what purported to be exact copies of oaths pledging the members of that organization to the end stated. Let me say that I do not credit these sensational stories and charges. I have confined myself to charges made against one of the two great sections of Christianity for reasons which seem to me peculiarly cogent: The charges made against the Jews have produced the most terrible results in the countries where the Roman Catholic Church is strongest, and no leader of the Christian religion has such strong reason for denouncing such appeals to prejudice and hatred as the head of that church.

Belief in widespread conspiracies directed against individuals or the state is probably the commonest form assumed by the human mind when it loses its balance and its sense of proportion. I venture to hazard the opinion that of all the cranks who have pestered Mr. Ford since he has attained a conspicuous position, those who imagined themselves to be the victims of conspiracies have outnumbered all the others. These protocols are either preposterous forgeries deliberately wrought for the purpose of fostering anti-Semitism in Russia, or they are the pitiable ravings of a familiar type of mono-maniac.

Concerning the authorship of the protocols, there has been much conjecture, especially on the part of those who have seriously regarded them as an authentic expression of Jewish opinion. It has been whispered in those places where the so-called Jewish question is discussed, that it was the work of the well-known Zionist leader, Dr. Theodor Herzl. This is the theory which Nilus himself advances in the introduction to the edition of 1917. He says: . . ."my book has already reached the fourth edition but it is only definitely known to me now and in a manner worthy of belief, and that through Jewish sources, that these protocols are nothing other than the strategic plans for the conquest of the world under the heel of Israel, and worked out by the leaders of the Jewish people . . . and read to the Councils of Elders by the 'Prince of Exile', Theodor Herzl, during the first Zionist Congress, summoned by him in August, 1897, in Basle".

This is the first time Nilus has so much as hinted at the date of the alleged secret conclave of the Elders of Zion, at the close of which, according to the story of 1905 so elaborately contradicted in 1917, the protocols were stolen by a woman. It is perhaps as well to remark in passing that the first Zionist Congress was held in the open and its proceedings freely reported in the press. Now, Herzl stands among the foremost of the intellectual Jews of modern times. All his known work is characterized by clear, clean-cut reasoning and direct and forceful statement. All his known writings are characterized by these qualities. Whatever we may think about Zionism, it must be admitted that the great Austrian journalist and critic never lacked the courage of his convictions, as may be seen by anybody who will take the trouble to read his writings or the evidence delivered by him before the British Royal Commission on Alien Immigration, in 1902. If Herzl wrote these documents he adopted the disguise of the style and method of a much inferior mentality.

Unless we are to believe that he deliberately adopted a style of writing and method of reasoning entirely unfamiliar and unlike his publicly acknowledged work, for the express purpose of hiding his authorship of the protocols—which, if we credit the story that they were presented to a secret conference of the leaders of the alleged conspiracy, is an impossible hypothesis—we are warranted in saying that whoever wrote them it was not Theodor Herzl. It would be as reasonable to ascribe a Walt Whitman chant to Emerson, or a Bernard Shaw satire to Jonathan Edwards, as to ascribe these crude meandering pages to the crystalline intellect of Theodor Herzl. I do not find in them any suggestion of the trained mind of a scholar and writer of Herzl's attainments; rather, they seem to me to belong in about the same intellectual category as the ordinary propaganda literature of the numerous sects, ancient and modern, based upon peculiar interpretations of biblical prophecies. Since the outbreak of the World War in 1914, and throughout the whole chapter of revolutionary events following thereupon, there has been a steady flood of such literature. Even the much discussed forecast of Bolshevism does not in any material respect differ from many similar "prophecies" that have appeared in recent years.

It cannot be denied that Bolshevism actually conforms in a notable degree to the specifications contained in the protocols, which I have already summarized in the preceding chapter. Shall we then conclude that the charge is proven and declare the case closed, or is it necessary to examine the evidence further and more critically? I think that a very brief period of honest reflection will convince any fair-minded and intelligent person of the injustice of the rendering of a verdict holding the Jews responsible for Bolshevism upon the basis of such evidence. Let me direct the attention of my readers to a coincidence of dates which once more directs suspicion against Professor Sergei Nilus and against the alleged stolen protocols: I have already pointed out that in 1903, in the first edition of his book, Nilus did not use the alleged protocols, though he claims that they had been in his possession for two years prior to that time. That this is a suspicious circumstance will, I think, be readily conceded by the open-minded. In 1903 the Russian Social Democratic Party was split into two factions, and the word "Bolshevism" came into use as the designation of the policy of one of these factions. In 1905 the first Russian Revolution took place. In the period between the split in the Social Democratic Party in 1903 and the outbreak of the Revolution in 1905 the leaders of the Bolsheviki had been active in formulating and propagating their theoretical and political views. During the Revolution a sharp conflict occurred between the Bolsheviki and other factions of the Russian Socialist movement and the Socialist press gave much space to the controversy.

It will be seen from this brief historical sketch that when Nilus published a second edition of his book, late in 1905, he could find in the Russian Socialist press all the materials for such a general description of Bolshevism as that contained in the protocols. Of course, if we believe that the documents are geniune, that they are authentic translations of documents actually stolen in 1896, delivered to Nilus in 1901, and by him first made public in 1905, we have simply a coincidence of dates. I submit, however, that there is not a shred of credible evidence that the documents were so obtained by Nilus, or that they existed in 1896, 1901, 1903, or at any date earlier than 1905, the year of their first publication. I submit, furthermore, that it is highly probable that the passages in the alleged protocols which are now hailed as conclusive evidence that that Bolshevist policy had been formulated as early as 1896, were in reality written after 1903 and in the light of already published accounts of Bolshevist theories and tactics. There is not a thing that we know about these documents and their history which does not point directly to the conclusion that they are forgeries.

When I was in London in October, 1920, an English journalist of distinction, well-known and influential on both sides of the Atlantic, with great earnestness and evident conviction sought to impress me with the serious importance of these alleged *Protocols of the Elders of Zion.* He was quite convinced that the documents were genuine, and that they proved beyond reasonable a doubt the existence of a world-wide Jewish conspiracy. With great solemnity and manifest sincerity he sought to enlist my cooperation in defense of what he called "Anglo-Saxon Civilization", which he seemed to regard as synonymous with Christian civilization. He was quite astonished when I directed his attention to the fact that a well-known French writer, Louis Martin, had published as far back as 1895, a book in which he attempted to prove the existence of such a world-wide Jewish conspiracy. My friend honestly believed that the existence of this conspiracy had never been known or suspected prior to the publication of the work of the mysterious Sergei Nilus. He was still more surprised when I told him that in his book, *L' Anglais Est-Il Un Juif?*, Martin had attempted to prove that the people are a part of the Jewish race, and that the British Government is the principal directing power of the conspiracy; so that the world-wide Jewish conspiracy must, according to Martin, be understood as a secret compact between the British Government, as a Jewish organization and the leaders of Jewry in all other lands. Thus is the theory of a world-wide Jewish conspiracy reduced to absurdity. I confess that at that time I was not aware that in the original Russian of the 1905 edition of the work of Nilus this absurd theory of Martin had been reproduced, but carefully omitted from every English translation published in this country and in England. The reason for the omission is obvious: had the passage been given it would have made a laughing stock of the protocols. I submit, however, that the omission of such an important passage from the text of Nilus without any reference to or explanation of the liberty taken with the text, places those responsible for the several translations in a very unfavorable light.

In closing this chapter, it is perhaps well that some record should be made of the sinister use which was made of these alleged protocols during the World War. Not long after the United States had begun active participation in the war against Germany, it came to my attention that typewritten manuscripts, purporting to prove that the war was part of a great conspiracy of international Jews, were being circulated. On at least three different occasions, early in 1918, I was asked about this charge. I was told then that the British and American Governments were in a special sense the agents of this Jewish conspiracy. In July, 1918, in Paris, a fuller account of the documents was given to me by a loyal Socialist, to whom they had been shown. There was not then, as there is not now, the slightest doubt in my mind that the pro-German propagandists resorted to this trick in order to weaken the morale of the principal allied nations.

ELECTION REFORMS IN ROUMANIA THREATEN TO EXCLUDE JEWISH REPRESENTATION.

(Vienna, J. C. B. Service.)

A measure introduced into the Roumanian Parliament by the government and said to have for its aim the reform of the present election methods threatens to exclude Jewish representation, according to a dispatch from Bucharest. It is the purpose of the measure to rearrange the voting districts so that the cities will merge with the country. Jewish organizations in greater Roumania have appealed to the Premier to secure the Jewish population with some representation by having the districts in the larger cities apportioned in accordance with the location of the different nationalities.

UKRAINIAN JEWS STILL SUBJECT TO POGROMS RELIEF WORKER REPORTS.

(Paris, Jewish Telegraphic Agency.)

Dr. Frank Rosenblatt, a representative to the Joint Distribution Committee, who arrived here from Moscow, reports that the pogroms upon the Jews in Ukrainia have not stopped and are still a regular feature of the lawless life of Ukrainia. Dr. Rosenblatt will participate in a conference of head-workers of the Joint Distribution Committee taking place here now after which he will proceed to the United States.

LEAGUE WILL CONSIDER QUESTION OF JEWISH CITIZENSHIP IN DANZIG.

(Paris, J. C. B. Service.)

The council of the League of Nations at its meeting in this city will consider the question of the naturalization of alien Jews in the city of Danzig. Jews are at present finding it difficult to obtain citizenship in Danzig, and the Local Committee of Jewish Delegations has brought the matter before the notice of the league.

Current Events

By Gotthard Deutsch

The Devil Indisposed.

IGNATIUS PADEREWSKI, the ex-president of the Polish Republic, arrived in New York, February 13, and talked freely to reporters of the Yiddish press. He does not deny that Jews suffered in Poland but there is no anti-Semitism. There is only an economic question, and the young republic is suffering from slight infant diseases, but all this will pass, the government making every effort to fulfill the treaty obligations. Such an infantile disease is a railroad strike the details of which merciful press associations keep from our overstrung nerves, and occasionally one can get 1,000 Polish marks (instead of 4) for an American dollar. Paderewski, sailing from New York, November 23, 1918, with the exuberant feeling of the realization of the Polish battle hymn: "jeszcze Polska nie zginela", told us that the Jews of Poland will receive a square deal. He may be an optimist, but he was something considerably worse than an optimist when he declared in Paris on May 27, 1919, after the atrocities of Lemberg and Pinsk that the Polish pogroms were a German invention. Similar "inventions" committed by Polish soldiers in Lublin were the subject of an interpellation in the sejm in the middle of February.

What's a Treaty Between Allies?

The sejm passed, on February 7, a constitution which provides that the president of the Polish republic must be a Roman Catholic. To the unsophisticated mind this appears a clear violation of the Treaty of Versailles to which Poland agreed, June 30, 1919, and which provided for the full equality of racial and religious minorities. It is true that no one expected that Rabbi Perlmutter or even Prof. Aszkenazi had much of a chance, if he were to run for the presidency, but just for this reason it would seem unnecessary to flaunt this cynic disregard of treaty obligations in the face of the Allied and Associated Powers who were so willing to overlook little pranks of Europe's enfant terrible. It is therefore absolutely unnecessary to record such trifles, as the exclusion of the Yiddish press from the sessions of the sejm or an attack on a Jewish funeral by hooligans in Warsaw in good sixteenth century fashion. We will receive a better picture of condition, if we hear two eye witnesses, both recently arrived from Poland, on their own experiences.

A Yom Kippur in Staszow.

Rabbi L. Graubarth in Toronto left Poland a few months ago. He was rabbi in Staszow, not far from the former borders of Austria and Prussia, when the war broke out in the fateful year 5674 A. M., symbolized by the Hebrew chronostychon: He looketh upon the earth and she trembleth (Ps. 104, 32). In August during Israel's fateful month of Ab, the first Austrian troops entered the city. The Poles, knowing that their fellow nationals in Galicia had things their own way, greeted them as liberators. Yet they took precautions. When the coming of the enemy was announced, the leading Poles invited Jewish leaders to join them in offering the incoming troops the traditional friendly greeting of bread and salt. The Jewish representatives asked the rabbi's advice. They do it in these backward countries. The rabbi warned emphatically. You know their sentiments, he said. They do not mean to honor you, but they are afraid that things may go wrong, so they will have the fact that Jews took part in this delegation as a convenient excuse for themselves when the Russians shall return to whom they will denounce you as the instigators of the idea.

"As He Interpreted It, So It Came to Pass".

The Austrians took possession of the city, were greeted by the "starosta" and other representative Poles, the Jews remaining away. Their first act was to call a meeting of prominent citizens, representing all classes of the population for the sake of forming a local administration. "Der Herr Rabbiner" who was also invited, declined. We are bound by our oath, so he declared, to the czar, and until we are released we can only obey such of your orders as are dictated by force. After a few hot words about martial law the matter rested. The population followed its usual occupations until a few weeks later, just a few days before Rosh Hashanah, the Russians returned. The commander of the returning troops was told at once that the Jews had greeted the enemy with delight, had served as interpreters and guides and as spies. On Thursday, September 17, while people made preparations to go to the midnight services (Selihot) rumors of pogrom were heard. The rumors were soon substantiated. The Russians had broken into Jewish houses, pillaged shops, raped women, and brutally assaulted men. There were no casualties, but numerous victims had to be taken to hospitals. The incident spread terror among the Jewish population. A few Jews who lived in surrounding villages and a man who had charge of a lumber camp in the neighborhood, living with his family in a shack in the woods used to come to town for the high holydays. They considered it unsafe to leave their families behind and equally risky to leave their houses unprotected. So they decided to remain in their homes and to hold services in the centrally located lumber camp. During the night of Yom Kippur a fire broke out in one of the villages, and the house of a peasant was destroyed.

Professor B. Schatz, Head of the Bezalel Art Institute in Jerusalem, Making a Plaque of Professor G. Deutsch.

"The Bearer of Our Diseases Whose Grave Is Among the Wicked".

A woman, trying to save her household goods had her hands badly burned. She went to the city the next morning to be treated in the hospital. On the way she stopped at the house of a shoemaker. The latter asked her whether she had any suspicion of incendiarism. She had not. So he suggested that the Jews might have laid the fire. Thinking of it she thought that was quite possible because on the preceding Thursday night, she had guided the pillaging Russian soldiers to the houses of the Jews. The shoemaker told her it was her duty to report this suspicion to the military commander which she did at once. There the suspicion became a certainty. A squad of soldiers was sent to the cabin in the woods. All the eleven male adults were arrested, taken to the city, ten of them shot and the eleventh hanged. The news spread in the city, but nobody dared to ask for an explanation or a confirmation of the rumor at military headquarters until next day (October 1, 1914) when the Russians again had to evacuate the city, retiring before the approaching Austrians, and it became clear that the commander needed a story of Jewish spies to "explain" his defeat. The martyrs had been interred on the place of the execution, and it was the wish of the families to give them a decent burial but this was again fraught with danger. Should the Russians return, the Poles would be quick to inform them that the Jews had celebrated the executed "spies" as martyrs and had given them a solemn funeral. But the long years of experience with Russian law made the Jews resourceful. So some one suggested to the sanitary officer of the German army that the burial of the victims in this place was a menace to the health of the city, and the "order" was given to disinter them, and they were buried in the Jewish cemetery on the Sukkoth festival. "You can easily imagine", said Rabbi Graubarth in telling the story "what a Day of Rejoicing we had".

Galician Refugees in Kanitz, Czechoslovakia, with Rabbi Dr. H. Flesch and His Wife in the Center. The Congregation Is Reduced to Sixty-Eight Souls But During the War Had to Care for 260 Refugees.

Dumb Witnesses.

The apprehended event came to pass. The Russians returned in the spring of 1915 for a short time, and the first act was a proclamation against "Jewish spies". In order to safeguard the Russian army, some representative Jews, the rabbi among them, were to be exiled to the interior of Russia to be held there as hostages and to be immediately executed if any Jew should be found guilty of treason. The rabbi expostulated with the commander. "You might think", he said, "that I can be responsible for the doings of every member of my community although this is obviously illogical, but even you will have to admit that I am without any influence on them when I am a thousand miles away. Of course, all remonstrations were futile. The order had been given by the commander-in-chief, grandduke Nicholas, which was true, and in addition the commander was certain that the Jews were spies. The rabbi calmly replied: "The only spies whom you found so far are dead which is a good thing, for they can not answer the charges." Nevertheless all that the rabbi could obtain was a suspension of the sentence until after the Passover Holydays (1915), and then he was sent to Chernigov, of course paying his own way and that of his guard who for a substantial consideration consented to travel in civilian clothes so as to avoid sensation. From Chernigov Rabbi Graubarth succeeded in obtaining permission to go to Moscow where he remained during the various revolutions, being unmolested except that under the soviet government he had to register as a laborer in a factory which was not so difficult, as the soviet police maintains the traditions of the czarist "tchinovniks", accepting documentary evidence when accompanied by adequate cash. He succeeded in obtaining permission to return to Staszow in 1920 but found the city in ruins and his congregation disorganized and impoverished, so he was glad to accept a call to Toronto where some of his flock had settled years before.

Civis Polonus Sum.

Miss Helen Fuehrer, at present in Louisville, is a native of New Sandec in Galicia, known by the Jews as "Zans" and as the seat of the famous "Wonderrabbi", Hayyim Halberstamm (1792-1876), whose grandson, Isaac, arrived last November in New York to continue in the practice of miracles in which business there is now considerable competition. Miss Fuehrer is an intelligent young woman with a high school education, speaking some English and a perfect German. Her father, a resident of Greenville, Miss., had sent for his family just before the outbreak of the war but the money did not arrive in time so they remained in their home, tasting all the terrors of hostile occupation, epidemics during which two members of the family died, and the troubles of Polish reconstruction. The Austrian government, knowing the hostile sentiment of the Poles, tried to win them over by great concessions to their national aspirations. A Polish volunteer legion was formed with uniforms of their own, with Polish command and Polish officers. Yet as long as Austria existed, matters were tolerable. As soon, however, as Austria collapsed (November, 1918) the legionaires became a regular terror. Under the claim of searching for hidden arms they entered Jewish homes, took all "contraband of war" such as clothes, bedding, kitchen utensils and foodstuffs along, leaving the inhabitants destitute. A special pastime of the legionaires is to test the loyalty of Jews traveling in a railroad car by the demand that they shout "Long live Poland", and as many Jews speak the Polish language very indifferently, their mispronunciation is evidence of disloyalty, and the "traitors" are beaten to insensibility, their money is treated as alien enemy property and confiscated and often they are thrown from the running trains. Incidentally, they occasionally die. Miss Fuehrer has witnessed such scenes very often. When asked how people under such conditions dare to travel, she said they have to. It is simply a choice between sure starvation at home and a chance of finding an opportunity for earning a pittance. Asked about her own feelings on such a journey, she said a woman is reasonably safe. The Pole prides himself of his chivalry and unless a woman tries to interfere with the soldiers, protecting her husband or her father, she will not be molested. One is reminded of Gustav Freytag's story in "Soll und Haben" of the Polish revolution in 1846 when on the plea of a besieged party of Germans to save the women in case of surrender the Polish legionaire proudly replies: "Mein Herr, ich bin ein Pole".

The Front Pew for the Penitent Sinner.

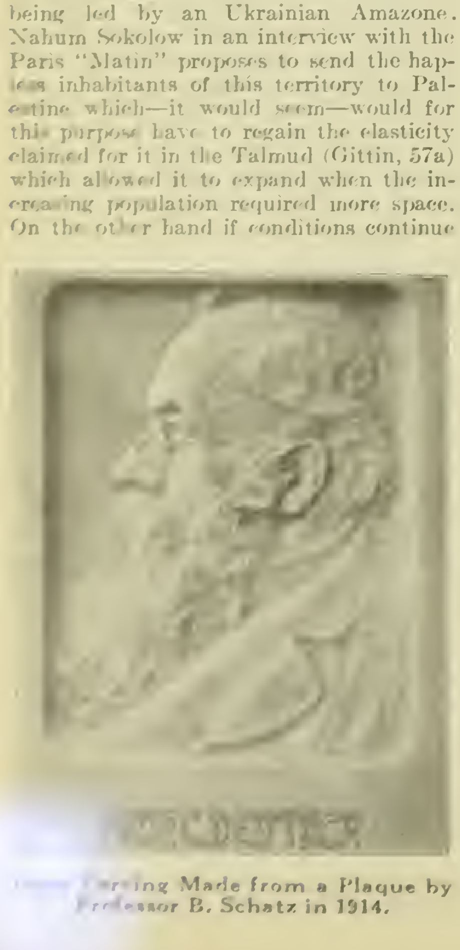
Mr. Oscar Leonard, the superintendent of the St. Louis Charities, who just returned from Rumania where he represented the Joint Distribution Committee, brings the most favorable reports of conditions in this country whose persecution of the Jews was for half a century an international scandal. He is unable to account for this change of heart which may be due to the fact that Rumania profited by the "self-determination of peoples" to the extent of annexing territories with foreign nationalities, bitterly opposed to their new ruler, which makes the Jews a more assimilative and therefore more desirable element. Mr. Leonard, himself a native of Rumania and speaking the Rumanian language perfectly, had unequaled opportunities in watching the press of the country and meeting all classes of the population. A report of a renewed anti-Semitic campaign on the plea that the Jews sympathize with Bolshevism is emphatically denied in the London "Times" (February 10). Another report that representatives of the Ukrainian aid society doing relief work among the Ukrainian refugees in Rumania were arrested, was received by the Hebrew Immigrant Aid Society in New York. Another report states that Rumanian Jews asking for passports can not receive them unless they sign a statement that they waive their claim on Rumanian citizenship which is a clear violation of international law, creating, like the rule executing the Berlin treaty, a class of citizens without any nationality.

The Danubian Tartars.

Clerical and monarchial reaction have full sway in Hungary. Political leaders like Count Apponyi talk frankly of their "legitimate king". Clericalism has sunk below the level of medievalism. In the Jew-charters of the middle ages we find invariably the inviolability of cemeteries guaranteed. Recently the Budapest city council refused to the Jews additional ground for the extension of their cemetery because the Jews might bury their dead in a corner of the Catholic cemetery. Jewish soldiers are treated like enemy prisoners, being compelled to do the lowest menial labor, though they hold commissioned rank and have won medals for bravery at the front. Paul Sandor, member of the parliament who still holds to the old idea of Magyars professing the Jewish religion, was insulted by the minister of commerce when he exposed some graft in the railroad administration, and the minister of foreign affairs announced that no Jew shall be given a saloon license because every Jew is dishonest. The extent of the relapse of the Magyars into the habits of their predecessors of Attila's times may be judged from the fact that a Jewish child was hanged by Christian neighbors in Budapest.

The Tartars at Home.

The publication of Elias Heifetz's book on the slaughter in Ukraine will soon require an enlarged edition. New massacres have been reported from the government of Kiew, especially from Tolnaje where Jews who tried to bury the victims of a massacre were buried alive, the mob being led by an Ukrainian Amazone. Nahum Sokolow in an interview with the Paris "Matin" proposes to send the hapless inhabitants of this territory to Palestine which—it would seem—would for this purpose have to regain the elasticity claimed for it in the Talmud (Gittin, 57a) which allowed it to expand when the increasing population required more space. On the other hand if conditions continue as they are according to a report from Berdyczew, where the population is decimated by epidemics and starvation such will not be necessary. The refugees who succeeded in escaping to Rumanian territory and are interned near Kishineff are said to suffer terribly in the camp which is lacking the most elementary requirements of sanitation and where they are compelled to share the limited space with the interned Ukrainian "heroes" of Petlura's army who are beating them most mercilessly. It is now established that the murderers of Prof. Friedlander and Rabbi Cantor were members of this army, for the automobile in which these martyrs had traveled was found among the abandoned stores of one of Petlura's divisions. The difficulties are not ended, for the Bolsheviki demand a plebiscite in the districts formerly held by the Ukrainians which means evil for the Jews, no matter what they do or not do. The latest reports of growing anti-Semitism in soviet Russia can, owing to the lack of communication, not be substantiated. A report in the Palestinian daily, "Ha-Arez", by one who fled from Petrograd with the lately deceased Yiddish publicist, Rappaport (An-ski), when the soviet rule was declared does not substantiate the assertion of the Ford-Northcliffe press that the soviet rule is but a camouflaged Zionist Action Committee. The republic of Latvia has not forgotten the Czarist tradition. A little ritual murder charge, fortunately owing to the recovery of the "victim" without serious consequences, and persecution of the Yiddish press, prove that the Letts like the Poles understand liberation from foreign rule as an opportunity to take their turn in persecuting others.



[illegible] Etching Made from a Plaque by Professor B. Schatz in 1914.

Hermann L. Strack,
Protestant Theologian, Professor at the University of Berlin, Noble Champion of Judaism.

The Home of The "Edelrasse".

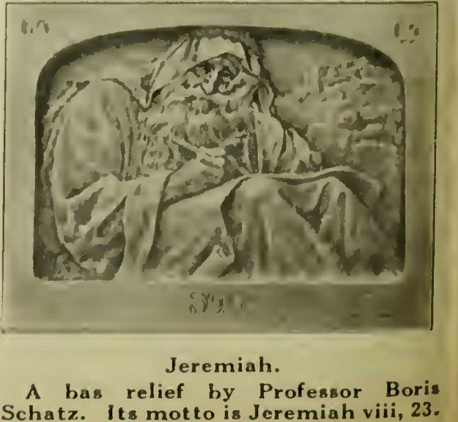
The wisdom of the Talmud is once more vindicated. "The handing over of Ahasverus' ring to Haman did more for Israel's unification than all prophets combined" (Megillah, 14a). The long desired national organization of the German Jews finally became an accomplished fact when on January 23, 1921, in a meeting, called by the "Gemeindebund" in Berlin, a "Gesamtorganisation" of all German Jews was established. The president of the Gemeindebund, Prof. Solomon Kalischer, is the first president of this organization. Zionists and orthodox cooperated with their former antagonists representing the liberal and the anti-national elements. The main differences were few. The Zionists desired in the first section which defines the object of the organization a clause inserted which would recognize Zionism, and the orthodox opposed woman's suffrage on the ground of the opinion rendered by Professor Hoffmann, the president of the Berlin seminary. In both cases the liberals won. As far as one can judge from a distance the ebony type of German orthodoxy is still pouting. "Der Israelit" declares that the mere recognition of "Richtungen" in Judaism is treason to the cause and so are fraternal feelings towards the liberal seminaries, the fountain heads of "Tum'ah". Professor Kalischer who teaches electricity at the Berlin polytechnic, and is 75 years old, is the grandson of the illustrious pioneer of Zionism, Rabbi Hirsch Kalischer of Thorn (1795-1875) who with all his orthodoxy was a believer in the principle of "Kelal Israel", promulgated by his grandson on this memorable occasion. One of the most needed objects of the new organization is the assistance of the small congregations which seem to dwindle more rapidly than ever before. A typical instance is reported from Ober-Ingelheim. A Jewish teacher was to be appointed. The Board of Education objected because, while the Protestant and Catholic teachers would have over 50 children each to instruct, and the "freireligioese" (unchurched) teacher 28, the Jewish teacher would be appointed because of the religious instruction of only two children. Anti-semitism was not mentioned in this connection but it is growing rapidly, especially in educational institutions. A new international alliance of anti-Semites was founded of which the Berlin professors, Langhans and Kloss, are the leaders, and in the elections of the Berlin student body the reactionary element, composed of national chauvinists and monarchists, all of whom are also anti-Semites, won a decisive victory.

Two Heads Are Less Than One.

In the Talmudic definition of trefah (Hullin, 58b) it is ruled that an animal having e. g. five legs is just as trefah as if it had three. The two heads of the Eagle in the old Austrian coat of arms were often the subject of a joke. The republic which succeeded the empire is just as trefah. It has not even one head. Socialists and Christian Socialists (clericals) are contending for power, and either party is in the relatively fortunate position of blaming the critical condition of the country on the other. The main issue is still the presence of the Galician Jews in Vienna which at the moment of this writing is placed before the League of Nations for decision. Exact figures have never been published but the highest number stated is 60,000 whose deportation could surely not solve and hardly affect the shortage of houses and food in Vienna, the only place in Austria where the presence of these Jews is any question at all. An internal question of serious importance is the strike declared by the teachers of religion in the public schools which according to the latest advices received has lasted for over a month. The Austrian law makes instruction in religion part of the curriculum, the state furnishing school room facilities and the Jewish congregation paying for the instruction. So at least it seems to be the case under the republic. The teachers demand that they be placed on a footing of equality with the teachers of secular subjects, and the latter threaten to go on a sympathetic strike, if this demand is not granted. In all probability the refusal is not due to tyranny, but to the financial crisis which has affected everybody and to changed legal conditions which make the support of the church voluntary. A report which is not yet quite clear informs us of regular riots, due to the production of Arthur Schnitzler's drama "Reigen". The papers that have reached us by mail speak in a very unfavorable tone of this play as erotic to a degree which even the naturalist must consider beyond the limit of propriety. Some time ago Schnitzler published a novel, entitled "Casanova's Love Affairs", in which sensuality of the crudest type is about the only excuse for the publication. The reason for the public demonstration is not clear from the dispatches, but if it should be due to an overemphasis of the sensuous, the admirers of the poet whose drama "Professor Bernhardi" and whose novel "Der Weg ins Freie" have treated the Jewish question in a manner, both poetic and courageous, should regret his decline.

A Check Payable in Messianic Times.

The outstanding event in Zionism is the publication of the Mandate, known to the readers from the last issue of the "News". While essentially a paraphrase of the Balfour and the San Remo declarations, and not yet passed upon by the League of Nations its meaning is quite clear. Palestine will be a British colony except for the name and Jewish immigration will be encouraged so that on the ground of local autonomy there will be a Jewish homeland where a sufficient number of Jewish immigrants will make it so. The value to the British empire is apparent from the adjustment of the Syrian territory between the French and the British which will allow a railroad to be built through the Syrian desert, connecting with the Bagdad railway and through Bosra to India, construction already having begun. Beneath the surface matters are not as smooth as they are presented in the draft of the Mandate. "Zeit", the Poale Zion organ of New York, claims that the French are intriguing in Syria and that a French official harangued the Arabs, telling them that the French are not going to take their lands away as the British do in Palestine. We know this trick of colonial



Jeremiah.
A bas relief by Professor Boris Schatz. Its motto is Jeremiah viii, 23.

policy that expects to win the natives by appealing to their savage instincts. It is a tradition of French imperialism known from the ambiguous position of Thiers and the unambiguous position of Ratti-Mentone in the Damascus affair of 1840 down to the Algerian riots of 1899.

The Birth Throes of the Messianic Era.

The sentiment among Zionists seems to be expressed in the significant phrase of the London "Jewish World" that the Mandate does not re-echo the Passover cry: "Next year we shall be in Jerusalem". The confiscation of the Poale Zion organ of Jerusalem for an article on the Mandate by order of the High Commissioner is another sign of dissatisfaction. Yet while the radical Zionists express their disappointment, the Arab population voices its protest against the policy of the British government which sold out Palestine to the Jews both in press and public meetings. Prince Feisal protests against the Mandates over Palestine and Mesopotamia as king of Hedjas, and the "Morning Post" publishes a cable from Cairo that the Arab population of Palestine is threatening to join the Bolshevists, if the Mandate is not withdrawn. Noting the undeniable friction between British and French interests in the Orient it is rather surprising that Baron James de Rothschild should just at this time have come to this country from Paris to advocate the cause of the Palestine Restoration Fund. It is the first time that a Rothschild has come to this country in the interest of a Jewish cause, and it suggests an interesting recollection. In 1832 a plain country Jew, Bernard Behrend of Rodenberg in Hesse, appealed to the granduncle of Baron James, Baron Anselm Mayer von Rothschild, to acquire a large tract of land in what was then the northwestern territory of the United States for a settlement of the oppressed Jews of Europe. Now America shall help elsewhere. Baron James is the son of Baron Edmond, the generous supporter of the Palestinian colonization and the great grandson of the founder of the house. His name possesses a charm and he succeeded indeed in interesting prominent anti-Zionists like Mr. Adolph S. Ochs, Judge Irving Lehman, Hon. Oscar S. Straus, and Mr. Louis Marshall in this work. His appearance at the Zionist convention in Montreal (February 1) aroused an equal enthusiasm and a million dollars was pledged for the work. In Palestine itself the appearance of Prof. Chaim Weitzman and Sir Alfred Mond created a great deal of enthusiasm. What is needed is a large and self-supporting Jewish immigrant population. The latest report gives the number of Jewish immigrants who arrived in 1920 as 10,000 but does not say anything about emigration which can not be an entirely negligible quantity. Nor is the condition of the country economically satisfactory, for the Jewish hospital of Jaffa had to close its doors, and the Haham Bashi of the city, Benzion Uziel, accepted a call to Salonica.

Miscellaneous.

The Dillingham bill with its restrictions on immigration failed to become a law, owing to President Wilson's opposition. It will prove a boon to those who wish to escape from the terrible conditions of central Europe, but the high rates of transportation and the passport difficulties will in themselves act as a bar to immigration. The sufferings of the immigrants are illustrated by an unquestionably typical case of the suicide of a girl on board the Baltic. The excitement of the vise difficulty, the quarantine and immigration troubles had proved too much for her. Yet the Dearborn Independent would make us believe that all the Jews of the world are on their way to U. S. on the ground of a concerted plan of the symbolic serpent whose head is to be transported to America. This snake story which is part of the "Protocols" and "The Jewish Peril" received quite lately a new illustration, not through the highly suspicious story of a supposed princess Radziwil which, if the authoress and her story were genuine, would not mean anything, but through the positive statement of a German paper that the original Russian book whose date and number of accession to the library of the British Museum is given with such emphatic accuracy is not found in that library. Of course, it would not mean very much if indeed a member of the Russian secret service had tried to earn his money by telling in 1905 such a story of a Jewish world conspiracy and putting it over on the mentally defective czar, but it becomes more and more probable that the whole thing is an invention of the former Russian ambassador Bakhmetioff and his colleague in London who, while living on the misspent charity of our department of state tried the recipe of Yelizawetgrad, Kishineff and Odessa to stage a pogrom as the best method of covering their inefficiency and corruption.

Achievements.

The comments of the press and of leading statesmen on the appointment of Lord Reading as viceroy of India are almost unanimously favorable. Even "Times" greeted it with enthusiastic approval. Only "Morning Post" in the comment on a letter, written by Lucien Wolf declares it is willing to face Haman's lot rather than change its policy. An incomplete press dispatch reports the appointment of a Jew to a prominent position on the government's service in Mesopotamia.

Another incomplete report tells of a pogrom in Tunis where similar disturbances occurred in July, 1920, in spite of the fact that Tunisian Jews had distinguished themselves at the front.

A recollection of one of the worst misdeeds of czarism is the visit to this country of Mendel Beilis, the victim of the ritual murder intrigue of Kiew in 1911. Palestine where he lived since his liberation does evidently not spell the land of promise to him.

A picture of the effects of the war is the latest report of the Breslau rabbinical seminary, issued on Founder's Day (January 27). The institution which has been hit very hard by the depreciation of its sinking fund is attended by 19 students and has after the death of Marcus Brann only three professors.

The latest census informs us that Geneva has now 2,773 Jews, while in 1888 it had only 701. The Calvinist Rome had for a long time rigidly excluded the Jews, but the duke of Savoy in order to compete with the prosperous republic allowed Jews to settle in Carouge right across the border, and in the course of time Geneva opened her gates to Jewish settlers but under considerable restrictions. As late as 1842 the council refused them the right to hold services but the city which erected a monument to Michael Servet who was burned at the stake by Calvin for his rejection of Trinity could not keep up this narrowness. On the other hand the canton of Aargau which in 1860 numbered 1,538 Jews has now only 690. Two villages in this canton, Endingen and Lengnau, were until recently the only places where Jews were permitted to live in Switzerland, having been first received as fugitives from the neighboring section of Germany during the War of Thirty Years. The freedom of movement since the Jews were admitted to full citizenship which in Switzerland did not take place until 1878 has like elsewhere depleted these villages. The Talmud once cleverly remarks: The wisdom of Providence divided the world into so many states, else the Jews would never have been able to survive.

FRANCE HONORS JEWS WHO AIDED HER DURING THE WAR.

(Paris, J. C. B. Service.)

For special service rendered to the government during the war, France has recently awarded special honors to a number of Jews among others being the following: Arnold Netter, Vice President of the Jewish Colonization Association, has been made a Commander of the Legion of Honor. Louis Seligman and Albert Kahn, the latter a member of the "Alliance Israelite", have been made officers of the Legion, while Eugene Dreyfus, Albert Schwap, Albert Wallineau and Theobald Nathanson, who, during the war turned out twenty-six thousand shells daily, have been appointed Chevaliers of the Legion. The same title has been bestowed upon Baron Jacques Ginsburg of Petrograd for financial services.

JEWISH COURT FOR PALESTINE—SUPREME RABBINATE TO BE CHOSEN.

(Jerusalem, J. C. B. Service.)

By order of the Palestine Administration, seventy-one Rabbis and thirty-five representative laymen were to meet at a conference on February 22, in order to elect a Supreme Rabbinate and a Jewish Court of Appeals which will have legal jurisdiction. The conference also intended to deliberate upon the question of adapting the Jewish legal code to modern times and particularly concern itself with the position of women.

Do Not Bar the Immigrant—Guide Him!

By Rabbi H.Raphael Gold

THE question of the advisability of closing the doors of the United States to immigration, now agitating our country, must never be construed as a Jewish problem. It is an American problem. The undue emphasis laid by Chairman Johnson of the Immigration Committee on the Jewish element of the emigrating masses of Europe is an unjust, and surely not a traditionally American discrimination. Representative Huddelston of Alabama sought to straighten out this dog-eared page of congressional history, and almost bent it in the other direction. In his impassioned humanitarian appeal he pleaded the cause of the hungry and cruelly-hunted Jews who have a prior claim upon the hospitality of these shores.

But we do not ask for any special privilege, nor for anything beyond that which has been granted by America in the past. Every loyal Jewish citizen knows that the interests of the body are more important than those of any of its limbs. Should we feel that America is ultimately endangered by this new wave of immigration, we ought to vote against their admission, even if our hearts were breaking within us for those who are left out in the cold.

But it is hard for us to believe that this country, which has been founded, built, and developed by European immigrants, should now recoil in horror before the coming of a new wave of the same class of immigrants, as if it were an invasion of some strange hordes from dark Scythia. As long as America is not suffering from over-population, as long as there remain millions of acres of virgin soil untouched, there will be a need for the sturdy land settler of northern Europe, the patient day laborer of southern Europe, and the battling initiative of Jew and Gaul. Thus the state of Wyoming is about ten times as large as Massachusetts in square miles; but in population Wyoming cannot even claim five per cent. of the number of inhabitants of the Bay State. There are a dozen other states in the Union showing a similar disparity of area and population. Even the very large and industrially flourishing state of Ohio, including metropolitan centers like Cincinnati, Cleveland, Columbus and Dayton, falls short of the population of New York City. For this phenomenon there may be a great many economic and sociological interpretations, but the conviction that America still has a great deal of elbow room remains unshaken.

It points also to another truth, namely, that the evil of immigration is not over-population, but congestion. The deafening cry raised by the enemies of immigration that the great influx of aliens results in unemployment and radicalism, fails to explain the particular cause of those evils, and surely offers no humane remedy. It is a mere truism to say that unemployment is caused not only by an over-supply of labor, but also by the immobility of labor. This means, that there may be a congestion of one type of immigrant workers in an eastern city, and yet simultaneously there may be a scarcity of such "hands" in the Middle West and the Pacific. Similarly, radicalism is not inherent in the immigrant, but results from the crowding together of great masses of fiercely struggling human beings, to whom the better organized society turns a deaf ear and cold shoulder. Radicalism thrives on mob psychology, and in the high temperature of a crowded district.

The immigrant should not be suspiciously watched, but purposefully guided. Thus far we have contented ourselves with criticizing his ideas and ridiculing his manners. And the much-advertised Americanization movements continued to feed him fourth of July orations on every day of the calendar. When the outworn immigrant proceeds beyond the "Gate of Tears", commonly known as Ellis Island, having passed "third degree" examinations, and numberless quarantine regulations and rules, he is left to himself, and to his struggles. He should be directed to. the great opportunities lying beyond New York City and the generally congested Northeast.

In the special field of Jewish immigration sporadic attempts have been made to control the distribution of immigrants. About twenty years ago the very influential and widely branching Independent Order of B'nai B'rith sought to divert the stream of Jewish immigrants fleeing Roumanian oppression away from New York City to the interior. A little later the Industrial Removal Office began to function, and was directly responsible for the establishment of numerous Jewish settlements in distant states, which served as concentration points for other immigrants and their relatives. The Jewish Territorial Organization ("Ito") headed by Israel Zangwill, indirectly relieved congestion in the East by disembarking Jewish immigrants from South Russia in Galveston, Texas. I have personal reasons to feel thankful for the latter tendency in immigration. Indeed, it furnished an important element of the membership who constituted my Jewish congregation in the city of Memphis, Tennessee. If those men had landed in the port of New York, they might have gone as far as Pittsburgh, but hardly as far as the banks of the Mississippi.

However, all these desperate attempts to cope with the problem represent a maximum endeavor of only a handful of people, through such frail instruments as lodges and benevolent societies. The powers and untold resources of the United States government have not as yet been placed behind these plans and efforts. Our Immigration Bureau does the proper work of excluding the undesirable immigrant. But what is being done for the admitted immigrant to see to it that he stays thoroughly desirable?

Control of immigration does not, therefore, involve the building of a Chinese wall around the United States, but it calls for careful and painstaking distribution of the immigrant population. Only in this way may we hope to retain the pioneer energy of the world for our own undeveloped regions instead of diverting it to Brazil, Tasmania, Rhodesia, and other "new lands". Then we shall also retain our great moral prestige as the haven of those who flee the wrath of tyranny, and pant for the breath of a land of freedom.

Their longing for America is not a romantic representation of the sordid desire to get to a land of "easy money". This much is generally admitted, that very few Jews emigrate from countries where living conditions are at all tolerable. Those who come here regard America as the "Liberator". There is a trenchant truth in their characterization as "full-fledged Americans even before landing". I recall from personal experience in Russia, that during the Spanish-American war Jewish little boys were playing "soldiers" in the recess hour of the "Cheder School", and the captain of the Spanish team could not persuade any one to join him. They all wanted to defend the American position. These little boys have grown and later emigrated to America. I am confident that the same boys ranked highly in the lines of the "Lost Battalion" of the Argonne recruited from the East Side of New York. They have been surely numbered somewhere among the 200,000 Jewish youths in the embattled American army and navy. They were among the bravest. Why shouldn't they have been? Some of their brethren would prefer dying for these United States than being barred from them. The American public may still remember the accounts of Jewish young men who jumped overboard when refused admittance beyond Ellis Island. They chose the bosom of the grim ocean in preference to the vale of tears and blood in pogrom-ridden Europe.

Indeed, we need not strain our imagination to view the world as shipwrecked by the catastrophe of the war. America is the one great life-saving craft afloat. The European survivors are clambering its boards. In their life-and-death struggle they may tip the boat. We are alarmed. But before we decide upon the brutal necessity of stunning the heads, and bruising the arms of the strugglers with our oars, let us look about twice, and ask ourselves: "Is the boat really overcrowded"?

News from Austria

AMONG the most popular German folk stories are those of Wilhelm Busch. The favorite of these again is "Max und Moritz", which in a humorous manner presents the pranks of two naughty boys so well told that the most determined pessimist is bound to laugh. Each story ends with the words: This was the last "streich" (trick) but the next one shall follow. My report from Vienna might begin with the same sentence except that I should make the slight but sad change, this was the last strike, but the next one will follow at once. We have just gone through a crisis. In my last report I mentioned the strike of the teachers of religion but it hardly was ended when the extensive strike of the employees of the mail, telephone, and telegraph service began. One may imagine what it means when a city of two million inhabitants is left without mail, telephone, and telegraph service.

If one needed a physician or had to prepare for an emergency operation or needed assistance for a woman in childbirth or had to report a fire or an accident requiring immediate action he was compelled to resort to the immensely expensive messenger or taxi service. The strike which paralyzed all activities lasted for three days. The population breathed easier, as if awakening from a nightmare when the letter carrier again appeared, the telephone bell rang, and the telegrams were again delivered. The strike was absolutely unnecessary. One can understand that people in their distress take extreme measures when hunger necessitates a strike but it is unintelligible that a whole population shall always suffer because questions of power or internal management arise which those interested wish to force to a solution.

Some hundred thousand people were puzzled for they could not understand that terrible conflict and did not consider it possible that a question of internal administration should destroy our economic life and paralyze the activity of a city of two millions. This strike made us realize that we are no state any more and we cannot become a state because we were ruined with well-intentioned design.

We have neither money nor raw material nor food nor a leading personality nor courage to live. For two years we have been vegetating in misery. We are living neither in peace nor in war. We are not fed nor completely starved, neither living nor buried.

The people are longing for peace, for stability, for moral restoration and therefore, the desire for a union with Germany is constantly growing. We wish to emerge from our misery and we know that Germany will again rise because the moral force which is inherent in this strong people cannot for all times be stifled.

On the other hand, we cannot help ourselves out of our own power. We need help and support urgently just as the blind man needs a guide, the lame a staff if he wishes to walk. We are living through hard times which are growing harder every day. We have now, unfortunately, reached a stage when a ride on the street car costs five crowns. The same amount before the war was sufficient to buy a ticket to the Semmering (Foothills of the Alps), which is a railroad journey of nearly sixty miles. For this amount one could buy a ticket for the theater with wife and child or could buy an abundant meal such as today only the rich can obtain by evading the food laws. There is no satisfactory answer to the question how people who have to live from the labor of their hands, or those still more unfortunate, who have to live by the work of their brain, shall be able to bear the new burden. In addition, the letter rate is to be substantially increased. A loaf of bread is to rise in price from six to fifteen crowns. Cigars and tobacco shall be increased by two hundred per cent in price—indeed a terrible outlook. There are already rumors of new strikes current at this time; the professors of the high schools are to begin their movement to stop work. They are unable to make both ends meet and are in a state of despair. The whole population, with the exception of a handful of war profiteers, are dissatisfied and the patience of the people is tested very hard. So far it has stood the test. Everything is moving within the limits of the law. Conditions as they are represented by a recent court trial in Hungary are impossible in our country. "Magyar Hirlap", a serious and widely read paper, reports the following case from a court trial in Satoralja-Ujhely which, for considerations of space, we can only report in condensed form. The postmaster, Alfred Geroe, was sentenced to twelve years in the penitentiary for inciting acts of violence against the authorities. The penalty for such a crime is severer but the court in rendering the sentence took into consideration the extenuating circumstance that Geroe was permanently injured during the course of the trial.

The reader will be dumbfounded by the question how it was possible that a man could become permanently injured while he is in jail awaiting trial, but one must remember that in Hungary everything is possible. At any rate, in answer to the question it may be said that it was established in the course of the examination that Geroe, a man of delicate constitution and in poor health for years, was mistreated by Lieutenant Turanszky, the leader of a band of uniformed rowdies in a most brutal manner. One of the tortures to which the poor victim was subjected was that officers danced on his body while he was lying on the floor and in the course of this amusement they broke his legs with their spurs.

Alfred Geroe was really lucky for had it not been for these extenuating circumstances he would have been sentenced to imprisonment for life. The fiends who tortured him were given the benefit of the extenuating circumstance that their victim was a Jew. The terrible crime which he committed consisted in the fact that he remained at his post during the communist government, attending to his duties conscientiously, without taking part in politics. This is a specimen of what the new course in Hungary means. This is called justice and it is announced to the whole world that in Hungary all men are equal before the law and that the citizens are living in a civilized country.

We are happy to record that France, although still filled with hostility to us, presents a gratifying contrast. It honors its citizens regardless of their religious affiliation. On the occasion of the semicentenary of the French republic a large number of French and Alsatian Jews were decorated. Our coreligionist, the brave General Camille Levi, received the highest distinction, being made a commander of the Legion of Honor and his native town named a street for him. Such distinctions are an honor not merely to him on whom they are bestowed but also on those who bestow them. They are so much the more meritorious as it is still rather an exception that the services of Jews to their country are properly recognized.

In Austria such a distinction would even today hardly be possible. An anecdote which originated in Galicia tells such a story of comparatively recent years. A Jewish colonel, in spite of his excellent record of services, had to wait for years for his promotion to the rank of general. On every occasion when promotions were published he was told that he would also have been promoted if his records would not show that a baptismal certificate was missing. The colonel however remained steadfast and would not barter his faith for the general rank. Once he was assigned to duty with the emperor when the latter attended a church service on a solemn occasion.

The priest in his sermon referred repeatedly to Beelzebub whom he called the "Oberst" (chief) of the devils. When leaving the church the colonel asked the emperor: "Majesty, is Beelzebub, the 'Oberst' of the devils a Jew"? The emperor, surprised, asked: "What makes you ask this question"? The colonel answered: "It is already twenty years that I always heard the talk of the 'Oberst' Beelzebub. Having learned today that he is still 'Oberst' I take it for granted that even in hell promotion to a higher rank depends on race". The emperor smiled but took the hint and in a short time the Jewish colonel was promoted to the rank of general. Many circles still regard the Jews as inferior, indeed as the pariah of society and consider it a disgrace to grant him social equality. The last annual meeting of the Alpine Society furnished such an example.

This society which has for its purpose the promotion of tourists' interests, raising funds to make the mountains more accessible, to erect shelters on the summits of the mountains where tourists find food and lodging and receive support to a large extent from Jews, has now also been infected with anti-Semitic ideas. The Section Austria of this society introduced a motion to exclude Jews from membership. In spite of a lively agitation on the part of the Christian Socialists who tried to pack the meeting, the attempt was not successful because the opponents had come in such large number that the balcony was considered unsafe and the meeting was closed on the ground that the building was unsafe. The anti-Semites had to leave the hall without having obtained their object.

It is sad that mutual hatred will not die. Just as individuals hate each other and find satisfaction in attacking their fellow men so it is the case between groups divided on the ground of religion and nationality. Only relentless hatred of the Germans could have suggested to the Peace Conference of Paris conditions of indemnity such as were now published. The words of the French ministers breathe the delight of a hunter who has hit his game. The representative of Great Britain had mentioned 43,000,000 marks in gold as the limit of Germany's liability for war damages to all powers. France succeeded in raising this amount to the staggering sum of 226,000,000. It would take too much space to present the conditions of payment in detail and besides they are undoubtedly known to the readers from the daily press. Their only object is to keep Germany in bondage for half a century and to render its economic recovery impossible. This attempt will not succeed because Germany will not accept these conditions.

After two years since the war began the frenzy ought to end, and if peace does not come from above it is bound to come from below because all nations are yearning for peace and conciliation. Their last hope is Washington, for Harding and Hoover cannot desire that Germany shall be reduced to slavery and that the present terrible misery should continue, that commerce in central Europe shall remain paralyzed, that hundreds of thousands of children should die of disease and starvation or become invalids for life because the chauvinism of France demands it in its fear of the possibility of Germany's recuperation.

Convention of District Grand Lodge, No. 4

The fifty-eighth annual convention of District Grand Lodge, No. 4, of the B'nai B'rith was held in Portland. The first meeting was called to order on Sunday, February 20, at 10 a. m. in the B'nai B'rith building, Grand President Louis M. Mendelsohn, of Fresno, California, presiding. Rabbi Samuel Koch of Seattle opened with prayer. Delegates from the entire district were in attendance and a large representation was noted. The meeting adjourned to Temple Beth Israel where a service was held, Rabbi Julius Leibert, of Spokane, delivering an impressive address on "An Antidote for Anti-Semitism". The meeting closed with a salute to the flag, led by Mr. D. Solis Cohen, and a prayer by Rabbi Alexander Segel of Fresno, Calif.

During the three days of the convention luncheon was served at the B'nai B'rith building, which greatly facilitated the work of the convention.

The report of the Grand President was read at a public meeting on Sunday afternoon. The report was a resume of the work of the year and showed a fine growth and a remarkable extension of activities. On Monday, the work of the lodges was reviewed and a large volume of routine business transacted. In the evening an initiation of a large class was held at Temple Beth Israel. The impressive work conducted by the degree team was commended most highly by those present. Lucius L. Solomons of San Francisco delivered a fine address to the class.

On Tuesday morning, the lodge celebrated Washington's birthday, with a thoughtful address on George Washington, by Rabbi Alexander Segel of Fresno. Prizes for the Kraus Honor Class Campaign were awarded to Phoenix, Los Angeles, Oakland and Portland Lodges. The limitation of new lodges to one in a town hereafter was decided on. The support of the Jewish classics was resolved on.

A report on defamatory matter and laws of libel was presented, and funds for anti-defamation work asked. The participation of the lodges in local charities was urged in cooperation with all local bodies or in their absence doing this work themselves. The Publicity Committee was recreated. The adoption of war-orphans was urged on the lodges.

The following resolution was passed:

"The fifty-eighth annual convention of District Grand Lodge, No. 4, Independent Order of B'nai B'rith, hears with profound pleasure of the acceptance of the mandatory for Palestine by Great Britain. It feels that all Jews can conscientiously assist in the preparation of Palestine for the support and maintenance of those members of our faith who will feel called on to migrate to the land of Israel's great traditions.

"The Independent Order of B'nai B'rith including as it does Jews of all shades of opinion, does not presume to dictate in the matter of policy regarding the best use of the opportunity which is offered to many Jews in Palestine, but it sincerely welcomes the opportunity for generous support and fraternal encouragement of our people of all shades of opinion in the rehabilitation of the land of Zion and the opening of honorable avenues of life to those who shall there make their homes.

The work of the committee on legislation was particularly heavy and many changes were made.

Mr. D. Solis Cohen was elected President, after an ovation which lasted for a period of several minutes. The other officers elected were:

First Vice-President, Maurice Finkenstein, Los Angeles; Second Vice-President, Edgar C. Levy, San Francisco; Treasurer, Joseph Goldsmith, San Francisco; Secretary, I. J. Ascheim, San Francisco; General Committee, Edmund Tauszky, Abraham Jonas, Harry B. Wolfe, Richard Gutstadt, Isidore Golden, Leo Garfinkle and Milton Meyer; Sergeant at Arms, Herman Levy; Messenger, Sam Flyshaker; District Court, Henry Schwartz, George Samuels, George Lipman, Leon E. Prescott and Arthur M. Jonas.

The lodge adjourned on Tuesday evening, to meet next year at Sacramento, Calif. The delegates were entertained at a banquet in the evening at which addresses were made by retiring Grand President Mendelsohn and by Grand President David Solis Cohen.

Daughters of The Covenant.

An accomplishment of the B'nai B'rith Convention on behalf of the women's auxiliary was the establishing of a Central Committee which is to communicate with all branches of the Daughters on the Covenant and help them in cooperating more thoroughly. This committee will act in a sense similar to the Central Committee of the Grand Lodge of the B'nai B'rith, laying particular stress on extension work and organization of women's auxiliaries in every city of District No. 4 in which there is a B'nai B'rith Lodge, since it has been demonstrated beyond a doubt that the auxiliaries are indeed a great aid and influence to the order.

The luncheon given by the D. of C. at the Benson Hotel on Monday was attended by 250 women. Mrs. Isaac Swett presided and called on the President, Mrs. Joseph Shank, who delivered an address of welcome to the visiting ladies, in whose honor the luncheon was given. After the luncheon the guests were taken to the Orpheum Theatre.

Monday evening was ceremonial night, the ballroom of the Multnomah Hotel having been engaged for this event. Fifty-five members were initiated into the Order, the work of the degree team being most impressive. After the initiation, a reception was held for the newly inducted members, followed by a social hour in charge of Mrs. Z. Swett.

Tuesday night the banquet at the Multnomah Hotel tendered the visiting delegates to the B'nai B'rith Convention was also attended by the members of the Daughters of the Covenant and their visitors, thus making a fitting end to the activities of the three days.

JEW ELECTED TO OFFICE IN PARIS.

(Paris, Jewish Telegraphic Agency, March 1, 1921.)

In yesterday's local elections, the Jew Sauvarino was elected in the Second Sector.

News from London

By Our Correspondent, Dr. M. Epstein

London, February 16, 1921.

PALESTINE and its problems were the centre of interest during the past month in Anglo-Jewry. In the first place Sir Alfred Mond proceeded to the Holy Land in order to discuss on the spot a number of questions connected with the Loan and the formation of the Economic Council, about which much has been heard in the last few months. In the second place the terms of the Palestine Mandate were published through the journalistic enterprise of *The Jewish Chronicle.* Of the Economic Council little can be said that is definite. It appears that Sir Alfred Mond is destined to be the Chairman; yet there is this curious anomoly about it, that at the time of writing it does not actually exist, but there is a very great probability that it will come into being before long, and will be placed on a proper legal basis to enable it to become a strong influence in the upbuilding of Palestine. The Zionists themselves realize that they are impotent to carry on practical work; and since Palestine is no longer a matter for Zionists but for all Jews, it is needful that prominent Jews in England and America should come forward and take in hand the execution of practical policy. This the Economic Council proposes to do. The men who are members of it are what is termed in America "big men" with big ideas, a big outlook, and much daring. Mr. James de Rothschild, who has just returned from his visit to the United States, has made efforts to get prominent American Jews interested in the Economic Council. By the time these lines are printed we shall know the result of his efforts. At present only a few brief newspaper reports have come through.

As for the Mandate, on the whole public opinion regards it as more or less satisfactory. There are some people who expected a great deal more than the Mandate contains; there are others who are agreeably surprised that the Mandate contains so much. One or two small matters are being generally criticized at the moment. It is said in some quarters that there need not have been any attention in the Mandate of safe-guarding the rights of missionaries. Why should there be missionaries in Palestine? In any event, their work need not have received official or semi-official, sanction in the Mandate. But after all, this is a small matter, and thinking people are of opinion that whatever the character of the Mandate, whether it be regarded as a good document or not, Palestine will become what the Jews make of it. Nothing succeeds like success, and if the commonwealth in the Holy Land shows success produced by hard work, a government which is scrupulously just, social conditions which may be a model to the rest of the world, then those who are interested in the welfare of Palestine will have reason to rejoice. On the other hand, if we had a Mandate as perfect as could be conceived, that in itself would mean really nothing.

These ideas represent the swaying thought in the minds of the Anglo-Jewish community in regard to Palestine. That is one topic of general interest. The second still continues to be the Jewish War Memorial, which, though it is not making the speedy progress that was expected of it, is yet in a very healthy state and is taking its program very seriously. The chief problem of moment is what to do with Jews' College. The college is in want of funds, and a suggestion has been made that it should be taken over in its entirety by the War Memorial. This the War Memorial will not do as yet, seeing that such a course might tie its hands, and it would be obviously unwise at the present juncture to wed itself to any scheme or to any institution. Nevertheless, since the college is starving the War Memorial has made it a grant in order to tide it over a difficult period. It is quite clear that the college is in a state of flux and its ultimate destiny is as yet uncertain. Some institutions, like some men, appear to be placed under an unlucky star. Our Theological College in London seems to be one of these. The public has not always been satisfied with its governing body, the governing body has not always been satisfied with the students, and the students have not always been satisfied with the teachers and the teaching. It is a thousand pities, because the institution has great possibilities for good. Among other things it possesses a magnificent library, but nobody wants to use it.

As a community we do not appear to care very much for libraries. Another case in point is the Mocatta Library, the seat of the Jewish Historical Society of England, which is not utilized to anything like the extent that its founders expected. And yet, on the other hand, the White-chapel Public Library is frequented to an enormous extent by Jews, particularly of the younger generation. In regard to other great libraries it would not be going beyond the mark to assert that Jews are among their keenest patrons. But if libraries do not draw, lectures do, especially in the East End. The experience of the Historical Society in its courses of Extension Lectures on Jewish History at Toynbee Hall has continued to be so promising that this year another course is in preparation, this time on the sixteenth century. These lectures have become an important feature of the educational work of Toynbee Hall, and demands have actually been made that they should be repeated in other parts of London. Another promising lecture is this year's Arthur Davis Memorial Lecture, which is to be delivered by Professor Samuel Alexander, a very distinguished Jew, who occupies the chair of philosophy in the University of Manchester, and who is regarded by those who are entitled to judge as one of the foremost philosophers of the age. The chair will be taken on that occasion by Viscount Haldane, whose philosophical studies command respect, and whose political achievements, when the historian of the future weighs them up, will be written down as eminently great.

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From time to time we have received news of our itinerant Chief Rabbi, who has passed through South Africa, where he has collected a fair sum for the Jewish War Memorial. He is now on his way to Australia, where it is hoped another large sum will be forthcoming. The work of collecting the money in South Africa was by no means light, but both the Chief Rabbi and Mr. Albert Woolf have spared no pains to make the "drive" as successful as may be.

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It is whispered that the Sunday services recently organized in London by the Jewish Religious Union have not proved altogether successful. Those who foretold a debacle are not sorry at this result. The most that one can say is that a deep seriousness actuated the people responsible for the move. But perhaps a deep seriousness by itself is not always an advantage. However that may be, the services are still advertised, but it cannot be long now before they will be discontinued. Perhaps the interest aroused by Palestine has tended to make people more conservative, more inclined to hark back to the old practices and conditions, and more sympathetic to what is vaguely termed the orthodox point of view. Certain it is that the study of Hebrew has received a great impetus in this country, and young and old are vieing with each other in their devotion to the acquisition of the elements of the language, and the desire to speak it. There are several classes open to the public where living Hebrew is taught by Palestinians, and these are supplemented by classes privately arranged where a number of friends meet together regularly in order to cultivate conversation in the ancient tongue. This is a healthy revival, and whatever may be thought of Zionist policy and achievement, this, at least, is one solid fact which bears testimony to the truth of that old adage that man does not live by bread alone.

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It was recently reported in this column that a committee was about to be formed for the publication of booklets on aspects of Jewish life. The impetus for this committee came from the League of British Jews, and the invitation was sent to the Board of Deputies and the Anglo-Jewish Association. When it was first mooted, the scheme was painted in most gorgeous colors. It would capture the imagination of the English public. It would achieve un-heard-of success. Incidentally it would bring about the unity of Anglo-Jewry. But from the very first there were sceptics, and it has turned out that the sceptics were right. The first enthusiasm is waning; the committee is not going to be a publishing committee at all; it will merely become a Press Committee—whatever that may mean. But as yet it has shown no sign of life, and in all probability will die an unmourned death. This makes it all the more incumbent on the London Lodge to push on with its original plan for the issue of publications, which is only held up by lack of funds. The booklets in the minds of those who formulated the lodge scheme ought to make an appeal in England and America, in fact, in all English-speaking countries. The lodge is determined to go ahead with the program and before long more may be heard about its intentions.

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As usual at this time of year the London Lodge has elected its new officers. Brother Isaac Landau is the new President, and in his experienced hands the affairs of the lodge will be securely looked after. For Vice President, the Lodge has chosen Dr. I. Feldman, a young medical man of whom all those who know him, and they are many, have formed golden opinions. The Lodge is proud to have him as their Vice President for the year. Brother Strowe is the new Treasurer. He has done yeoman service in the cause of the needy in Vienna. The lodge is confident that he will show as much enthusiasm for the work of Treasurer of the London Lodge as he has done for that of Vienna relief. Last, but not least Brother Isaac Levy is the new Secretary. He is another young man who gives exceedingly great promise of splendid achievement. The lodge was fortunate in its last Secretary, Brother Henry Samuels, who was a tower of strength in a difficult year. We believe that Brother Levy will even surpass the achievements of Brother Samuels. For Honorary Foreign Secretary, we have Brother J. Greenbaum, last year's Treasurer. As in previous years the lodge has succeeded in making the Council partly composed of more experienced men in the work of the lodge and partly of younger men. We pride ourselves on giving a warm welcome to younger men throughout all our activities.

DOES FATE PURSUE WITNESSES IN FRANK CASE?

Atlanta, Ga., Feb. 11.—Does a Nemesis pursue witnesses in the Leo Frank case—once the most-talked-of trial in the nation's history, but now a closed chapter in Atlanta court annals?

It is a strange freak of fate, at least, that those who figured most in giving testimony in the noted trial are victims themselves of the hand of the law. Sidelights are interesting at any rate.

The latest figure to suffer punishment is Newport Lanford, a detective. Lanford has been convicted of the charge of bribery, his license revoked and his pension discontinued by the Police Board. He was chief of detectives when Leo Frank was convicted and took a prominent part in the case. The bribery charge was in connection with a liquor case at Columbus.

Some days ago Sam Manor and a confederate plead guilty to robbing a Jew named Pries at the point of a pistol. The convicted men were sentenced to the penitentiary from five to ten years. Mrs. Manor, who collapsed in court when her husband was sentenced, was formerly a star witness for the state in the prosecution of Leo Frank. Two years ago she was arrested in Chattanooga for playing the badger game by going disrobed into various rooms in a hotel. She is now under bond in Atlanta for aiding in the robbery.
—[La Grange (Ga.) Reporter.

ANTI-SEMITISM WICKED.

A man's religion is a private and sacred relation between himself and his God, inviolable by any third party. How utterly unreasonable, therefore, the anti-Semitic propaganda. It is as un-American as it is un-Christian.

There is no doubt but that there are some bad Jews, just as there are some bad Catholics and some bad Protestants of all denominations; but, unless one is willing to condemn all Christendom on account of its black sheep, he can not turn his thumb down against all Jewry.
—[The Catholic Telegraph.

A RAY OF LIGHT FOR GERMAN JEWRY.

Writing editorially under the above head, the "Jewish Daily News" in a recent issue said:

"The famous professor of the Berlin University, Otto Von Gierke, the great German expert on jurisprudence and one of the leading personalities of the new Germany, stepped out from the so-called 'German Nationalist party' which is as a matter of fact, the old military party under a new name and has joined the Liberal German Folks' Party. The bitter anti-Semitism of the 'German Nationalists' has caused this celebrated scholar and leader to withdraw from their midst and dissociate himself from their policies. Together with his resignation Professor Gierke made public in the German press, a statement which has caused quite a sensation.

"Professor Gierke warns the German Nationalists that if, as they assert, they are a party of patriots and have as their purpose the reconstruction of Germany, they must not be a party of anti-Semites, for anti-Semitism and patriotism cannot possibly go together. A German patriot, Professor Gierke says, must work for the unity of all German elements, for Germany's salvation lies in unity only. An anti-Semitc on the other hand, is an individual who seeks to create differences and conflicts between German citizens and such an individual cannot be a patriot in the opinion of Professor Gierke.

"This is a most important declaration and will, no doubt, not be without its favorable influence for the Jews in Germany, especially so in view of the prominence of the speaker who is known throughout Germany as one of its greatest men. Professor Gierke's stand against German anti-Semitism is the first bright ray which has fallen upon the unfortunate Jewish situation in 'free' Germany where anti-Semitic has come to be a popular passion and where race hatred and persecution of the Jews is made the basis upon which national and political questions are fought over by the reactionary parties.

THE JEWISH FORUM,

The February issue of The Jewish Forum, the third anniversary number, is full of articles of especial interest to all lovers of good Jewish literature in English. In it Rev. Dr. Bernard Drachman attacks Prof. Mordecai M. Kaplan views on Judaism, and a symposium is begun on a question of vital concern to every Jewish institution in the country, entitled "What is Lacking in Our Communal Work?", in the discussion of which Dr. Maurice H. Harris, Mrs. Joseph Fels, Mrs. Frederick Nathan, and Rev. Dr. M. Hyamson participate. This issue also contains poems by Edwin Markham, entitled "The Blood Cry"; by Alter Abelson entitled "The New Heaven"; by Elvira B. Smith entitled "To The Jewish Forum"; and by Aaron Metchik entitled "Fathers and Children". It also contains an article on "The Euphemism in Yiddish", a study in Folk Psychology and Philology, by Prof. A. A. Roback of Northeastern College and Harvard University.

The serial story of "Akiba's Courtship" is concluded in this issue, and the Library Table containing book reviews, is continued.

Editorials treat of Major James De Rothschild, The Jewish Woman, The Third Anniversary Celebration of The Jewish Forum, and The Torah's Martyr.

Copies may be obtained by writing to The Jewish Forum, 5 Beekman Street, New York City.

THREE NOTED JEWS ELECTED TO SOUTH AFRICAN PARLIAMENT.

(London, J. C. B. Service.)

Advocate Morris Alexander, Colonel David Harris and Mr. Harry Graum have been elected to the new South African parliament, according to a Cape Town dispatch received here. Advocate Alexander is a son-in-law of the late Professor Schechter and is a leading figure in Jewish public life in South Africa.

PALESTINE ARMY COSTS FIVE HUNDRED THOUSAND POUNDS MONTHLY.

(London, J. C. B. Service.)

Replying to a question, Sir A. Williamsohn in the House of Commons recently stated that the estimated cost of maintaining the present British military force in Palestine was 500,000 pounds monthly.

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

5680	1921
Fast of Esther	**March 23**
Purim	**March 24**
New Moon	**April 9**
Fast of the First Born	**April 22**
Passover, first day	**April 23**
Passover, second day	**April 24**
Passover, eighth day	**April 30**
New Moon	**May 9**
New Moon	**June 7**
Feast of Weeks	**June 12**
New Moon	**July 7**
Fast of Tammuz	**July 24**
New Moon	**August 5**
Fast of Ab	**August 14**
New Moon	**September 4**
Selihoth	**September 25**
5682	
New Year	**October 3**
Day of Atonement	**October 12**

THE NEW ADMINISTRATION.

The readers of this paper are distributed among the two great national parties exactly as the readers of any other paper not devoted to politics. Some went to the polls last November as Democrats, some as Republicans. The winners were naturally elated and the losers depressed; but Americans are good losers. The game had its fascination while the issue was dark. When the result of the election became known, the Republicans made ready to take over the government and the Democrats to renew the struggle four years hence; but whether Republicans or Democrats, we are all Americans, first and foremost. The gentleman, who is now occupying the White House, was chosen by an overwhelming majority. For the time of his occupancy of the highest office in the land he is the representative of American interests and American patriotism. The election was fought and won on a question of international politics. It at least commanded the foremost attention. Nevertheless we are safe in maintaining that on international questions no nation can be divided, and that in whatsoever manner our relations to the world will be settled the interests and the honor of this nation will suffer no detriment. There is nothing that unites Americans quite as effectively as a supposed danger lurking in some corner or an affront to our national dignity by any power, great or small. Friends or foes of the League of Nations in our land are quite agreed that this nation is too great to be bullied into any action by any outward influence. We shall probably come in under President Harding in some form, but we will come in in our own good time and as best befits our interests. The [illegible] notwithstanding, the war-like spirit has not been laid down. It is rampant here and there and everywhere. It is safe to say that America will never be the aggressor; but if sinister designs are entertained anywhere, it behooves us to be prepared, and the country has full confidence in the new administration that it will stand sentinel over our safety. We extend our good wishes to the new President. He will have knotty questions in plenty. He has surrounded himself by eminent advisers and not a few of them are known for their lofty Americanism, which is above mere party interests. Loyal support of the new administration is incumbent upon every citizen. That is not meant that those who differ may not express their opinions freely in and out of Congress; but mere obstructionism, we hope, will not raise its head; and loyalty to the present administration will not prevent the American people from honoring the man who has just stepped out. His administration is now a closed chapter. Mr. Wilson may be assured of a just verdict on the part of history, which will not spare his faults if he had them, but will just as honestly and objectively lay bare his great gifts, his patriotic intentions, and above all a great measure of tangible good which it was given him to accomplish. This country has not quite found out what to do with its ex-Presidents. They retire into private life, yet they are by virtue of their former position more than private citizens. Mr. Wilson is a sick man. The whole of the American people hope, that now that the cares of office have been removed, he may speedily recover. He is a bookish man. He will probably take to writing. The history of his own time from his gifted pen will be a work most eagerly read; and we are sure it will be written from the higher American point of view. A patriot has left office and a patriot has entered office. This is the great pride of American politics.

SCIENCE AND POLITICS.

It may be questioned whether history is a strict science. The men who are devoted to pure science may deny it; but for our present purposes we will maintain that history within its limitations may be studied scientifically, that is, according to reasoned method and with an objective spirit. This objective spirit is not always easy to maintain. For, where the data are scanty and imagination is allowed free play, the subjective personal equation of the interpreter of the past obtrudes itself. An unimaginative historian is hardly an historian at all; but there is one auxiliary science, which the historian may resort to and which is quite objective and matter of fact. It is archeology. The archeologist digs his spade down below the surface to uncover tangible objects of lost civilizations. As long as he stays underground and labels and classifies and describes faithfully, his services to knowledge ought to be appreciated. Now scientific men are apt to forget all interests but their own. Archeologists would like to sequester all ground where the outlook for finds is greatest and surest and are jealous of any construction on the top likely to cover up the traces of chosen sites. They forget that the present civilization has a right to the earth's surface, which cannot be ignored. But much worse it is when the archeologist leaves the spade rest and concerns himself with present-day doings above ground. If he comes from a foreign land, he surely ought not to abuse the hospitality of the place he visits by meddling with political affairs in that locality. He returns and reports. His opinions on his own subject will be listened to with deference; but when he overstops his subject and pronounces opinion, not on matters of the past but on those of the present, he speaks no more as an expert, but as a private individual. Naturally he has a right to his opinions; but the average reader mixes up the man and the specialist. Hence, it is necessary to point out quite emphatically the difference. In his own realm beneath the ground he is master and only those who can match his knowledge and skill have a right to judge whether it is right or wrong. But when it comes to his reports of things and conditions and policies above ground we have a right to tell him that he has listened perchance only to one side, that he took with him preconceived opinions and these he brought back with him, that, and this is the worst, he misused his stay in the country by directly or indirectly instigating one element of the population against another. Above all we are free to point out to him where he has erred by lack of sympathy or downright antipathy. We Jews are quick to detect an inimical attitude, though it be disguised by scientific interest. We resent, not only as Jews, but as Americans, all threats, that if we do not do as some people would wish us to, we shall suffer. It is not always, of course, the same people who are telling us that we have no rights in Palestine and none wherever else we may happen to be; but the aggregate opinion is that they do not want us anywhere. We maintain on the contrary, that our rights are clear everywhere. We are for peace; but when open or insidious war is declared against us, we shall stand ready to defend our position. It does not take long for the "scientific" attack to filter through to the masses. Whatever is libelous we shall seek to dissipate, manifest itself as it may openly and above board or under the guise of "scientific" reports. Of the two we prefer the open attack. We are lovers of honest investigation and of honest investigators; but we shall ask them most courteously not to meddle with politics, and that in the interest of science, which they serve.

AN APPEAL TO THE JEWISH PRESS OF AMERICA.

The condition of the Jews in Poland presents the most serious problem of Jewish life at present. There are approximately three and one-half million Jews in the present republic and their situation may involve at any time that of their coreligionists in the neighboring states of Russia, Lithuania, and Ukraine.

It is obviously impossible, in spite of the malicious perversion of The Dearborn Independent, that emigration will solve the question. Only a comparatively insignificant fraction of the three and one-half million Jews will emigrate overseas. The vast majority will remain at home and, unless compelled to leave it, wish to stay there.

The I. O. B. B. has a number of very active lodges in that section of Poland, which was formerly either Austrian or Prussian. These lodges combine in their membership the most intelligent and socially most prominent element. In time, their number and their influence are bound to grow. These brethren inform us that their work becomes very difficult, owing to the provocation of the best-intentioned circles in Poland at the way in which the American Jewish Press treats the new republic. We consider it our duty to counsel moderation. We know that during the last fifteen years or so, especially since the terrible pogroms of 1905, the sobriquet "court-Jew" and the like, has been hurled by all who offered a similar advice. However, it is quite easy and absolutely safe to use the most offensive and vituperative language in a safe office building in the United States. It is, however, a wrong committed against the safety of our brethren abroad. In addition, this is not merely a question of expediency but one of ethics.

Nobody will palliate the crimes which were committed against our brethren in Poland. We especially refer to the terrible slaughter of Pinsk on April 5, 1919, in which case the government is absolutely bound to share the responsibility. On the other hand, we must not forget that even in a well-established country, like ours, the government is not always in position to prevent race riots, labor riots, or bloody excesses at elections. We, therefore, must give to the republic of Poland, with its lack of traditions and its inexperienced officials, the benefit of time and patience. We feel confident that the best intellect and the most patriotic statesmen of Poland are animated with the desire of meeting the situation. We ought to make it easier for them, and certainly we owe this duty to our brethren.

In addition, we must not forget that while the situation of the Jews in Poland was by no means always a happy one, it provided in the Dark Ages refuge to them, when the countries of western Europe drove them from their homes. Gratitude has always been recognized as a Jewish virtue.

JEWISH UNIVERSITY IN POLAND CLOSED.

(Warsaw, Jewish Telegraphic Agency.)

The Jewish Teachers University recently opened in Tchenstochov, with the permission of the Minister of Education, has been closed by the District Superintendent because Yiddish had been employed as a medium for instruction.

NOTED JEWISH LEADER RAPS FORD CHARGES.

By Otheman Stevens.

Henry Ford has done many interesting and amusing things besides making cars and money by the million.

Recently he has added to the entertainment his career and ideas cause in reviving the vogue of the Nick Carters and Theodore Kremers of a past literature by publishing a series of articles in his "Independent" paper relating the melodramatic charge that the Jews are in conspiracy to rule the world and to place on a throne of the world a descendant of King David.

At the Ambassador Hotel is Adolf Kraus.

Kraus has been for sixteen years President of the B'nai B'rith Society, an organization of Jews devoted to the alleviation of suffering and the prevention of religious and racial persecutions.

He was formerly president of the Chicago Board of Education and of that city's civil service commission, and also served as editor and publisher of the Chicago Times.

Discusses Ford.

As a highly qualified and distinguished man of the race Ford has dramatized with scene plots of red fire and creepy music, Kraus was asked yesterday to express himself on the flivver magnate's theory.

Kraus did so with expedition and directness, saying:

"Mr. Ford has been a wonderfully successful manufacturer of cheap cars.

"His success has made him believe that he can do things which others could not do; the result is that his actions remind me of the animal which according to the Bible spoke to Balaam.

"On the anti-Semitism issue ridiculous things have been published in his paper—so ridiculous are they that I do not deem it necessary to reply to them seriously. The fact that President Wilson, ex-President Taft and Cardinal Gibbons, over their signatures, have pronounced them ridiculous is sufficient.

"I have seen in a newspaper of this city in its issue of last Saturday an interview with Mr. Ford, in which he says he is not an anti-Semitic. He says in this: 'It is my desire to bring about world peace; this cannot be until the international Jewish bankers cease from providing money for wars'.

"There is no such thing as international Jewish bankers. If Mr. Ford's statement were true that international Jewish bankers furnish the money for the war they must now all be bankrupt. Probably less than 5 per cent of the bankers of the world are of the Jewish faith.

Richest of All.

"And Mr. Ford reports that he sold 1,250,000 of his cars last year, therefore the report that he made $100,000,000 last year may be believed.

"Now if you count eight hours to the working day, Mr. Ford made $40,000 an hour.

"It is funny to hear him talk about Jewish bankers when he made more in a year than any Jewish banker in the United States is worth.

"He makes the charge that Jews the world over are in conspiracy to down Christianity and elect a descendant of King David to rule the whole world. If any one believes that 3 per cent of the world populaton can rule the other 97 per cent, it should call for an examination as to sanity.

"My opinion is that Mr. Ford has been thoroughly hocused by some one".—[Republished from Los Angeles Examiner.

FRENCH OFFICIALS IN SYRIA AGITATING AGAINST ENGLAND AND THE JEWS.

(London, J. C. B. Service.)

According to a Beirut report received here, the acting French High Commissioner in Syria, Robert De Caix, in the course of a statement to press representatives, declared that the Arabs in Syria have nothing to fear from the French. Unlike the British in Palestine, where the Jews are permitted to buy land and to capture the wealth of the country with the idea of ignoring the natives, the French have no desire to colonize Syria or to rob the native population of any of its wealth. The Arab organ, "Lesamel-Arab", commenting on the statement declares that it is clear that England has sold the Holy Land to the Jews, who will only exploit the native population.

THE JEW AND AMERICAN IDEALS BY JOHN SPARGO.

Review by Rev. Hugh Robt. Orr, Evanston, Ill.

Anti-Semitism has been called to a severe accounting, and the inquiring American public will now have a chance to know the facts concerning the vicious propaganda being conducted chiefly by the Dearborn Independent, which is, in truth, turning out to be more anti-American in its policy than anti-Jewish in effect so far as thoughtful readers are concerned. The matter has been carefully gone into and thoroughly exposed by Mr. John Spargo, in "The Jew and American Ideals", Harpers, March, 1921.

It is no partisan defense of the Jew, much less a pro-Jewish argument that the author gives us. It is an independent and original investigation of the facts, a defense of American ideals and institutions as opposed to anti-Semitism, and a plea for Christian civilization.

The writer's authority is based upon original investigation and first-hand information derived from recent efforts he has personally made in Europe and America. In place of the falsely alleged "great Jewish conspiracy" we are brought face to face with the real fact, which is a great anti-Jewish conspiracy. Upon certain alleged "protocols" anti-Semitism largely bases its theory of a world-wide Jewish conspiracy. These "protocols" purport to be the statements of an alleged secret society called the "Elders of Zion". Mr. Spargo shows that there is not the least evidence that any such society ever existed. The author goes further and shows how extravagantly the alleged discoverer of these "protocols" has perjured himself in his self-contradicting stories of how he came into the possession of them. It becomes apparent that these documents were but preposterous forgeries designed to anti-Semitism in Russia.

Mr. Spargo speaks with authority as to the Jew and Socialism. He points out how absurd is the ignorant attempt to prove that Socialism is a Jewish conspiracy, since Socialism originated not in Judaism but with the Anglo-Saxons, and has had its greatest growth among non-Jewish peoples. In answer to the Dearborn Independent's statement that "Every commissar in Russia today is a Jew", Mr. Spargo who knows many of the Russian leaders personally proves that of the seventeen commissars only one is a Jew. As to the Dearborn Independent's attempt to make the Jew responsible for "Bolshevism" the author produces documentary evidence to show the monstrosity of such falsehood. Bolshevism is not only not of the Jew, by the Jew, nor for the Jew, but it is the Jewish people who have both opposed and suffered from bolshevism more than any other people.

The actual program of anti-Semitism in England is exposed as such an unjust and unhumane scheme of racial discrimination as can hardly be believed by an American. It would deny naturalization to the Jew, as well as forbid him the citizen's property rights. It would even discriminate against Jewish students and permit only a small percentage of them to enter the institutions of higher learning. These are some of the milder phases of the anti-Semitism abroad, for which the Dearborn Independent is sowing seeds in America.

Mr. Spargo pleads for loyalty to the democratic principles of Washington, Lincoln and Roosevelt, for that true Americanism which does not discriminate against a loyal citizen on account of race or creed. He shows how plainly the anti-Semitic propagandism is in effect an attack upon the ideals and the spirit of the American nation.

K. OF C. BEGINS NATION FIGHT ON ANTI-SEMITISM.

Philadelphia, Pa., March 1.—Denouncing an alleged anti-Jewish movement in southern parts of the United States, Supreme Knight James A. Flaherty of the Knights of Columbus announced at his home here tonight that he had called upon 2,200 Knights of Columbus lecturers in the United States and Canada to combat anti-Semitism.

"An attack on one religion or race may easily develop into an attack on any religion or race", his message to the lecturers read.

"The Knights of Columbus will oppose the anti-Semitic movement because it is un-American. There are undesirables of every race in this country, but that does not justify proscription of any race".

AUGUSTIN KELLER LODGE, No. 648, ZURICH, SWITZERLAND.

An Appeal on Behalf of the Suffering Jewish Children.

January 19, 1921.

To the Lodges of the I. O. B. B.:

The Secretary of the Executive Committee, Brother Alex B. Scolonfreund, transmitted to us $4,455.50, as the contribution of American lodges and individual donors to our relief action for the benefit of suffering Jewish children from foreign countries, who are cared for in private homes and in sanitariums of Switzerland. We express our heartfelt gratitude to all the noble donors.

This fund helped us to cover the expense of a fresh-air colony consisting of twenty-three children of Vienna, who were sent to us by Brother Hecht, the Secretary of the Vienna Lodges, which required the sum of 14,000 francs, and the cost of caring for Hungarian Jewish children who were sent here for rest, causing an expenditure of 3,000 francs. We have besides, to care for one tubercular child, which remained behind after the Vienna colony returned and is now in the Jewish hospital of Davos. We still have 8,000 francs on hand.

The Augustin Keller Lodge collected a sum for the celebration of its tenth anniversary, which has now reached 75,000 francs with which we hope to build a sanitarium for children in an altitude which will guarantee all the benefits of a vacation and recreation Home.

We expect to take care of poor Jewish children of the local community during the months of July and August, as we have done for the last ten years, but shall this time be in a position to place them in a Home of our own. During the rest of the year the Home and its personnel shall be placed at the disposal of Jewish children from foreign countries and our lodge will take upon itself to do all the work necessary in the way of administration. We are, however, unable to pay for the necessary expense and hope that our American brethren will assist us. Every child cared for in the home costs us about $100, which includes the expense of transportation, and of the acquisition of the most indispensable linen and garments.

Dear brothers, the Augustin Keller Lodge does its utmost to relieve the terrible suffering. However, how little is that which it does compared with the indescribable misery existing all around us. Thousands of Galician, German, Austrian and Hungarian children are facing starvation. Hundreds will not live to the end of the year, if assistance does not come soon.

We, therefore, appeal to you dear brothers in America. Send us further means to render it possible for many of these poor creatures to spend a few weeks for recreation in Switzerland. At a comparatively small sacrifice many a young life may be saved, which otherwise is bound to slow starvation.

Lodges from various parts of Europe appeal to us and call—"Help our undernourished children". We reecho this call and will be grateful to you if you reply quickly informing us whether and to what extent we may count on your contributions to continue the work for the salvation and for the lives of the children, who may be cared for in Switzerland in a healthful location and with wholesome food.

We anticipate with certainty, that we shall receive your cooperation in this noble work, and ask you to interest the individual brethren of your lodge in this task. Lodges and individual brothers will receive more than $100 worth of satisfaction from a donation which will save the life of one child.

CONVENTION OF DISTRICT GRAND LODGE, No. 2.

The next convention of District Grand Lodge, No. 2, will be held May 8, 9 and 10. Responses, already received from various lodges in this jurisdiction, indicate that this will be one of the largest and most enthusiastic meeting in the history of the organization.

The Local Executive Committee, of which Jos. M. Michaels is Chairman, and Jos. Stampfer is Vice Chairman, are actively engaged in perfecting arrangements for the entertainment of our guests.

Mrs. A. Waldheim has accepted the Chairmanship of the Ladies' Entertainment Committee and is surrounding herself with a representative group of energetic workers. The Statler Hotel has been selected as headquarters for the business meetings and social events.

REV. CLARKE OF MEMPHIS SCORES ANTI-SEMITES.

Says Jews Are Blessing Rather Than a Menace.

Criticism of recent magazine articles written in the disparagement of the Jew and alleging a Jewish movement to dominate the world, was contained in an address delivered at the Majestic Theatre, recently by Rev. William E. Clarke, minister of the First Unitarian Church, who spoke on "The International Jew—a Menace or a Blessing?" The minister criticized these articles as placing upon the entire race the blame due only to a few of its members, and urged that Jew and Gentile should join hands in the task of making this a better world.

Dr. Clarke traced the history of the Jewish race, showing how the Jews were driven by persecution to become traders and to move to all parts of the world, and how, although widely scattered, they had never lost the love of race. He spoke also of the many modern business methods which resulted from the ingenuity of the Jew, including the use of checks as legal tender and the establishment of banking systems.

Quoting from the article under discussion, Dr. Clarke said:

"There are no stronger contrasts in the world than the pure Germanic and the pure Semitic races; therefore, there has been no harmony between the two in Germany; the German has regarded the Jew strictly as a guest while the Jew, indignant at not being given the privileges of the nation family, has cherished animosity against his host.

"Now with that attitude of Germany against the Jews, this sermon has nothing to do", said Dr. Clarke in discussing the quotation. "If Germany wishes to follow in the footsteps of Spain and drive her finest business men into other countries, that is Germany's business and it would ill become an American to interfere; but when the fight started by the Middle Age Lombard bankers against the Jews is brought to America, then, as an American, and as one who tries to follow Christ, I do have something to say, because this agitation against the Jews will result in an era of un-Christian activities; that is to say, it will result in the creation of hatred that will break out in physical persecution—in robberies, in spasmodic murders and, eventually, into moral and spiritual decay.

"In other words, if the Gentiles of America and the world would join in the age-old Lombard bankers' fight against the Jew, then the international Jew would become a menace; but if we refuse to follow the example set by the Lombards, if we continue to treat the Jew as a citizen on equal terms with every other citizen, then it is my belief that the international Jew will remain a blessing".

SHAMEFUL PERSECUTION OF JEWS.

(From The New Age, a Masonic Magazine (Scottish Rite), published at Washington, D. C.)

One of the appalling reactions of the times is a renewal of anti-Semitism in Continental nations. There have been shameful persecutions of the Jews in Eastern Europe. Even in this country—the land where hatred expires—sporadic attempts to blacken the name of Judaism have been recently made by irresponsible persons. Says the Literary Digest: "In book, magazine and pamphlet the story is being circulated that the Jew seeks world domination through the agencies of press and purse, and to this end he is covertly fomenting war and revolution and attempting the general downfall of established government". These publications claim that there is a vast Jewish plot to procure the collapse of Christianity. "In the Dearborn Independent", says the Digest, "have appeared many articles asserting the existence of the so-called Jewish peril". It is high time that these vile slanders should be scotched. It is the bounden duty of all geniune Christian organizations to denounce these tissues of lies. Freemasons especially should rise in their might and defend their Hebrew brothers.

BEZALEL ART EXHIBITED IN PARIS.

(Paris, J. C. B. Service.)

The efforts of the Bezalel Art School in Jerusalem have just been exhibited in the Louvre in this city and has drawn considerable attention.

PERSECUTION OF JEWS RAPPED BY METHODISTS.

Hebrew Faith Has Been Necessary to World Civilization, Ministerial Conference Is Told, and Leads Against Bolshevism.

Origin and persecution of the Jewish race was traced by Dr. William W. Shenks of Grace M. E. Church, principal speaker at the session of the Methodist Episcopal Ministerial Conference held at Wesley M. E. church, Minneapolis, Minn., recently.

"The Jewish faith has been necessary to the civilization and welfare of the world", he said. "Although persecuted and driven from their worldly possessions, the Jewish people have attained a high degree of culture and learning through the high caliber of their minds and intellect. The Zion Protocol, on which is based the persecution of the Hebrews, is a forgery and a lie. Its source is a book called 'The World's Unrest', by an unknown author. It was written by supporters of the Russian and German aristocracy.

"The Jews are charged with being delinquents and agents for Bolshevik propaganda. As a matter of fact their religion is the most powerful agent for law and order, next to Christianity. They are leaders in the fight against the Bolsheviki".

TESTIMONIAL DINNER TO DR. STEPHEN S. WISE.

By Harmony Lodge, Bridgeport, Conn.

Preceding the forum address Rabbi and Mrs. Stephen S. Wise and their son James attended a testimonial dinner given in honor of Rabbi Wise, at the Stratfield Hotel, by Harmony Lodge, No. 711.

Among the guests present on this occasion were Honorable and Mrs. Henry Lasker of Springfield, Mass., President of District Grand Lodge, No. 1; Judge Joseph G. Shapiro, Chairman of the Connecticut State Board of Deputies; S. Kronholtz, Past President of Jacob B. Ullman Lodge, of Stamford; Charles H. Shapiro, Past President of District Grand Lodge, No. 1; and visitors from adjoining cities.

Samuel N. Schnee, President of Harmony Lodge, introduced Mrs. Walter Loewith, President of Bridgeport Council of Jewish Women, who presided at the dinner at which Rabbi Wise delivered a notable address on "Jewish Problems in the World Today".

ANTI-SEMITISM IN ROUMANIA DISAPPEARING, ROUMANIAN MINISTER DECLARES.

(Vienna, J. C. B. Service.)

Addressing a Jewish delegation, which recently called on him, the Roumanian Minister of Justice, Antonescu, declared that anti-Semitism in Roumania was fast disappearing, the government taking every possible measure to suppress all anti-Semitic manifestations. The minister added that the status for the Kehillahs in Bukovinia and Bessarabia are about to be submitted before the Roumanian parliament, in accordance with the representative basis adopted by the Jewish congress. In Siebenburgen, the government has instructed that the Jews be permitted to register as belonging to the Jewish nationality in the forthcoming census.

TO AN ANTI-SEMITE.

You may darken the roads with your little tin toads,
You may work, you may scheme, you may plan;
You may build to the sky, 'til the day that you die,
And you still will be less than a man.

You may gather your gold, and your millions untold—
May buy all that mere wealth may procure;
But when all's said and done, 'spite the fortunes you've won,
You still will be poorer than poor.

You may quibble and prate in your language of hate;
You may shatter the Faith men hold dear;
You may mock, you may rant, and the seed that you plant
May grow up to a spectre of Fear.

But the form you create in your spasm of Hate,
Shall breed Malice, and Terror and Strife;
'Twill revolt and revile you, disturb and defile you,
And fall like a pall o'er your life.

—[Milton M. Alexander.

The Great Misunderstanding

By Dr. Max L. Margolis

VIII

WE HAVE so far examined the misunderstanding on the side of the questions pertaining to the law, its validity, its application, its reinterpretation. There were other aspects in the teaching of Jesus which brought him into conflict with the people. His home was Galilee. There are modern writers who would make us believe that the Galileans were of a different race as compared with the Judeans, and that Jesus was, therefore, not a Jew by race. It is all part of a newfangled theory that all we are and all we do is predestined by our pedigree, by our racial antecedents, which determine not only our physical appearance, but also our mind. This race theory has been overdone. It is begging the question in the first instance that Galileans and Judeans were descended from different races. It is all guess-work. All we have reason to believe is that various races from times immemorial were intermixed in Palestine. Fusion was going on constantly. The Galileans, being exposed to northern influences more readily, had a slightly different dialect, and their speech betrayed them; but substantially they spoke the same language. They had the same religion, the same outlook on life, the same culture. It is strange that when non-Jews write about Jews, about the Jews of to-day, they can only discern two lines of cleavage, race and religion. When they find a Jew who is lax in religion, they immediately speak of him as a race Jew. It is quite true; we have this variety of race Jews. Such Jews have turned their back upon the ancestral faith, but retain a measure of attachment to the race. But there is certainly a third class of Jews, in the Palestine of to-day. Whether right or wrong, they consider themselves Jewish nationalists. They may not visit the synagogue, but they cherish the cultural traditions of their people; their mind is steeped in our great literature; they take part in all the questions affecting the welfare of their people; they impart to their children a Jewish education. An American may belong to diverse races and religious affiliations, but he shares in the common national heritage, to which he is linked by a thousand threads. The Galilean in those far-off days was religiously and culturally a Jew. Jesus was brought up exactly as any other Jewish child, in his day and in the thousands of years that followed, was brought up. He read his Bible. He visited the synagogues. He prayed. He taught. Galilean he was by dialect and possibly by race. That is of small moment. Religiously and nationally he was much like any other Jew, in the North or in the South.

Galilee was the hotbed of the revolutionary party. Down south at the capital, where the men at the helm of the state lived, where the families of great fortune and standing in the community had their home, Rome was not liked, but Rome was feared, and it was known that it was foolhardy to attempt an unequal struggle. There was too much at stake. Prudence dictated the peace policy at Jerusalem. In the North, however, was the seat of the rebellion, and from there it spread to the capital, until at length Jerusalem was taken over by the insurgents. The war was declared ultimately at their bidding. The attitude to Rome was a question that agitated the minds of Galileans. They were the super-patriots, the zealots. Jesus was forced to declare himself. He, who was engrossed in preaching repentance because of the Kingdom of God which was soon to come, lived in an entirely different atmosphere. He counseled giving unto God what is God's and unto Caesar what is Caesar's. This teaching proved useful to the Church in its early days, and at times quite awkward. In sequel it meant leaving the worldly power to its devices and created a barrier to the Church's influence in mundane affairs. The Church, it is true, set up the doctrine that it was sovereign in all matters lying outside of faith. But again and again it was thrown back upon its own churchly sphere, and very often it ended in submerging the Church and rendering it subservient to the state.

Moreover, Jesus, as is the wont of re- [illegible], took up what we should [illegible] a pacifist attitude. He preach- [illegible] resistance to the oppressor. He [illegible] your enemies'. His imme- [illegible] understood only too well that he discountenanced armed resistance to Rome. From his point of view of a messenger of the Kingdom of God he was in no wise different from a host of others in his day, both in the official religious leadership and outside of it. Daniel in Holy Writ said the same thing when Judah, the Maccabee, organized the revolt against Syria. The visionary said, "Do not fight; sit still; God will miraculously bring about the destruction of the oppressor." Daniel would have opposed the war with Rome under Vespasian or the revolt under Hadrian. The teacher Akiba supported Bar-Cochba; but the majority of the teachers protested. And for that matter in still earlier days Isaiah was of the same opinion as Daniel. Official Pharisaism, nurtured by Isaiah and Daniel, did not favor the war. Not because of any prudence, but purely and simply on religious grounds. The arrogant kingdom would come to an end by direct intervention of God. Then the Lord would reign alone. Jesus may have couched his counsel in paradoxical language; but he was no friend of Rome. He was no friend of any sovereignty but God's. If he preached that the Kingdom of God was near, that implied that the days of any other Kingdom were counted. His interest was centered in bringing on the Kingdom of God through repentance. Repent; be worthy; everything else will follow suit. He, as well as the rabbis, held that the Kingdom of God cannot be forced, but that it comes spontaneously, of a sudden, when one least expects it. The attitude of Jesus very likely brought him into collision with the patriotic party; but it was not on the score of his doctrine of non-resistance, that is, non-resistance to Rome, that the Pharisees clashed with him. As a matter of fact, he was most Pharisaic in this doctrine.

The Church to this day has had great difficulty in adjusting itself to the letter of the founder's injunction. The Quakers hold to the letter and abhor war of all kinds. We remember their attitude in the great war. Such as could not subscribe to their interpretation withdrew from the fold and joined other churches which do not condemn all war. Tolstoi in our own day made the non-resistance feature the basis of his creed. He offered the religious background for anarchistic doctrine. In other words, Jesus, as we have shown, was much in accord with the prevailing temper of the Pharisee and of the orthodox Jew of today, who would not raise a finger to hasten the redemption, for God will bring it about miraculously in His own day. The misunderstanding between Jesus and Judaism disappears; but in the bosom of the Church that calls itself by his name the misunderstanding persists to this day. The churchman who sanctions war, defensive war against a wanton aggressor, must needs sacrifice the letter. For one thing, he does not love the enemy of his country, he prays that his own country may be victorious, which, of course, involves the destruction of the enemy forces, the slaughter of so many human beings. Official religion during the war was very little in evidence. The Church upheld the cause of the state, the cause of patriotism. It ought to understand the attitude of the Galilean patriots with whom Jesus clashed. If we go to liberal circles, in the Church or in the Synagogue, we shall find that the notion of a miraculous coming of the Kingdom of God from the clouds is not entertained at all. Rather it is held that the betterment and perfection of human society must proceed slowly, step by step, and before the wished-for goal is reached many wars will be fought and much blood spilt. The orthodox Jew of to-day would not go to the length of the pacifism of Jesus. But he does believe with Jesus that we owe duties to Caesar, to the state. He entertains the hope of a future restoration; but with Jesus he believes that the Kingdom of God will come through repentance, through becoming worthy in a moral and a religious sense, but not through political negotiations and diplomatic bargains. Wherever the improvement of mankind is conceived as an evolutionary process, Jesus is misunderstood; but wheresoever a pious soul looks for the Messiah, the representative on earth of the perfected state of society called the Kingdom of God, to come to-day or to-morrow

(Concluded on page 12.)

District Grand Lodge No. VIII Germany

A MEETING of the General Committee of District Grand Lodge, No. 8, Germany, was held on December 28, 1920.

The Secretary, Brother Dr Alfred Goldschmidt, presented an exhaustive report on propaganda activities throughout the district, particularly with reference to the establishment of a lodge in Schwedt. A committee was appointed to take care of this matter.

Dr. Berthold Timendorfer, President of the District Grand Lodge, has consented to pay an official visit to the B'nai B'rith Lodge at Dortmund on the occasion of its twenty-fifth anniversary celebration on April 3, 1921. Brother Dr. Katzenstein of Cassel was delegated as representative of the Grand Lodge on the occasion of B'nai B'rith Day in Thuringia on which occasion a class of six candidates will be initiated.

A series of lectures to be held in the lodges by Professor Goldstein of Darmstadt was suggested to the General Committee and received favorable consideration. The lodges and district associations will be circularized in the interest of a harmonious plan for such lectures.

The pamphlet, "Race and Politics", by Professor Goldstein treats in a popular manner, intelligible to all classes of people, the questions which form the main issues of the anti-Semitic controversy. The Grand Lodge resolved to distribute a number of copies of the pamphlet for the information of the public.

Mamreh Lodge of Beuthen requested detailed information with reference to the establishment of a fresh-air home. The idea of the establishment of such a home for children of the members of the Order found a sympathetic echo in the circle of our lodges. The sums raised in response to the appeal by the District Grand Lodge are, however, entirely insufficient. The General Committee hopes that the lodges and members of the Order will support the project of fresh-air homes.

The Grand Lodge advised that the organization, known as the Union of Jewish Soldiers, who served at the front, desired to come in close contact with some national Jewish organization. This union has the warm sympathy of the lodges and of its members, and yet the Grand Lodge felt compelled to refuse to cooperate with this organization in the fight against anti-Semitism publicly, because such participation would not be in harmony with underlying principles of the Grand Lodge.

The Executive Committee of the Grand Lodge is empowered by the District Grand Lodge to introduce changes in the operation and management of lodges with a view of democratizing the work of the lodges.

The B'nai B'rith Lodge at Munich suggested legal proceedings against the German Schutz und Trutzbund for its slanderous attacks against the Jews. The General Committee, for very good reasons, declined to entertain such suggestion.

The Secretary of the Grand Lodge, Brother Finkel, submitted a report with reference to the Jewish Popular University.

Inasmuch as the Hochschule for science of Judaism also began lately a course of popular lectures, the Jewish Popular University entered in negotiations with that institution for the sake of a combination, so as to avoid duplication of efforts. It is hoped that these endeavors will find hearty support, so that the well-known and prominent lecturers like Elbogen, Baeck, Hochfeld and others will thereby be enabled to do better work for the Popular Jewish University.

The meeting of the Executive Committee of the District Grand Lodge was held on January 11, 1921. A report was presented that on the occasion of the tombstone dedication for the President of the District, Brother Fenchel, a celebration was held on January 9, at which representatives of the District Grand Lodge and representatives of Berthold Auerbach Lodge delivered addresses.

The Provisional Committee, for the establishment of a sixth lodge of the Order in Berlin, has already begun its propaganda.

Silesia Lodge of Liegnitz organized an information bureau in the railroad station, for the benefit of members who are proceeding to Upper Silesia to take part in the plebiscite. A prominent sign with the inscription, "Information Bureau of the I. O. B. B.", is placed in the depot and brothers of the Order passing through the depot at any time during the day or night will be taken care of by a representative of the lodge. Arrangements have been made to provide the visiting brothers with all possible comforts and accommodations for their welfare.

Various members of Veritas Lodge of Hindenburg have expressed their willingness to accommodate the visiting brothers in their homes. In addition, the lodge rooms will be kept open during the time that the polls are open and kosher meals will be served by the ladies of the lodges.

A number of lodges have reported gains in their membership, Frankfort Lodge, 22 members; Duesseldorf Lodge, 15 members; Leipzig Lodge, 30 members; Berg Lodge, 18 members; Julius Plotke Lodge, 12 members; Montefiore Lodge, 12 members; of which latter number ten are sons and two are sons-in-law of present members.

Saxonia Lodge of Chemnitz, in view of the persecution of Jews in eastern Europe, submitted the following resolution, adopted by the lodge:

"Resolved, that the Grand Lodge in cooperation with other organizations appoint a committee to devise ways and means for the improvement of the condition of our oppressed coreligionists; that the committee issue an appeal and collect funds to assist those who desire to emigrate to Palestine or who are compelled to look for a new home, and that while this movement be with the cooperation of the Zionists, the control of the funds and its disposition be retained by the Grand Lodge".

After the close of the discussion, it was moved that the Grand Lodge declare Palestinian activity as an aim of all Judaism in general and express its readiness to participate in strictly humanitarian work.

After an extensive debate, participated in by nearly all of the B'nai B'rith leaders, it was resolved that the advancement of humanitarian objects connected with the emigration of Jews to Palestine is a matter which concerns all Jews.

A meeting of the General Committee was held on January 28, 1921.

Mamreh Lodge presented a report with reference to the dedication of its new B'nai B'rith home on February 6, and requested the presence of Dr. Timmendorfer on that occasion.

The trustees having charge of the disposition of the B'nai B'rith Loan Fund to members, submitted a report of loans made to a number of members and inquired whether an appeal of a widow of a brother for a loan should be favorably considered. It was resolved to ascertain first from the Executive Committee of the Order its wishes in such a case.

With reference to the poor economic condition of Jewish students, it was reported that an appeal will be issued for the relief of Jewish students and that such an appeal will be supported and signed by all large Jewish organizations, and it was resolved that the District Grand Lodge join in the appeal.

Regarding the tubercular institute in Meran, correspondence was submitted with the committee representing the lodges of the Order in Vienna, containing the suggestion that the German Grand Lodge, in cooperation with the Grand Lodge of Czecho-Slovakia undertake a continuation of this asylum, especially so in view of the fact that the institute during its existence has taken care of a large number of poor sick Jews of Germany and of the former Austrian monarchy.

Brother Dr. Baeck submitted a report of an official visit paid by him to the lodge as Duesseldorf and that on the occasion of initiation of a class of fifteen candidates, the sum of 300,000 marks was secured for the creation of a B'nai B'rith home for the lodge.

With reference to the Kultur Fund, suggestion was made to inaugurate an agitation to the end that 100,000 Jews, residents of all countries in the world, be induced to contribute an annual sum of 300 marks for a period of three years so that the threatened destroyal of the kultural and spiritual institutions of German Jewry be averted.

The Jew in the Natural Sciences

Address delivered by Mr. Jacob Feld at the meeting of the Cincinnati Chapter, Yud Kof Tof Fraternity, January 9, 1921

THE Jew in the United States constitutes some three per cent of the population. Is he taking his full part in the scientific and technical world? That is the question which I undertook to answer. I am making engineering my life work and am therefore personally interested.

Most people say: "The Jew, in going into Engineering, is wandering into strange paths, over which few Jews have safely trod". We hear of very few Jewish engineers and scientists. Are we doing our share in these fields?

The Jews in Biblical times were not creative scientists; the same may be said of the Jews up to very recent times. In the Mediaeval ages, the Jew translated the sciences from the Arabic and Hindustani to the Hebrew and then into the Latin. He therefore, was acting as an intermediary between the East and the West. With the exception of the works of Euclid, all the great ancient scientific texts were translated into European languages by Jews. But the Jew did not produce anything independently. True, he saved much information that might have been lost; he taught Europe the Arabic Arithmetic, the Egyptian Geometry and the Indian Algebra and Astronomy; but he invented none of it himself.

The Jew, living among the Saracens, imbibed all the mathematical sciences then known. Especially interested was he in Astronomy, for he had to work out his own calendar. In 1070, Jewish astronomers aided the Saracens in producing a complete set of astronomical tables. Later, the Spaniard King, Alfonso, hired Isaac Ibn Sid to compile the so-called Alfonsine Tables, merely a repetition of the Saracen work. This task was assigned to Jews year by year, and in 1492, Abraham Zacuto, teacher of Astronomy at Salamanca and royal astronomer to the King Emanuel of Portugal, compiled the tables used by Columbus in his epoch-making voyage. So, we can truthfully say that the Jew aided in the discovery of America. But all this astronomical work was based on the Indian tables and rules translated into Hebrew by Abraham ibn Ezra.

Throughout the later Mediaeval period, the Jew passed this astronomical infor-. mation from generation to generation. A few new steps were made. Levi ben Gerson (1340) wrote 136 chapters on Astronomy, a summary of all the information handed down by his ancestors. He also invented the Jacob's Staff, a device to measure the right ascension of the sun and of the stars, which was in common use until displanted by Hadley's quadrant, (1731). Necia and Cresques, both Jews, were noted map-makers of this period. Bonet de Latis (physician to Pope Alexander VI) invented a system of astronomical rings to ascertain the planetary orbits. And other small advances were made up to the beginning of the nineteenth century.

I was struck by what seems to me the logical explanation: The Jews in the period up to 1800 were very active in disseminating the scientific knowledge of one part of the world among the other parts, and only made a few inventions and original additions to the sciences. But these additions occurred in those countries where they were not persecuted. The Jew in wandering does not get a chance to collect his thoughts and to create. How can we test this hypothesis? The Jew in America now should be creating new ideas; and I maintain that he is. And a short sketch of the activity of the Jew in Europe during the nineteenth century will clearly show that, wherever he was given peace, he repaid by creating new ideas

In what follows, I refer to the Natural Sciences only. Of course the Jew has added much to the various medical and philosophical sciences, but I am dealing only with Mathematics, Physics, Chemistry (not including the several medical branches of Chemistry), Architecture and Engineering. In collecting this material, I noticed two things: The absolute lack of definite knowledge, and the ignorance of many authors on contemporary Jewish history on what the Jews are doing in these lines. For example, the Jewish Encyclopedia in its summary, does not give the names of a single Jewish engineer, and gives only a handful of the present day scientists, and absolutely disregards some of the greatest of these.

The history of mathematics in the nineteenth century is full of Jewish names. I mention only a few and none of those whose right to be classed as Jews is doubtful. It is a sad fact that a rather large percentage of these men, especially those in Germany, renounced their religion in rather early life.

Sylvester, Jacobi, Levi, Slonimski, the recognized greatest mathematicians of the nineteenth century of England, Germany, France and Russia, were all Jews. Some may claim that this is mere coincidence, but in each country there were others close on the heels of the members of this quartet for first place. The greatest mathematician of Italy was also a Jew.

John Jacob Sylvester, born in England in 1841, a student at Cambridge, and was refused his degree because he was a Jew. Later in life he became revenged—he refused to accept an honorary degree offered him by Cambridge. In 1837, at the age of 23, he became professor of Mathematics of the University College in London; then came to America and was Professor at the University of Virginia and at Johns-Hopkins. He founded the American Journal of Mathematics and won world-wide fame. Upon returning to Europe, he was made an officer of the Legion of Honor by France, won all kinds of honors in England, but never forgot his treatment at Cambridge. He is recognized as the greatest mathematician England ever produced. He refused to have his bust placed in Westminster.

K. G. Jacobi, born in Germany in 1804, a master-mind in applied mathematics, and a founder of the elliptic functions, was professor at Berlin. Upon graduation he became converted under force of circumstances, but upon death he was buried in a Jewish cemetery.

His successor, Leo Kronecker, born in Germany in 1823, and professor at Berlin in 1883, was also a convert. He is the greatest German mathematician of the latter part of the century.

Two other German mathematicians stand out in this period: Georg Canton, Ph. D. at Berlin in 1820, who developed the theory of irrational numbers and gave a definite concept of the quantity called infinity. Also his brother, Moritz Canton, Ph. D. at Heidleberg, in 1829, who is recognized as the greatest scientific historian of his time; his work on the History of the Mathematical Sciences is often quoted. He founded the Feitschrift für Chemie, Physik und Mathematik.

In England, B. Gompertz, a relative of the Rothschild family, applied his mathematics to finance and developed the largest insurance company in England. His additions to science include the mathematical laws of human mortality.

France had two soldier-mathematicians. Maurice Levy, Engineer and member of the Institute, was at one time President of the French Academy of Science; also a member of the Royal Academy of Science of Rome. He wrote on almost all of the natural sciences, applying the mathematics to developing rational theories of the phenomena of nature.

George H. Halphen, Major in the Army, won the chief mathematical prize of the Academy in 1880 for his work on Elliptic Function. Though he was most active in the war against Germany, this work of his was crowned by the Royal Scientific Society in Berlin.

Even Russia has its Jewish Mathematicians. H. Selig Slonimski was a rabbi-scientist, born in 1810, a most orthodox Jew, who was the first to teach modern science to his own people. He translated many books into Hebrew, inventing a vocabulary for the new words; he even published a scientific paper in Hebrew. His greatest invention is the adding-machine. For a while, he was also head of a Seminary in Russia; but when the government closed this school, he gave his full time to his mathematics.

At the present day, the authority on the theory of numbers is Minkowski, a Jew in Russia.

There are a host of others in the history of mathematics, but these few will show what the Jew contributed. Just as glorious a record was made in the field of Astronomy.

Sir William Herschel, the son of a Jewish father, was born in England in 1738, and at an early age became Astronomer to the King. His improvement of the telescope, resulting in the discovery of the planet Uranus, and his charts of the northern skies gave him a well deserved place in the Hall of Fame.

H. Goldschmidt, born in Germany in 1802, was the discoverer of fourteen minor planets, and won the Lalande prize in eight successive years. In 1857, France gave him the Cross of the Legion of Honor, and later pensioned him for life.

Maurice Loewy, born in Vienna, became the Astronomer of the University of Paris in 1860, distinguishing himself by the development of new astronomical instruments and careful photographs of the moon.

In chemistry, Lassar Cohn, Ph. D., 1880, from Munich, made many contributions to the Annalen, and wrote several standard works. Victor Meyer, born in Germany in 1848, at the age of 23 became Assistant Professor at the Stuttgart Polytechnical School and discovered many new organic compounds. R. Meldola, born in London in 1849, a member of the very noble Jewish family of Meldola, contributed to the science of coal-tar dyes and to the chemistry of photography. He became a Fellow of the Royal Society.

In mineralogy,.the Jews were represented by Armand Levy, born in 1820, and professor at the College Charlemagne in France.

Germany produced two great botanists, Ferdinand Cohen, Ph. D., of Berlin and professor at Berlin, and N. Pringsheim, born in 1823, became Professor at Jena in 1864, and founded the German Botanic Society in 1882. He was repeatedly elected President of this society from its beginning to his death.

In the Applied Sciences, the Jews had not a single engineer as far as I could discover. There were three architects in Austria, who became well known.

Fleischer, born in 1841, designed the Vienna Town Hall, which still carries his bust over the doorway. Most of his life was spent in designing synagogues and tombs.

William Stiassny, born in 1842, up to 1905 had designed 140 palaces, schools, synagogues and hospitals. He was an active member of the Board of Trustees of the Jewish Community in Vienna.

Oskar Marmorek, born in 1863, attracted attention by his designs of the fountain at the Forestry Exposition and by the music hall in Vienna.

That is the record of the contribution of the Jew to Science in Europe during the nineteenth century.

Albert Einstein, born in Germany or Switzerland, in 1875, of Relativity fame, should not be forgotten. He is the greatest of them all, but his worth is not yet fully known or appreciated.

In America, there were too few Jews during the nineteenth century to make any mark in the scientific world. Among the present scientists in America, the great majority are either native born or were brought to this country at an early age. There are a few exceptions, and all of these won their fame in the theoretical science. Jewish engineers of any worth at all, are usually native born, though chiefly of foreign parentage. May we not, therefore expect to see more Jewish Engineers in the next generation? I shall show that the tendency among Jewish students is slowly drifting towards the practical. This is not recognized by most writers. Benjamin Harrow, in an article written for the Menorah Journal, entitled "Jewish Contributions to Science", dwells almost entirely on the biological phases, where of course the Jew has contributed. He also takes up Michaelson and Einstein, but makes no mention of the many Jewish builders in this country.

From various sources, including "Who's Who in America for 1920", the American Jewish Year Books for the past few years' etc., I have collected the names of forty-five Jews, active in recent years (most of them still living) in the Natural Sciences. Each of these has distinguished himself in his line. Two remarkable things are noticeable, the extreme young age at which many of these men won fame, and the absolutely new inventions and ideas contributed by them. The Jew is no longer translating the work of others, but is composing new methods of harnessing the forces of nature. I shall bring out a few of these ideas. These forty-five names include: four mathematicians, two biologists, one anthropoligist, twelve chemists, two bacteriologists, eight civil engineers, one physicist, two geologists, six electrical and mechanical engineers and seven architects. The number is about evenly divided between the theoretical and the practical men, with the younger men leaning toward the practical side.

As before, the Jew is well represented in Mathematics; Fabian Franklin, born in Hungary in 1853, became Professor at Johns-Hopkins in 1879, at the age of 26. He later became editor of the new York Evening Post, and is a constant contributor to the Mathematical Monthly.

Norman Wiener is professor of Mathematics at Harvard.

Abraham Cohen, 1870, Baltimore, is professor at Johns-Hopkins, and has been a co-editor of the American Journal of Mathematics since 1916.

Edward Kasner is professor at Columbia born in New York City in 1878. He has done some wonderful work in the subjects of invariants, conformal geometry and dynamics. In some new theory or series, recently published, he used letters of the Hebrew alphabet to represent certain forms of series.

Passing over into Chemistry, which seems to attract the Jew more than any other science:

Arthur Lachman, born in San Francisco in 1873, and a graduate of the University of California, studied in Germany, Ph. D. at Munich, and became Dean of the College of Science at the University of Oregon at the age of 27. He is now a Consulting Chemical Engineer and the author of a standard book on Organic Chemistry.

Sol. D. Benoliel, born in New York City in 1874, invented new processes for making pure caustic potash and hydrochloric acid. He is now manager of the International Chemical Company at Camden, New Jersey.

Samuel A. Goldschmidt, born in New York City in 1848, is now President of the Columbia Chemical Works, Ph. D. of Columbia.

Martin A. Rosanoff, born in Russia in 1874, for a while Assistant Research Engineer to Thomas A. Edison and later Professor at Clark University, now holds the chair of Chemical Research at the University of Pittsburgh.

Jerome Alexander, born in New York City, 1876, author of several works on Colloids, Glue, Gelatine, etc., is Chemist for the National Glue and Gelatine Works and during the war was adviser on Colloid Chemistry for the National Council of Defense.

Moses Gomberg, born in Russia in 1866, a Major in the Ordinance Department during the war, while he was Consulting Chemist for the Bureau of mines, is now Professor of Chemistry at the University of Michigan.

Peter Fireman, born in Russia in 1863, a Ph. D. of Berne, was Professor of Chemistry at the Missouri School of Mines in 1901-2 and is now Chemist for the Elmer A. Sperry Electro-Chemical Research Laboratory, Washington.

Louis Edward Levy, born in Bohemia in 1846, a photo chemist, is the inventor of many photo-print methods, including the "Levy line screen", the Levy type, etc. His brother, Max Levy, has worked in microscopic photography and photo engraving. His work won gold medals at the Exposition in Chicago, 1893, Paris, 1900; Buffalo, 1901; and St. Louis, 1904.

Meyer Edward Jaffa, born in Australia in 1857, settled in California and is now Director of the State Food and Drug Laboratory and Consulting Nutrition expert for the State Board of Health.

Phoebus Aaron Levine, born in Russia in 1869, at one time Assistant in the Rockefeller Institute and recently Chemist for the Tuberculosis Camp at Saranac Lake, is now a Lecturer in Chemistry at New York University.

Wolfram E. Dreyfus, born in Germany in 1864, a Ph. D. of Munich, taught at Columbia and is now Consulting Chemist for the Bellevue Hospital in New York.

These twelve men cover almost every phase of chemistry.

The greatest Physicist in America, Albert Michelson, is a Jew. He is now head of the Physics Department at the University of Chicago, and has the honor of being the only American who has won the Nobel Physics Prize. His main work has been in the subject of light; his first great discovery was an apparatus to measure the velocity of light, and recently he has announced the development of a new apparatus to measure the diameter of stars. He is now [illegible] years old.

Erlich (1854-1915) the discoverer of "606" Cure for Syphilis, applied Chemistry to giving immunity from diseases. One of his assistants George Raysis, also a Jew, is now working at the University of Pennsylvania as a Research Professor, following in his master's footsteps.

Jacques Loeb, head of the Biological Research Department at the Rockefeller Institute, has succeeded in producing the artificial fertilization of the female cell of the sea urchin, by use of chemicals. What this discovery will lead to, we can hardly guess. Loeb is now 61 years old.

Jacob G. Lipman, born in Russia in 1874, a graduate of Rutgers College, and later the Dean of Agriculture at his Alma Mater, is now at the New Jersey Department of Soils, Soil Bacteriology and Agronomy. He is an author of various books on the subjects of Bacteria in Soils and the Fixation of Nitrogen.

Albert Edward Woolf, born in New York City in 1846, Electrician and Inventor. has made his name in Water Sanitation and Bacteriology. In 1893 during a typhoid fever epidemic, he sterilized the New York City water supply. During the Spanish-American War, he disinfected the city of Havana to eradicate the yellow fever. He was the first to use hydrogen peroxide as an antiseptic.

Morris Bien, born in New York City in 1859, has been in charge of the Reclamation Service in the United States Geological Survey since 1902. Angelo Heilprin has also been heard of in the field of Geology.

Even in the Science of Anthropology, we have our representative. Franz Boaz, born in Germany in 1858, explorer of Baffin Land, has been professor at Columbia since 1899. He has written many books on exploration.

We now come to the field of practical science, engineering. In civil engineering, Jews have won fame in building railroads where others have failed, in passing obstacles of nature by tunnels under the water and by bridges over them.

Mendes Cohen (1831 Baltimore—1915) became president of the Ohio and Mississippi Railroad and in 1892 became President of the American Society of Civil Engineers, the highest honor which a civil engineer can receive in America.

Abel M. Bienefeld, born in San Francisco 1873, assistant engineer for the Southern Pacific Railroad, has constructed many miles of railroad in California, Arizona, New Mexico and Texas, over mountains and through deserts. During the Spanish-American War, he was assistant in construction for the United States Army.

Gustave R. Tuska, born in New York City, in 1869, has been Chief Engineer for the Panama Railroad, President and Chief Engineer of the Atlantic Construction Co., American Power Company and the Atlantic Fisheries Co.

August Mordecai, born in Philadelphia, in 1847, has been a railroad engineer all of his life and now is Assistant Chief Engineer for the Erie Railroad.

Andrew Rosewater, born in Bohemia, in 1848, is now city engineer for Omaha, Nebraska, and also President of Public Works.

Perhaps the greatest and most wonderful was Charles M. Jacobs, born in London 1850 and died in London 1919. He is known as the Tunnel Engineer. He was called to the United States to advise about building sub-aquean tunnels between Brooklyn, New York and Jersey City. In 1892 he designed and built a tunnel for the East River Gas Company, a most formidable and bold task, the real beginning in tunnel construction. As Chief Engineer for the New York-New Jersey Railroad Company, he built the tubes under the Hudson River between Jersey City and Morton Street. Later he built four more tunnels under the Hudson River for the Pennsylvania Railroad. Besides this work he also designed tunnels for the French government and for the subways under the Seine River in Paris. He died at the age of 69 years.

A young man who has attracted considerable attention in the civil engineering world is David B. Steinman. Born in New York City in 1886, and educated in the city college, he finished his work at Columbia and at the age of 24 became Professor of Civil Engineering at the University of Idaho. He later built up the engineering department of his Alma Mater, after getting his reputation in the design of the Hell Gate Arch Bridge, a new chapter in bridge design. He also designed the Sciotoville Bridge, the longest continuous span in the world.

Bernard Bienenfeld, born in New York City, in 1861, has been developing the oil and asphalt industries of the Pacific coast and of Alaska. He is now President and Engineer of the Standard Asphalt Company.

Recently the Jew has taken an active interest in the construction field. He is now building with his hands, as well as with his mind.

Abram M. Feldman, born in Russia in 1863, a graduate of the University of Pennsylvania, was Professor of Mechanical Engineering at Armour Institute of Technology from 1894 to 1900. He is now in private practice. Another professor of Mechanical Engineering is Frankel of Kentucky State University, who, after twenty years of teaching, went into private practice last year.

The Jewish Electrical Engineering has taken a full share of the honors in the recent electrical developments:

Elias E. Ries, born in Germany in 1862, is an inventor and a consulting electrical mechanical engineer. He is the discoverer of the automatic electric signaling system, now so universally used; the alternating current electric railroad system, used in many cities; the electric welding of tracks; the talking motion pictures, where the sounds are produced directly from the film, and in all is the owner of some 200 patents.

Max Osterberg, born in Germany in 1869, a graduate of Columbia, was Editor of the "Electric Power" and during the period of ten years, 1894-1903, delivered over 800 public lectures

Alfred Norton Goldsmith, born in New York City, is now professor of Radio Engineering at the college of the city of New York and Research Engineer of the Marconi Wireless Co. He has done some wonderful work in the line of wireless telegraphy and telephony, though still a very young man.

Emil Berliner, born in Germany in 1851, is the inventor of the telephone transmitter, also of the disk phonograph record. He is now experimenting in aeronautics and was the first to use the now standard aeroplane motor, the revolving cylinder internal combustion engine.

Ernest Julius Berg, born in Sweden in 1871, for a while an electrical engineer for the General Electric Company, is now Professor of Electrical Engineering at Union University.

The Jew has produced many architects in recent years, and a few of the more prominent are as follows:

Albert Kahn, born in Germany in 1869, the architect for the Aircraft Construction Division of the United States Army during the war, has to his credit the designing of many automobile factories, including the Packard Car Company, Hudson Company, Chalmers, Lozier and Ford Car Company plants.

Arnold W. Brunner, born in New York in 1857, has designed the Mt. Sinai Hospital, the Custom House and Court House of Cleveland, the City College Stadium and the Monument Bridge at Toledo. He is now a member of the Art Commission of New York.

Simon B. Eisendrath, born in Chicago in 1869, is now the building expert for Cook County, Illinois. He has designed several hospitals in New York and Chicago.

Henry B. Herts, born in New York in 1871, studied abroad in all the big centers of architecture. His design of college buildings, as shown at Smith and Bates College; and of theatres, lyceums, New Amsterdam and Liberty, of New York, serve as models for the American students.

Charles H. Israels, born in New York, 1865, has specialized in designing hotels; examples of his work are the Arlington and Warrington in New York.

Other men worthy of mention are Ben Judah Lubschecz, Dankmar Adler, Chicago, and there are many others.

This list of men in the scientific and professional fields is far from complete. From time to time as new names come to my notice, I shall add them to this list and hope, at some future time, to give a more complete record. But, I believe that these men, though few in number, testify to the fact that the Jew is realizing that the technical field is not closed to him.

Let us look to the future. The following figures of Jewish students in technical schools are taken from the American-Jewish Year Book 5861, 1920-1. The Jewish students in professional schools in 106 universities, colleges and technical schools, number 14,800 or 9.7 per cent of the total registration. The percentage of these Jews taking engineering is 16.3; while the percentage of the non-Jewish registration taking engineering is 30-9. There were 1,325 Jewish engineering students in 1918-19 out of a total of 22,275, about four per cent; whereas the percentage of Jews in all professional schools and courses combined is ten per cent. In other words, the Jew is not giving his full quota to the engineering school; most of the Jewish professional students take commerce and medicine. But I believe that the percentage in the technical pursuits is fast increasing, and with some of the men afore mentioned as examples, the Jewish engineering student is going to be heard from. The Jew has made no mean record in these professions in the last few years, but I look to a still more glorious record in the next few years.

ACTIVITIES OF SOLIDARITAET LODGE, KRAKAU, POLAND.

In the meeting of February 3, 1920, the new officers were solemnly installed by Brother ex-President, Dr. Osias Thon. The following were the officers: Mentor, Brother ex-President, Dr. Leon Ader; President, Brother engineer, Dr. Joseph Weinberger; Vice-President, Brother Dr. David Suesskind; Recording Secretary, Brother Dr. Adolph Gumprich; Financial Secretary, Brother Isaac Potok; Treasurer, Brother Samuel Schaechter; Marshal, Brother Dr. Joseph Steinberg; Guardian, Brother Dr. Leon Duldig.

In the beginning of the year our organization numbered one hundred and thirty brothers. Of these two brothers, Jacob Brummer and Baruch Springer were unfortunately taken from us by death. We shall remember with loving devotion the departed brethren who always took faithful part in our work. For this sad loss we obtained compensation by a substantial accession of newly initiated brethren. Ten brothers were initiated and eight new members are proposed so that the total membership at the close of the year is 138.

The total assets of the organization rose during the past year to 98,249 Polish mark, of which the funds for widows and orphans participated to the amount of 43,978 and the fund for the building of a lodge home, 22,144.

The lodge held fourteen regular meetings which the brethren attended in large numbers. The meetings were stimulating in their effect to which especially the following lectures and addresses contributed: Brother Dr. Joseph Steinberg, "Our Tasks and Aims"; The same on "The Work of the Relief Committee for Polish Jews"; Brother ex-President, Dr. Osias Thon, "Keren Hajessod"; Brother Hipolit Frommer, "International Commerce and the Rate of Exchange".

Our brothers participated in the work of the Relief Committee for Polish Jews which, under the capable administration of our brother, Dr. Raphael Landau, is trying to relieve the terrible distress of the Jews and to improve their chances for self-support.

Our lodge also subsidized substantially various cultural and charitable societies from its own means. We donated for the relief of the victims of the pogroms in the Ukraine 5,000 Polish marks.

It was resolved to establish a Jewish museum in Poland for which purpose a committee was appointed which shall take the initiatory steps. On the 26th of February, 1920, we celebrated the seventieth birthday of our President, Brother Adolf Kraus, to whom we sent an address. We further resolved to start a collection among our members for the Palestine Restoration Fund.

We resolved to establish a Jewish library in connection with the lodge and a society to promote knowledge of Judaism. The constitution of this society was already approved by the authorities.

In addition, we had a social gathering every two or three weeks for the brothers and their families.—[Joseph Weinberger.

THE GREAT MISUNDERSTANDING.

[(Continued from page 10.)

or at any time, but always through no human effort, unless it be repentance and such-like spiritual preparation, there is Jesus understood, and there truest Pharisaism is revealed.

JEWISH WORKERS IN RUHR DISTRICT TO BE INTERNED.

Seventeen thousand Eastern European Jewish workers in the Ruhr district were discharged and will be interned under the terms of an order issued by the government on November 17, 1920. These workers were all taken by the government to the Ruhr district during the war when there was a serious demand for workers in Germany but now, owing to unemployment among Germans, the government decided to carry out the order immediately, in spite of the fact that many Hollanders and Poles continue to be employed in the district. Maximilian Harden, in a recent issue of "Die Zukunft" prints a strong protest against the order and demands its revocation by the government.

B'NAI B'RITH OF CHICAGO.

Adolf Kraus Lodge.

A well attended meeting of Adolf Kraus Lodge, No. 72, was held at the Covenant Club on Monday evening, February 28. The earlier part of the evening was devoted to the business affairs of the lodge and a great deal of routine business was disposed of, including the initiation of several candidates.

After the regular order of business, the doors were thrown open to the many ladies and friends of the members of the lodge to listen to an address by Honorable Hugo M. Friend, Judge of the Superior Court of Chicago, who addressed the audience on the crime situation. At the conclusion of his address, the same was discussed by a number of the members present.

Ramah Lodge.

A very large audience was present at the meeting of Ramah Lodge, No. 33, held on Monday evening, March 14, at the Covenant Club hall. During the earlier part of the session, the business of the lodge was transacted, a large class of candidates was initiated, and a number of applications for membership were presented. After the close of the executive session, the doors were thrown open and the hall became filled to capacity with a number of ladies and friends of the members of the lodge who assembled to listen to the address of Colonel Nathan Horowitz, of the United States Army, Fort Sheridan, Illinois, who spoke on the subject, "A Regular Fellow". Colonel Horowitz is the possessor of the medal of the French Legion of Honor; he also was a member of the American Mission in Budapest, Hungary. In his talk, he recited the many experiences gathered by him during his official career abroad, both as a military man and as a diplomatic representative of this government.

At the close of the address, dancing was indulged in, during which refreshments were served.

Central B'nai B'rith Council.

A large attendance was present at the monthly meeting of the Central B'nai B'rith Council, held on March 7. The various Sub-committees, such as Intellectual Advancement, Social Service, Ways and Means, Boys' Camp, presented preliminary reports.

Active preparations are being started for the operation of the B'nai B'rith Boys' Camp during the coming summer and it is hoped that last year's capacity will be exceeded. The management and operation of the B'nai B'rith Free Employment Bureau has undergone a material change, insofar as the direct control of the institution is now vested in a Board of nine Directors instead of seven as heretofore, of which number four are elected for and on behalf of the Associated Jewish Charities of Chicago and four by the Central B'nai B'rith Council, the eight thus elected choosing the ninth. The name of the bureau has been changed so that it will hereafter be known as the Jewish Free Employment Bureau of Chicago, under the auspices of the B'nai B'rith.

HOUSTON, TEXAS.

The annual celebration of B'nai B'rith Day by the lodges of Houston, Texas, was held on Sunday, March 6, Rabbi David Lefkowitz of Dallas was the principal speaker and guest of honor at the reception, at the conclusion of the program. The subject of Dr. Lefkowitz's address was, "Higher Loyalties and the Order". The affair was largely attended by the members of the lodge and their friends.

What Our Lodges Are Doing

TORONTO LODGE, TORONTO, CANADA.

Toronto Lodge, No. 836, is enjoying continued activity along all lines. The first meeting of the new term took place the first of the month. In the beautifully artistic setting of the new lodge quarters, Empire Room at the Prince George Hotel, a most impressive initiation was carried out. Following this an informal dance, thoroughly enjoyed by some 400 people, brought the meeting to a successful close.

The newly elected officers are: A. Cohen, President; N. Phillips, Vice President; A. Levy, Treasurer; C. Benjamin, Financial Secretary; H. Pullan, Secretary; M. Fisher, Monitor; B. Luxenberg, Assistant Monitor; I. Brodey, Guardian; M. Draimin, Warden.

On February 7, Dr. Deutsch honored the lodge with an address at a splendid dinner. Some 200 B'nai B'rith attended and were deeply impressed by the speaker's appeal for stronger ties of benevolence, harmony and brotherly love. His rebuttal of Henry Ford's bigoted attacks brought forth much applause. Due publicity and prominence was given by local newspapers to the interesting lecture.

Brother Birnbaum's initiation team was called upon to officiate at the institution of I. O. B. B. Lodges at Ottawa and Hamilton. Their work was well received by the newly initiated. Brothers Levy and Lasker of the Grand Lodge honored the young lodge by their presence. After a most hospitable reception the degree team proceeded to Hamilton. Dr. Dover, President-elect of Ottawa Lodge, reports an encouraging start and a good field for progress.

At Hamilton, the team was joined by a large delegation of brethren from Toronto Lodge, Viceroy, Reading, and Hamilton Lodges, who were deeply impressed by the work of Toronto's degree team. The initiation was followed in the evening by a sumptuous banquet. Addresses were delivered by many Hamilton and Toronto brethren, among whom were Rabbi Berger of Hamilton, Mr. D. Sweet, President-elect of Hamilton Lodge, Rabbi Brickner of Toronto and A. Cohen, President of Toronto Lodge. Brothers Lasker and Levy greatly moved the gathering in their charge to uphold the principles of benevolence, brotherly love and harmony.

Although Toronto Lodge has extended thus its work to adjacent fields, it has not neglected its local activities. Preparations are now being made for a Purim celebration and also fitting festivity for its second anniversary on March 9.

The membership continues to grow and the light of our new Menorah seems to be attracting large numbers to our fold.

Here's to a 1,000 membership in 1921 for Toronto Lodge, No. 836.—[B. Vise.

MINNEAPOLIS LODGE, MINNEAPOLIS, MINN.

Minneapolis Lodge, No. 271, held another big initiation and rally on February 22 at the Moorish room of the West Hotel. Almost a hundred initiates were on hand, bringing the membership of Minneapolis Lodge above the thousand mark, a gain of about 100 per cent since September. The majority of the members of the General Committee of District No. 6 was on hand to make the meeting memorable. The initiation was in charge of Brothers A. F. Mecklenburger and A. B. Scelenfreund of Chicago and proved of much interest to those present.

The speakers of the evening were all in fine mettle; the large number of candidates, the distinguished coterie of out-of-town visitors, and the date, Washington's birthday, all combined, made the occasion memorable. Addresses were delivered by Brothers A. F. Mecklenburger and A. B. Seelenfreund of Chicago; Rabbi Eugene Mannheimer of Des Moines; Alex P. Greenthal of Milwaukee; J. H. Schanfeld of Minneapolis and Dr. I. L. Rypins of St. Paul. Rabbi C. David Matt presided. The lodge is now looking forward to the many important projects made possible by the newly attained large membership.

The first social reunion of the membership was at the dance arranged by the Social Committee, under the chairmanship of Brother Herman Weil at the assembly room of the Radisson. Upward of five hundred attended and the verdict of all present was that the affair was eminently successful.

KRAKAU, POLAND.

On February 8, Solidaritact Lodge, No. 427, of Krakau, Galicia, Poland, held an important meeting on which occasion ten candidates were initiated and the new officers for the year 1921 duly installed.

Preceding this important meeting, memorial services were held at the temple in honor and in memory of the departed members of the lodge, at which services ex-President Brother Dr. Thom delivered the memorial address. The installation ceremonies were conducted by Past President Dr. Thom and at the conclusion of the ceremony, Dr. Thom, as a member of the Polish Parliament, delivered an address to the lodge on the economic and social condition prevailing in Poland.

RACINE LODGE, RACINE, WIS.

A meeting of Racine Lodge, No. 697, of Racine and Kenosha, Wis., was held on March 1. The attendance was the largest that the lodge ever had since its existence. Brother A. P. Greenthal, of Milwaukee, a member of the General Committee of District Grand Lodge, No. 6, who was the official visitor, installed the officers for the ensuing term and assisted in the initiation of six candidates.

As a result of the fact that the larger percentage of the membership of the lodge resides in Kenosha, it was resolved after an extensive debate to change the present name of the lodge, so that it will hereafter be known as Israel Lodge.

Brother Greenthal addressed the lodge on the subject, "Our Neighbors and Ourselves". In addition to the address of the evening, a general discussion was held with reference to the present Anti-Semitic propaganda. A social hour was spent at the close of the program.

HAR SINAI LODGE, PHILADELPHIA, PA.

The monthly meeting of Har Sinai Lodge was held on Wednesday evening, February 16, at the Hotel Majestic, and was attended by nearly 250 members. Continuing the good work of the past several months, a class of fifty men was initiated, among them being Rabbi A. J. Feldman, of the Temple Keneseth Israel, who, in the course of the evening, was called upon to speak and delivered an excellent address.

The membership of the lodge is 520, and it is proposed to carry on the membership campaign in a more intensive manner within the next month. The members present pledged themselves to propose nearly 1,000 members before the meeting on March 16. About 100 met for dinner at the Majestic on Monday evening, and there, in organizing, made plans for the campaign which is now in progress.

One of the entertainment features of the evening was the violin playing of Master Jacob Savitt, who played in a most capable manner.

DISTRICT No. 1.

Home for Aged and Infirm, Yonkers, N. Y.

Mr. Sigmund Eisner of Red Bank, N. J., subscribed the sum of $1,000 to the Patrons Fund for the maintenance of the Home for Aged and Infirm of Yonkers, N. Y., under the auspices of District Grand Lodge, No. 1.

The Board of Governors, at a meeting held on February 20, passed a unanimous resolution whereby donors of $1,000 to the Patrons Fund be accorded the honor and distinction of life and honorary membership. Mr. Eisner was enrolled as an honorary and life member of the Home.

The General Committee of District Grand Lodge, No. 1, is arranging for the institution of new lodges in New Bedford and Lynn, Mass. It is expected that the first one will be instituted March 3 and the lodge in Lynn on March 7.

DISTRICT No. 5.

As a result of the efforts of Brothers Adolph Freund and Chas. Rosenthal of Detroit, Michigan, temporarily sojourning in Florida, a B'nai B'rith Lodge has been organized at Miami, Florida, and the officers of District No. 5 are making the necessary arrangements for the early institution of the lodge.

SHOLEM LODGE, LEAVENWORTH, KANSAS.

The year 1921 is beginning to loom as the greatest of all years in the history of Sholem Lodge, No. 68.

Starting off the year with an election of officers, the gavel is now in the hands of Sam Peltz. Our old standby, Morris Abels, is still "secretarying", as he has done so faithfully and capably during the years gone by. Vice President, A. Goldman; Monitor, Ed. Winnig; Assistant Monitor, Julius Abeles; and Warden, Sol Cohen, the officers, are making diligent efforts to make this a rustling, bustling, year for old Sholem.

As the poet might say, "we have prisons to the left of us, prisons to the right of us", etc., etc., which gives us opportunity not afforded to other lodges to do real welfare work in the prisons. Within a half hour's ride is the Kansas State Prison, Federal Prison and Disciplinary Barracks. Our Rabbi, Dr. Ellinger, has charge of this work, with the active support of all the members.

Socially, things are humming. Every now and then, a dance is given in the spacious annex to the temple and the younger Jewish people trip the light fantastic, with real gusto and enjoyment. But not only is Sholem Lodge being entertained with social and welfare work; they are also planning a series of lectures by local and imported talent, which the writer will be pleased to review as time passes.

As we already have 99 per cent of the eligible people in our fair city as members, our slogan is "Watch Old Sholem Shine". —[Sol Cohen.

INSTITUTION OF B'NAI B'RITH LODGE AT SPRINGFIELD, OHIO.

On March 6, 1921, Kadimah Lodge, No. 881, of Springfield, Ohio, was instituted with a charter membership of 45.

The lodge was organized by Brother Sidney G. Kusworm of Dayton and the installation was under the direction of Brother E. J. Schanfarber of Columbus, Ohio, First Vice President of the District Grand Lodge, who was assisted in his work by Brothers Kusworm, Schulman, Klein and Leonard H. Freiberg, Secretary of the District Grand Lodge.

After the formal ceremony of the institution of the lodge and installation of officers, addresses were delivered by Brothers Schanfarber and Kusworm.

The lodge bids fair to be one of the banner lodges of the district.

ANNUAL LINEN SHOWER FOR LEO N. LEVI MEMORIAL HOSPITAL, HOT SPRINGS, ARK.

The annual linen shower held by the Little Rock section of the Council of Jewish Women for the Leo N. Levi Hospital, under the Chairmanship of Mrs. Gus. Blass, assisted by Mesdames Epstein Back, Heiman, Myron Lasker, Lenz, Green, Isa Navra, Jess Thalheimer, Harry Lasker, E. Ellenbogan, Fox, Schott and Schoenfeld, resulted as follows:

Cash contributions from Helena Ark., $25; Jonesboro, $25; Brinkley, $20; Camden, $20; Coway, $10; Forest City, $5.

Wynne, Blytheville, Conway and Clarenden sent donations of linens. Total Cash Contributions, including local donations were $193.00, out of which $143.00 was expended for linens and the balance of fifty dollars was sent to the hospital.

The linens sent amounted to the following: Spreads, 5 1-2 dozen; sheets, 15 dozen; pillow slips, 15 dozen; bath towels, 24 dozen; face towels, 4 dozen; one bolt of 44 yards Indian Head for table cloths; one piece, 8 yards, Indian Head for tray cloths.—[Mrs. Yetta Rose Schoenfold, Chairman of Philanthropy, Council of Jewish Women.

SASKATOON, CANADA.

Rev. H. J. Samuel of Winnipeg, Canada, paid an official visit to Saskatoon Lodge, No. 739, of Saskatoon, on Sunday, January 6. A special meeting of the lodge was held in the afternoon and a public meeting, under the auspices of the lodge, in the evening.

Brother Rev. H. J. Samuel delivered an interesting lecture on the work of the Order. His visit will, no doubt, be most beneficial to the lodge and will lead to an increase in its membership.

CHATTANOOGA, TENN.

Rabbi Jacob Krohngold, Executive Secretary, District Grand Logde, No. 2, spoke at the services on Friday evening, February 18, at Mizpah Temple. This service has been designated as B'nai B'rith night by Chattanooga Lodge, No. 446. The subject of Rabbi Krohngold's address was "The Anti-Defamation League". There was also a special musical program arranged for the occasion.

A meeting of the lodge was held on Sunday evening, February 20, at Mizpah Temple. A class of candidates was initiated and Rabbi Krohngold assisted in the initiation. After the ceremonies, a reception was tendered to Rabbi Krohngold during which refreshments were served.

B. F. PIEXOTTO LODGE, SALT LAKE CITY, UTAH.

The retiring officers submitted their various reports for the past year, showing the membership to be over 250 with prospects that this will be increased to over 350 members before the close of 1921. All meetings of the past year have been well attended and keen interest in the activities of the lodge has been manifested by the entire membership at all times.

The greatest task successfully planned and accomplished by the lodge in a number of years was the B'nai B'rith Charity Fair, held at the Odeon Hall on November 10. Through the able and untiring efforts of J. Findling as Director General and his willing assistants and the aid of the Jewish organizations of the city nearly $15,000 was secured for the suffering Jews of Europe. Contributions to the fair were liberally given by all denominations from every section of the state, clearly demonstrating the sympathy entertained for the suffering Jews of Europe.

Delegates to the District Grand Lodge, No. 4, have been elected and specifically instructed to use their best efforts to secure the next Grand Lodge Convention for Salt Lake City, and in this plan Salt Lake City requests the earnest support of all the sister lodges of this district, and plans are already being formulated for the comfort and entertainment of the anticipated visitors who are sincerely promised a reception and hospitality that they will long remember.

If negotiations now pending are accomplished the Salt Lake City Lodge will soon acquire full possession and sole ownership to the B. B. Hall, which has been owned jointly by the lodge and its members. It is anticipated that within sixty days the lodge will enjoy a legal title to the building and a great entertainment will be offered the members and their friends in appreciation of their support to the lodge in securing the title to the lodge property.—[S. J. Friedman.

INSTITUTION OF B'NAI B'RITH LODGE AT MIAMI, FLORIDA.

A lodge with about sixty charter members was instituted March 2 at Miami, Fla., under the jurisdiction of District Grand Lodge, No. 5.

Brother Adolph Freund of Detroit, Mich., Past President of District Grand Lodge, No. 6, who is temporarily at Miami, was delegated by the officers of District Grand Lodge, No. 5, to institute the lodge. The organization was made possible by the efforts of Brother Charles Rosenthal of Detroit, Mich., who was given charge of the initiatory ceremonies. Brother Freund was assisted by Brother Martin Emerich of Chicago and Brother Jos. I. Lovy of Ashland, Wis.

Many visiting members of the Order were present and took a deep interest in the proceedings, which were most impressively rendered by the brethren representing the Grand Lodge. Most excellent men, leaders in professional and mercantile affairs of Miami, comprise the list of officers elected for the ensuing term of Miami Florida Lodge, which augers well for the usefulness and strength of the new link.

The officers elected were: President, Isidor Cohen; Vice President, Daniel Cromer; Treasurer, David Afremon; Secretary, Jake Brown; Monitor, Louis Fine; Assistant Monitor, A. L. Marks; Warden, M. Goldenblank; Guardian, Sam Davis; Trustees, M. Plinkansky, Saul Abenson and O. P. Wolfson.

What Our Lodges Are Doing

ST. JOSEPH, MO.

At a banquet, given by Joseph Lodge, No. 73, at St. Francis Hotel, January 18, 170 guests were present. Dr. J. Kangisser was Toastmaster. The principal speaker of the evening was Mr. Jacob Lorie of Kansas City, who laid great stress upon the importance of putting forth every effort to enroll every Jew as a Ben B'rith. The other speakers of the evening were: Rabbi Garry August, Mr. Simon Binswanger, Mr. Louis Kramitz, and Mr. Basil L. Kaufman.

YOUNGSTOWN, OHIO.

Mahoning Lodge, No. 339, installed its 1921 officers at a meeting, held January 2. Dr. I. O. Philo spoke on "Loyalty to the Order." On January 16, Mahoning Lodge observed Past Presidents' Day. Brother Henry Fuerst of Akron, Ohio, was the speaker. Mahoning Lodge raised $3,500 for the Cleveland Orphan Home in the recent drive.

BAY CITY LODGE, BAY CITY, MICH.

On Sunday, February 20, practically our entire membership turned out to see our degree team put on second degree work, a novelty we have introduced to enliven our initiations and meetings.

The second degree work was in charge of Brother Joe Hirschfield, who with his able body-guards, kept the members in a continuous uproar of hilarity—the poor candidates having to suffer indignities too horrible to mention.

Brother Abe Roman, one of the assassins on the degree team, suffered severely from humiliation in that he mixed the rifles and instead of shooting the quaking and defenseless candidate with a stream of water, he used the gun that shot in the reverse, thereby perpetrating the crime upon himself. Abe says, "It will not happen again." We agree with Abe, one is plenty.

Following our degree work, a bounteous repast was served, "a la Serve Self" which included delicacies too numerous to mention.

Brother Abner Goldman creditably rounded out the entertainment with solos on the piano.

Our membership drive has received considerable impetus from a most liberal offer by Brother M. Speiseberger of an electric menorah on reaching the goal of 200. Our next initiation should bring us over the top. How about it, Joe?

Brother Louis Harrison recently called a meeting of his Intellectual Advancement Committee and reports he intends to have well-known public men of our city and state address our different meetings.

It is our aim to make our meetings spicy and interesting, which is bound to produce results for any lodge.

Brother Ben Wiener, President of Flint Lodge, is due an apology from the correspondent of Bay City Lodge, for his negligence in not mentioning his name in the program of January 23, which was published in the B'nai B'rith News. Especially, in view of the fact that it was through Ben that we were enabled to secure our Speaker of the Day, Rabbi Lupo of Flint. Brother Wiener's address and remarks were highly appreciated as were those of Rabbi Lupo.

We also wish to state at this time that Ben and Flint Lodge have surely found a soft spot in the hearts of Bay City Lodge, (especially the degree team who recently initiated one of their frequent classes) for the royal manner in which we were entertained both "spiritually" and otherwise.—A. A. I[illegible]merman.

DENVER LODGE, DENVER, COLORADO.

A well attended meeting of Denver Lodge, No. 171, was held on February 13, 1921, at which the special order of business was the consideration of a motion to define the duties of the Committee of Twenty-five.

At the meeting of the lodge held February 27, a boy scout demonstration was the special feature.

During the year 1920, Denver Lodge initiated 260 candidates, closing the year with a membership of over 900.

The new officers of the lodge have taken hold of affairs with energy and enthusiasm, which all goes well for a successful administration.

B'NAI B'RITH OF PORTLAND.

Portland Lodge, No. 65, in regular session assembled, had the privilege of listening to a splendid talk by Judge Tucker of the Circuit Court on the subject of "Abraham Lincoln", on Tuesday evening, February 15, at the B'nai B'rith building.

In honor of the fiftieth annual session of District Grand Lodge, No. 4, Portland Lodge presented a class for initiation at an unusually well attended meeting held on Monday, February 21, at Temple Beth Israel. The initiatory work was conducted by Portland Lodge's degree team known throughout the district

A committee of the Daughters of the Covenant, ladies' auxiliary of Portland Lodge, has been hard at work preparing in carrying out arrangements for the program of entertainment and social features in honor of District Grand Lodge, No. 4.

The program outlined for the comfort and entertainment of the delegates to the District Grand Lodge Convention included the following: Highway trip by automobile and tea at the Chanticlear Inn, Sunday, February 20; Monday noon, luncheon at the Benson Hotel and following the luncheon, matinee at the Orpheum Theatre; Monday evening at the Multmunah Hotel, where a class initiation and reception for the newly elected members was held; Tuesday, February 22, the guests were taken for a view of the city by automobile; a housewarming and tea at the B'nai B'rith building followed the drive. The climax of all the festivities was a banquet and dance given by Portland Lodge. Lunches were served the delegates at the B'nai B'rith building every day during the session.

A well attended meeting of the Daughters of the Covenant, ladies' auxiliary of Portland Lodge, was held Tuesday evening, February 15, at the B'nai B'rith building. Miss Thal addressed the gathering on the subject, "The Jewish Shelter Home". A number of musical numbers were rendered and the Literary and Musical Committee served refreshments.

LITTLE ROCK LODGE, LITTLE ROCK, ARK.

On Sunday, February 13, 1921, B'nai B'rith Day was fittingly observed by Little Rock Lodge, No. 158, of Little Rock, Ark.

In the afternoon, a special meeting of the lodge was held, at which time a class of candidates was initiated by the degree team of the lodge. In the evening at 8 o'clock at the temple, a program of exercises was arranged to celebrate B'nai B'rith Day. Brother Alfred G. Kahn addressed the lodge, welcoming the guest of honor, Brother Victor G. Hexter of Dallas, Texas, President of District No. 7. Brother Hexter addressed the lodge on the work of the Order.

The attendance of members was the largest in the history of the lodge. The Committee on Membership is still at work and promises to have another large class of candidates to be initiated in the near future.

MISSOURI LODGE, ST. LOUIS, MO.

The second meeting of Missouri Lodge, No. 22, of St. Louis, Mo., under the administration of President Simon Ostfeld was held Sunday, February 20, at Harburger Hall, and judging by the enthusiasm of all members present, Missouri Lodge is set for an old-time year of success. Routine business was transacted, attended by a spirited debate in which many of the members took part. It was decided to adopt a Jewish Orphan from the war-stricken territory and the fortunate waif was selected from a number of worthy cases brought to the attention of the lodge by Judge Moses Hartman. He is Abraham Ozerowicz, eleven years old, whose father, a merchant, was killed in the recent war, as a result of which his mother became insane and finally died of tuberculosis. Abraham is a quiet boy and shows promise of musical talent. He resides in Krakau.

Eight candidates were initiated and the work was done in the usual Missouri Lodge fashion.

A very interesting, brief address was made by Judge Samuel Rosenfeld, President of District No. 2, which was thoroughly enjoyed by the brethren present.

HAR SINAI LODGE, PHILADELPHIA, PA.

On Wednesday evening, February 16, the monthly meeting of Har Sinai Lodge was held at the Hotel Majestic and was attended bynearly two hundred and fifty members. Continuing the good work of the past several months a class of fifty men was initiated, among them being Rabbi A. J. Feldman of the Temple Keneseth Israel, who, in the course of the evening, was called upon to speak and delivered a very excellent address.

The membership of the lodge at the present time is five hundred twenty and it is proposed to carry on the membership campaign in a more intensive manner within the next month and the members present pledged themselves to propose nearly a thousand members before the meeting on March 16.

In line with this those who are more actively interested to the number of nearly one hundred met for dinner at the Majestic on Monday evening and there, in organizing, made plans for the campaign which is now in progress.

One of the entertainment features of the evening was the appearance of Master Jacob Savitt, who rendered some difficult violin selections in a very capable manner to the enjoyment of all present.

MINNEAPOLIS LODGE, No. 271.

Nineteen twenty-one will probably be the biggest year in the history of the B'nai B'rith in Minneapolis, in the point of activities and accomplishments. It is predicted that before the year ends Minneapolis Lodge will have started plans for a building for the housing of all Jewish activities of the city. A conference has been called of the members of the lodge, at which the subject matter will be fully considered.

The meeting of Minneapolis Lodge held on January 25, at the temple, was a splendid one. More than 700 members were present.

An interesting business meeting was held on February 8, at which reports of all standing committees were presented and acted upon.

Brother Rabbi C. David Matt as Chairman of the Intellectual Advancement Committee is hard at work arranging the social and intellectual features of the meetings of the lodge.

A B'nai B'rith Glee Club has been brought into life and its membership recruited from the members of the lodge. Rehearsals are being held regularly at the Gymal Doled club rooms.

The committee, with Brother David Phillip as Chairman, appointed to arranged for the establishment of a boys' camp, is actively at work making the necessary preparations.

Many members responded to the call of Brother D. Jeffrey for the organization of a B'nai B'rith orchestra. The first rehearsal was held recently at the Gymal Doled club rooms.

PHILADELPHIA, PA.

Under the auspices of the Publicity Committee of which Brother Jos. W. Salus is Chairman, a membership campaign is being carried on in Philadelphia, which is proving to be the greatest ever undertaken in that city.

Har Sinai Lodge, under whose auspices the campaign is being conducted, has increased its membership from 135 to 515 and the present campaign has already brought pledges of over 1,100 members. The committee expects to have the largest lodge of the Order in Philadelphia within a very short time. A class of 500 candidates is expected to be initiated during the month of March and representatives of the Executive Committee of the Order have been invited to participate in this class initiation and to address the newly acquired members.

NEWARK, NEW JERSEY.

Ezekiel Lodge, No. 90, of Newark, N. J., held a regular meeting on the evening of February 23, 1921. A short business meeting was followed by an address by Dr. Jos. Hyamson on the subject, "What I Saw in Lithuania and Poland". Dr. Hyamson has just returned from an extensive trip abroad where he investigated conditions on behalf of the American Jewish Relief Society and his message was of very much interest to the members.

LIMA LODGE, LIMA, OHIO.

A big initiation meeting was held under the auspices of Lima Lodge, No. 786, at Mitchell Hall, on March 1, 1921. Seven candidates were duly initiated by the degree team of the lodge.

The members of Lima Lodge have embarked upon a new venture, by the issuing of a new bulletin called the B'nai B'rith News of Lima Lodge. Its object is to encourage and stimulate the attendance at meetings of the lodge and also to serve as an educational feature to interest members in the work of the Order.

WOMEN'S AUXILIARY OF FRATERNITY LODGE GIVE PLEASANT MUSICALE.

About one hundred members of the Women's Auxiliary and the male members of Fraternity Lodge attended a well arranged musicale at their lodge rooms, Odd Fellows block, recently.

The "Syncopated Four" Orchestra, composed of Miss Emma Kaufman, Miss Fannie Lubchansky, Miss Mae Sokarl and Mr. Arthur Davenport, furnished music during the evening.

The program consisted of two charming selections by Mrs. Kurby, contralto, "Ave Maria" by Miss Rebecca Milson, piano selection by Miss Fannie Lubchansky, clever folk dancing by Miss Goldie Cohen and two exceedingly well rendered selections by Mrs. Joseph Fine, elocutionist.

Refreshments were served, followed by an hour's dancing to the lively strains of the "Syncopated Four".

DISTRICT No. 1.

A B'nai B'rith Lodge, to be known as Twin City Lodge, was instituted on March 6 at Lewiston, Maine.

HARMONY LODGE, BRIDGEPORT, CONN.

Harmony Lodge gave its annual Washington's Birthday Party on the afternoon of February 22. In addition to over 200 children of the members, twenty-five children of the Hebrew Orphan Asylum were guests. A jolly program was followed by orchestral music to which the children present enjoyed social dancing. Holiday's ices and favors were distributed.

To Mr. B. Rubinstein, as Chairman of the Committee on Arrangements, the success of the affair is, in a large measure, due.

Harmony Lodge Charity Ball a Brilliant Success.

With the scintillating lights on handsome jewels, the vari colored paillettes and sequins, in gowns fashioned in the whole gamut of bright colors with silver and gold brocades, the annual charity ball given by Harmony Lodge, No. 711, of Bridgeport, Conn., in the ballroom of The Stratfield surpassed all events of the lodge.

DAN LODGE, CHARLESTON, S. C.

Dan Lodge begins the year of 1921 with the largest membership in its history, approximately 125, and with the renewed interest that has been manifested by the members it is probable that the present membership will be largely increased during the year. At the annual meeting in January, officers were elected and installed.

The February meeting of the lodge was the most enthusiastic and interesting held in a long time, and there was a large attendance. Interesting questions were discussed, and refreshments were served. The Entertainment Committee appointed by the new President undertook activities at once, and is arranging for a ball to be given during March, while other entertainments will be given to interest the members and friends of the lodge. The indications are that Dan Lodge will find 1921 one of the best and most flourishing in its history.—[By M. J. Rubin.

BELLINGHAM, WASH.

Bellingham Lodge, No. 756, of Bellingham, Wash., held a public installation of officers on January 23, 1921, on which occasion the lodge had the biggest turn-out in its history. A delegation from Ranier and Hildesheimer Lodges was in attendance.

A Propaganda Committee has been appointed by the lodge to increase the membership and from indications, it appears that a 100 per cent increase will be realized.

What Our Lodges Are Doing

THE CINCINNATI LODGE, No. 4, CINCINNATI, OHIO.

Cincinnati Lodge, No. 4, listened with great interest on February 14 to an address of Jacob B. Krohngold, Executive Director of District Grand Lodge, No. 2. Rabbi Krohngold gave special attention to the campaign against the defamation of the Jew and his remarks invited a very interesting discussion among the members. The President, Philip L. Herschman announced the appointment as Chairman, of the Publicity Committee of Chauncey D. Pichel, Assistant Prosecuting Attorney of Cincinnati, and also appointed an Entertainment Committee and Membership Committee for the year 1921 as follows:

Entertainment: David Rosenbaum, Chairman; Ben Rothstein, Jos. Wallenstein, Phil. A. Cohen, Chauncey D. Pichel, Milton T. Plaut, Louis Weiland, Clarence M. Salzer, Jacob Hirschberg, Noah Davis, Leo Lucas, Ben Ducken, Jos. Friedlander, Herman Jacobs, I. B. Eyer.

Membership: Milton T. Plaut, Chairman; Samuel I. Lipp, Louis Weiland, Philip A. Cohen, Chauncey D. Pichel, Arthur L. Frank, Jos. H. Levi, Ben Friedman, Herman Jacobs, Sidney L. Rosin, Milton Hurtig, Dr. Dan S. Heyn, Harry H. Friedman.

Announcement was made by David Rosenbaum, Chairman of the Entertainment Committee, that the committee had under consideration the giving of a ball late in March at the Hotel Sinton in Cincinnati for the purpose of raising additional funds for the 1921 charity program of the lodge. There is a feeling in the lodge that charitable endeavors of the organization should be increased, and the charity ball is to be given to enable the lodge to enlarge its activities in that direction.

A large number of new candidates were balloted upon and elected to take their degrees at the next meeting.—[Chauncey D. Pichel.

ELYRIA, OHIO.

An open meeting, under the auspices of Elyria Lodge, No. 855, of Elyria, Ohio, was held on Thursday evening, February 10, at which an unusually excellent program was presented. The program was in charge of Mr. Otis Altfeld.

A large number of members and their families attended the meeting, which was presided over by Mr. Alex Altfeld. An instructive and interesting address by His Honor, the Mayor of the city, evoked much applause.

Musical and vocal numbers were successfully carried and those who participated were: The Misses Rosalyn Lees, Hilda Mendelson, Elsie Altfeld, Sylvia Klein, Mrs. Philip Schultz and Mrs. Otis Altfeld. At the close of the meeting refreshments were served.

Announcement was made of a dance to be held on March 16, at the Eagles' hall.

DISTRICT, No. 6.

A public meeting was held by Calumet Lodge, No. 502, of Hancock, Michigan, on Sunday, February 6, on which occasion the officers were installed.

Brother E. H. Wollstein addressed the meeting on, "The Work of the Order".

As a result of the event, several applications for membership were received.

Winnipeg Lodge, No. 650, of Winnipeg, Can., is arranging to observe B'nai B'rith Day with a public meeting to be held the latter part of the month of March. Rabbi S. S. Cohon of Chicago, member of the General Committee of the District Grand Lodge, has been delegated to visit the lodge on that occasion for the purpose of delivering an address.

At the recent class initiation conducted by Bay City Lodge, No. 178, of Bay City, Michigan, thirty-seven candidates were initiated.

PROPAGANDA ACTIVITIES IN DISTRICT, No. 2.

United Cities Lodge, No. 533, of Joplin, Mo., celebrated B'nai B'rith Day on Sunday, February 13, and was addressed by Judge Samuel Rosenfeld, President of D. G. L. No. 2 whose topic was "Opportunity, Security and Happiness."

Wichita Lodge, No. 857, of Wichita, Kans., held its second social dance at the Shaw Academy, where quite a crowd enjoyed the evening.

HUNTINGTON LODGE, HUNTINGTON, W. VA.

That "mighty oaks from little acorns grow" is evidenced by the flourishing condition of Huntington Lodge, No. 795. Starting in 1916 with a membership of about 25, it boasts today of having over 160 members, and considering the local conditions, it is regarded as phenomenal, for we have almost every available person enrolled.

Our club room has aided us in our efforts. It is the hub from which radiate all social activities of the Jewish folk in Huntington and vicinity. It has been the means of getting the people together in social intercourse, thereby creating a community spirit that has even taken our Rabbi by surprise. He said recently had any one told him a year or more ago that the B'nai B'rith Lodge would accomplish what it has, he would not have thought it possible.

The crowning event of our career was the social affair we had in our clubrooms on February 6. Joseph Herbach, the Grand Lodge Secretary, and Leon B. Stein, a Grand Lodge officer, came down to Huntington for the purpose of assisting in the initiation of forty-three candidates, the largest class ever taken into a B'nai B'rith lodge in West Virginia. These officers said it was one of the most inspiring events they ever witnessed in any town of the size of Huntington. The talks by the newly initiated members were expressive of their interest in the work of the Order. A smoker was held after the initiation and an address delivered by Joseph Herbach, which was very masterly and appreciated by the membership. A feature of the afternoon's session was the "side degree" put on by our Assistant Monitor, "Lou Goodman", ably assisted by Ed Meyerson, Stanley Gold and Sam Wormser. Our Grand Lodge visitors had never seen this "put on" in any of the B'nai B'rith Lodges, and one visitor from Buffalo, N. Y., was so impressed and delighted with its amusement, that he is going to encourage his lodge to adopt it.

In the evening, a special musical program was arranged, and the biggest crowd of Jewish folks ever assembled under one roof in Huntington, was present. Refreshments were served and the evening's sociability was one not soon to be forgotten.

The crowd at this entertainment so enthused the officers that plans are presently being considered to build a B'nai B'rith Lodge and clubrooms of our own and a committee of the most prominent members has been appointed. Brother M. K. Hirschman is the Chairman of this committee, and his enthusiasm in the work of the Order, together with his appreciation of the functioning of the B'nai B'rith in Huntington, is sure to inspire the other members, and good results are bound to follow.

In Huntington the B'nai B'rith leads. There is no other institution or organization elsewhere, doing similar service. The functioning of the B'nai B'rith is the embodiment of all Jewish activities. That is why every Jew in Huntington and vicinity is proud of belonging to the Order. You can look for greater things from Huntington.—[Sam Abrahams.

NEW YORK ISAIAH LODGE, No. 1, NEW YORK.

At the regular monthly meeting of New York Isaiah Lodge, No. 1, held on February 14, the following resolution was offered by Brother Harry F. Mela and unanimously adopted:

Resolved, That we disapprove of the proposed law introduced in the State Legislature to make anti-Semitic attacks a criminal offense, as we believe that any such law would do our people no good and might react and do us harm, and we express our belief that anti-Semitism can better be fought by the spread of intelligence and education than by any criminal statute, and

"Further Resolved, That a copy of this resolution be forwarded to the General Committee of District No. 1."

President Loebenstein intends to invite a well-known speaker to address us at each of our meetings, which will enliven the gathering and cause increased interest in the work. We are also commencing a membership drive, which will, we expect, greatly increase our membership during the coming year.—[S. V. Eltinge.

AMOS LODGE, BOSTON, MASS.

"Actual Conditions in Europe Today" was the subject of an address by Mr. Edward A. Filean to the members and guests of Amos Lodge, No. 121.

The Ladies' Auxiliary of the lodge for the first time participated in the exercises. The speaker was introduced by Mr. A. Benj. Werby, President of the Lodge. Mr. Filean said in part:

"The issues at stake in Europe are not merely European issues, but world issues, about which it is our duty to know as much as possible, so that we may be better equipped to bring them our most constructive thoughts.

"We may think we are 3,000 miles away from the European muddle; but today mere mileage cannot separate the parts of the world so that unfavorable conditions can be isolated. Finally the prosperity of our own country must rest on our ability to dispose of our surpluses. The result of the war in this country was the creation of a large amount of producing power. We cannot now scrap that power without a large amount of unemployment, and we cannot keep on using it unless we can dispose of our surpluses.

"Europe's vicious circle may be described about like this: Too little money to provide food, too little work to provide money, too few factories to provide work, too little fuel to run factories, too little output to export, too little export, too little credit or money, and you come back to no-money-no-food."

The speaker told of his many visits to Europe and the real conditions he found there.

Class Initiation.

One hundred fifty-one applicants were initiated at a meeting of Amos Lodge, held on the evening of January 24, 1921. The attendance of the members was one of the largest in the history of the lodge, almost 500 being present, including representatives from lodges of nearby cities.

Appropriations were made by the lodge for the relief of European Orphans and also to the Hoover Fund.

Judge A. K. Cohen referred to the good work the lodge is doing all over the country; David A. Lourie of Chelsea had for his subject, "The Progress of the Jew"; Alexander Brin, Editor of the Boston Jewish Advocate, told of the "Jewish Conditions of the World"; Leo J. Lyons spoke of the plan for a new building for the lodge.

The annual Purim Ball will be held in the Hotel Somerset, the evening of March 24.

INSTITUTION OF B'NAI B'RITH LODGE AT EVELETH, MINNESOTA.

A lodge of the Order was instituted at Eveleth, Minn., on Sunday, February 27, 1921, with 28 charter members. Brothers Chas. D. Oreckovsky, Hiram D. Frankel, and Gus. Loevinger, officers of the Grand Lodge, officiated at the ceremonies on behalf of the District Grand Lodge. The lodge has prospects of a considerable number of additional members. In the evening a banquet was held at which 200 coreligionists from Iron Range and their families participated. Officers were installd by Brother Oreckovsky who also addressed the audience on the work of the Order. Brother Loevinger spoke on the "Social Side of Our Order's work" while Brother Frankel spoke on the "Spiritual Side of the Order's Work". The Grand Lodge officers who instituted the new lodge consider the same well organized and prepared to assist in the work of the Order. The lodge is composed of active members imbued with the desire to carry on the work of the Order and its ideals.

LINCOLN CITY LODGE, LINCOLN, NEBR.

On Wednesday evening, February 16, Lincoln City Lodge, No. 377, celebrated B'nai B'rith Day. The guest of honor and speaker of the evening was Rabbi Eugene Mannheimer of Des Moines, President of District Grand Lodge, No. 6. A class of candidates numbering fifteen was initiated at the business session of the meeting, which was followed by a banquet, in honor of the distinguished visitor. A number of members of the Order from Omaha attended the celebration.

B'NAI B'RITH CELEBRATION BY DALLAS LODGE.

Annual B'nai B'rith Day Celebration of Dallas Lodge, No. 197, was held at Temple Emanuel on Sunday, February 27, 1921. Dr. Wm. H. Fineshriber of Memphis, Tenn., was the guest of honor and the principal speaker. In his address he emphasized the fact that the overcoming of the present agitation in some parts of the country against the Jewish people could be brought about only through education and a more intense realization of religious principles.

Dr. Fineshriber traced the growth of anti-Semitism from its birth in Germany and its spread to Russia, then to France in the time of the Dreyfuss case, thence to England and over to America. He declared the Jewish people to be in the minority in the Bolshevik movement in Russia.

The work of the B'nai B'rith was praised and Dr. Fineshriber asked for the cooperation of the members.

The meeting was in charge of Arthur L. Kramer. The program, besides Dr. Fineshriber's address, consisted of an organ solo, "Overture to Stradella" (Flotow), by Mrs. J. H. Cassidy; introductory remarks by Victor H. Hexter, president of District No. 7, I. O. B. B.; a violin solo, "Hymn to the Sun" (Rimsky-Korsakov), by Mrs. Walter J. Fried; an aria, "Lend Me Thine Aid," from "The Queen of Sheba," by Mrs. David Lefkowitz, and the benediction by Dr. David Lefkowitz.

Dallas Lodge is actively engaged through its various committees in making arrangements for the convention of District No. 7 to be held in that city during the coming May.

MEMPHIS LODGE, MEMPHIS, TENN.

On Sunday morning, February 13, Memphis Lodge, No. 35, held one of its most interesting and largely attended meetings of the lodge for many months. Following the routine of regular business, a class of ten candidates was initiated by the degree team of which Mr. Emanuel Klein presided. Mr. Klein had the honor of initiating his father as a member of the lodge.

The report of Mr. J. M. Samfield, Chairman of the Anti-Defamation League Campaign, showed that nearly $3,000 had been subscribed to the funds of the league.

Mr. William Gerber, on behalf of the Entertainment Committee, reported that preparations were under way for an elaborate celebration of B'nai B'rith Day in March.

A resolution was introduced, expressing the sorrow of the lodge upon the death of late Brother Solomon Marx of New Orleans.

BRADDOCK, PA.

Braddock Lodge, No. 516, held an open meeting on Sunday evening, February 13. The occasion of the meeting was the celebration of Lincoln Day. Mr. S. Levin delivered an address reviewing the life and accomplishments of President Lincoln. A musical program was also successfully carried out before a large audience.

AKRON, OHIO.

Akron Lodge, No. 769, gave a ball and entertainment on March 1, for the benefit of the Jewish Orphan Home of Cleveland. A considerable sum was realized for the Home. The lodge was fortunate in enlisting the cooperation of every Jewish organization in the city.

LORAIN, OHIO.

At the meeting of Lorain Lodge, No. 863, held on February 14, 1921, Mr. Maurice Krohngold addressed the members on the work of the Order. A large class of candidates was initiated. The lodge is planning to have a dance on Purim eve, March 23. The lodge has gained an increase in its membership of over 100 per cent since it was instituted last fall.

FORT WORTH, TEXAS.

B'nai B'rith luncheons, under the auspices of Isidor Straus Lodge, No. 519, of Ft. Worth, Texas, are growing more popular week by week. At the luncheon held on February 3, 1921, Dr. Emanuel Toomin delivered an interesting talk on "The Jew in Modern Medicine."

CHATTANOOGA LODGE, CHATTANOOGA, TENN.

Friday night, February 18, was known as B'nai B'rith night in Chattanooga. Special services were held and Rabbi J. B. Krohngold of St. Louis, Mo., gave a very interesting lecture on the work of the Anti-defamation League. A large crowd was present.

On Sunday night, February 20, Chattanooga Lodge, No. 446, held a class initiation at Mizpah Temple. A large audience was present. The degree team putting on the work consisted of the officers of the lodge with the assistance of Brother Krohngold. Brother Krohngold spoke on the work of the Bnai B'rith which was enjoyed by all.

After the initiation ceremonies, a public reception was held in honor of Rabbi Krohngold. Preparations are being made to hold another large initiation on April 9 next, at which meeting we expect to have with us Brother Archibald A. Marx, of New Orleans, La.—[L. D. Cohn

PISGAH LODGE, DETROIT, MICH.

Under the auspices of Pisgah Lodge, No. 34, of Detroit, Michigan, an informal dance was held on Thursday evening, February 17, which proved the biggest social event of the year.

Dr. David Harold Fink of the University of Michigan gave an interesting address before the members of the lodge on Monday evening, February 7, on "Psychology of International Peace".

Under the auspices of the Social Service Committee, a concert was given on Thursday, February 10, at the Marine Hospital. Another concert was given at the House of Correction on February 13 and one at the tuberculosis sanitarium on February 24. Members of the Glee Club and other professional entertainers assisted in the program.

The Johnson Immigration Bill recently passed by the United States Senate was discussed and explained in the course of a debate held on Monday evening, February 14, between Julius Deutelbaum and S. J. Rhodes, under the auspices of the Intellectual Advancement Committee of Pisgah Lodge. Mr. Deutelbaum upheld the affirmative side in the argument, favoring the shutting of the gates to all immigration, except as provided in the Johnson Bill. Mr. Rhodes opposed the bill. Mr. Bernard Ginsburg, President of the Lodge, presided. In addition to the debate, musical numbers were successfully carried out.

"Ford's Anti-Semitic Propaganda" was the topic of an address by Mr. E. J. Pipp, former editor-in-chief of the Detroit News and Editor of Pipp's Weekly, before a large audience of Pisgah Lodge members at the B'nai B'rith rooms on Monday evening, February 28. In view of the fact that Mr. Pipp was the first editor of the Dearborn Independent, he is well acquainted with the views of Henry Ford and as a result thereof, had most interesting information to impart concerning Ford's Anti-Semitic connections.

Plans are now under way by Pisgah Lodge to secure larger quarters, so as to accommodate the big membership gatherings and attendance at every meeting.

INSTITUTION OF B'NAI B'RITH LODGE AT CHEYENNE, WYO.

Cheyenne Lodge, No. 883, was instituted on Sunday, February 6. It is the first lodge of the Order in Wyoming, and is under the jurisdiction of District Grand Lodge, No. 2. It starts with a membership of forty. The degree team of Denver Lodge, composed of Brothers Arthur F. Friedman, [illegible] P. Zeetow, Simon J. Heller, David F. Herlein, Milton L. Anfenger, who is Chairman of the Propaganda Committee of the district and to whom much of the credit for the establishment of the new lodge is due, and President Percy S. Morris went to Cheyenne to initiate the candidates and install the officers.

Cheyenne Lodge will undoubtedly prove a worthy accession to our fraternal family, and we extend to it our sincerest congratulations.

GARY, IND.

Lake Lodge, No. 831, on January 18 installed its new officers with an attendance of 300 members. Dr. Weiner of Chicago, Ill., was the guest of the lodge and spoke on the "Social Unrest." The lodge contemplates a drive for the Cleveland Orphans Home and the Anti-Defamation League.

B'NAI B'RITH OF BOSTON.

Mr. Edward Felaine addressed the meeting of Amos Lodge, No. 27, of Boston, on Monday evening, February 14. The meeting was open to the public and was unusually well attended. Mr. Felaine twice visited Europe since the war, for the purpose of investigating conditions abroad. His address was an interesting portrayal of actual conditions in Europe today.

The lodge tendered an informal reception to Brother Lucius L. Solomons of San Francisco, First Vice President of the Order, during his visit in Boston on Sunday, January 23. Those who were present were certainly thrilled by Mr. Solomon's address.

A committee of eighteen women met at the Lenox Hotel on January 11 for the purpose of organizing an auxiliary to Amos Lodge. A further meeting was held on February 25, which was attended by fifty-seven ladies and the auxiliary was organized and officers were elected.

Brother A. K. Cohen addressed Amos Lodge at its meeting January 24, relating his experience during his recent trip to the Pacific Coast. Judge Cohen mentioned as of greatest importance to him during his trip the high esteem in which he found Jews held throughout the western states.

Short talks were also made by David A. Lurie, who spoke with reference to the recent appointment of Lord Reading to the viceroyalty of India.

Mr. Alex Brin, Editor of the Jewish Advocate, appealed to the members to be alert and ready to meet the many various problems that are facing the Jews today.

Amos Lodge is endeavoring now to organize a Glee Club to function at initiation ceremonies, as well as to render selections at social meetings of the Lodge.

The annual grand ball of the lodge will be held on Purim Night, Thursday, March 24, at Hotel Somerset.

Judge Samuel Rosenfeld, of St. Louis, President of District Grand Lodge, No. 2, was guest and speaker at the Weekly City Club Luncheon on January 20.

The lodge adopted a Jewish war Orphan in the person of little five-year-old Boruch Hersch Katz of Lemberg, Poland.

OWENSBORO, KY.

One of the most enjoyable affairs given by the Jewish community of Owensboro was a supper in the Vestry Rooms of the Temple on Sunday night, February 20, 1921, when the members of the B'nai B'rith were the guests of the sisterhood. Before the supper, a short muscial program was given by Mrs. E. A. Schloss, of Lincoln, Nebr., and the Misses Lula Rosenthal and Blanche Feuerlicht.

Mr. E. Starrels of the Hebrew Union College acted as Toastmaster and addressed the gathering on the work of the Order.

During the afternoon, at the meeting of the lodge, nineteen candidates were initiated and the election of officers took place.

OMAHA, NEBRASKA.

The first monthly open meeting, under the auspices of the Intellectual Advancement Committee of Omaha Lodge, No. 354, was held on Thursday evening, January 27. The large hall in the Lyric Building was crowded to its capacity. Mr. J. Cain, Vice-President of the Peters National Bank, was the principal speaker. Open meetings of the lodge will be held on the last Thursday evening of each month.

Visit by President Mannheimer.

Rabbi Eugene Mannheimer of Des Moines, Iowa, President of District Grand Lodge, No. 6, was the principal speaker at a meeting of Omaha Lodge on February 17. He addressed the lodge on the work of the Order and particularly emphasized results achieved by the Order through its Anti-Defamation League.

FOUR COMMUNITIES SEEK B'NAI B'RITH LODGES.

Officers of District Grand Lodge, No. 2, are in receipt of signed petitions requesting that charters be issued for B'nai B'rith lodges in each of the following cities: Springfield, Ohio; Hamilton, Ohio; Cheyenne, Wyo.; Ashland, Ky. A petition was also received from Hutchinson, Kas., without, however, the requisite number of names. Kokomo, Ind., and Hammond, Ind., are likewise planning to submit petitions for a charter in the near future.

B'NAI B'RITH OF CLEVELAND.

A meeting of the B'nai B'rith Speakers Club was held on Sunday afternoon, February 6, at the B'nai B'rith building. The subject for discussion was "Modern Business Outlook".

The Program Committee of Cleveland Lodge held its first meeting on January 25. The Committee is of the opinion that a greater attendance can be gained at B'nai B'rith meetings, if an interesting program would be provided for the regular meetings. It was agreed that the first meeting of the lodge take the form of a business session while the second be devoted to social entertainment and intellectual advancement.

Mr. Edward Lasker, former chess champion of the United States gave an exhibition at the B'nai B'rith building on Sunday afternoon, February 6, 1921. As a result of the recent interest taken in the chess activity, the B'nai B'rith Chess Circle has been augmented and in addition to having the city champion on its roster has also a number of well-known artists of the game.

On Thursday evening, February 23, the Program Committee arranged for a dramatic presentation by the B'nai B'rith Dramatic Circle, which has been in existence for a number of years, under the leadership of Dr. Emanuel Huebsch.

The Entertainment Committee arranged for a dance on Sunday evening, February 13, which was not devoid of the usual features, characterizing the B'nai B'rith dances. Admission was by presentation of membership cards only.

In an effort to cope with the considerable amount of unemployed, the B'nai B'rith Employment Committee has arranged a campaign with a view of cooperating with other organizations of the city. The committee hopes to raise sufficient funds to successfully carry on this work.

The B'nai B'rith Dramatic Circle held a reading of Eugene O'Neil's, "Beyond the Horizon", at the meeting held on Sunday afternoon, February 13.

Under the auspices of the Program Committee, the first open meeting of Cleveland Lodge was held on Thursday evening, February 16, when Rabbi Abba Hillel Silver addressed the lodge on the subject, "Prejudice—How to Meet It." The meeting was by far the largest attended one in the history of the lodge and those who were fortunate enough to attend, heard a most eloquent and logical presentation of the subject. Rabbi Silver outlined the history and development in the anti-Semitic European countries and its relation to European politics. He also dwelt at length on the various causes of anti-Semitism in those countries. He was of the opinion that the most effective method of procedure in meeting the anti-Semitic propaganda was a systematic process of education to enlighten Gentiles as to our principles and ideals.

Rabbi Louis Wolsey of Cleveland delivered an address on Thursday evening, Mar ch 10, before Cleveland Lodge on the subject, "The Answer to the Charges of the Anti-Semite". The meeting was unusually well attended by the members of the lodge and their friends.

The Entertainment Committee has completed a task of preparing its material for the presentation of the B'nai B'rith Follies and its grand Frolic which is scheduled to take place some time in the middle of March. The play itself is the work of Stanley Koch and David Warshawsky. Lyrics and songs will be one of the features of the production.

B'NAI B'RITH ACTIVITIES IN DISTRICT NO. 3.

Brother Edward Hemple, former Secretary of the District Grand Lodge, has volunteered to organize lodges of the Order. He contemplates visiting the cities of Williamsport, York, Allentown and other cities. His experience in the past warrants the belief that he will be most successful in his undertakings.

At the meeting of Hudson Lodge, No. 295, held on January 26, some 300 members enjoyed the address of Mr. David Bortin of Philadelphia, President of the District Grand Lodge.

Joshua Lodge, No. 23, at its meeting on February 22 had as its guest of honor, Mr. Bernard A. Rosenblatt, of New York, President of the American Zion Commonwealth, who just returned from Palestine. Mr. Rosenblatt spoke on "The Economic Upbuilding of the Jewish Commonwealth".

Bradford Lodge, No. 745, entertained its members with an enjoyable banquet on January 9, following which the installation of officers took place.

ANNUAL REPORT FOR YEAR 1920 OF WINNIPEG LODGE, WINNIPEG, CANADA.

During the year, 1920, the lodge has devoted its energies chiefly to Social Service and Anti-Defamation work, and in both these directions is able to report satisfactory progress. The activities of the Social Service Committee have been continuous. Close touch has been kept with the Juvenile Court, and proper attention has been given to all cases requiring such. While this involves a large amount of time and personal trouble it is not possible to give a comprehensive account, as the nature of the work is various. Over eighty Jewish cases came before the Juvenile Court during the year, by far the lowest percentage of any nationality or religion, and in every instance where such was sought the assistance of one or other of the Social Service Committee was freely given.

The success of the Summer Camp in 1919 was repeated this year on a larger scale. A site was secured at Boundary Park, on the shore of Lake Winnipeg, and one hundred seventy boys and girls were afforded a good holiday. The cost of operating was about $3,000, towards which the District Grand Lodge contributed $1,000 and the lodge $500, the balance being raised by subscription among the members.

The lodge has leased for ten years a site, three acres in size, upon which permanent buildings will be erected, so that a larger number of children will be accommodated in future at much less expense, especially as the equipment purchased this year can be used again.

A moving picture of the camp was secured through the generosity of some friends and this is being exhibited for the purposes of propaganda.

The Anti-Defamation Committee has been continually active. Early in the year the committee undertook a campaign of advertising which brought good results. Meetings were advertised and a statement was published on the principles of Judaism and the aims and objects of the I. O. B. B., a copy of which is appended.

Instances of discriminatory advertising, prejudicial "letters to the editor", and objectionable news items have occurred during the year, but in every case they were met with prompt action and dealt with to our satisfaction.

The growing habit on the part of the Canadian Lodges of referring Anti-Defamation matters to the committee of our lodge, led to the calling of a conference of Canadian Lodges on November 7, last. This was attended by delegates from all the lodges of District No. 6. Toronto, Vancouver and Victoria Lodges of Districts 1 and 4 were unable at the last minute to send delegates, but intimated their support of our project. The result of the conference was the establishment of a Canadian Anti-Defamation Committee of the I. O. B. B. with headquarters for the time being at Winnipeg. The official report of the conference is appended hereto.

We are able to report a net increase of fifty-one members, with about fifty candidates waiting for initiation. The attendance at meetings remains good and a steady interest is taken in our work. The second meeting in each month has been regularly devoted to intellectual and social gatherings with much success.

B'nai B'rith Day was held on May 16, when the lodge had the privilege of having as guests, the President and Vice President of the District, Brothers Dr. Harry Kraus and Henry Monsky, who spent two busy days with us during their Canadian tour, and whose inspiring addresses were greatly appreciated.

On November 21, a large initiation was held, at which a class of forty-two was admitted. Brother Gustavus Loevinger of St. Paul was the visitor for the occasion, and in addition to welcoming the new members with a lofty message on the purpose of the Order, he addressed a large meeting of University students.

Four members were removed by death—Brothers Myer Zeriff, Haim Finkelstein, Simon Good and E. R. Levinson. Brother Levinson was a past President and took a keen interest in the lodge. He was for several years President of the Jewish Orphanage, to which he untiringly devoted his best efforts, and in respect of which he has left an undying memory. His services to the community were many and varied, and he was dearly loved for his genial personality.

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B'NAI B'RITH NEWS

BENEVOLENCE — BROTHERLY LOVE — AND HARMONY

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Anti-Semitism in England

A Study of European Antipathies

By Claude G. Montefiore

(Reprinted from the Hibbert Journal, London, England.)

THE growth of anti-Semitic feeling in England is one of the painful by-products of the war. Bitter things are said about the Jews now which would, I think, have been unheard of in any respectable quarter twenty years ago. One or two of the great London daily newspapers, and one of the most sober and venerable of the London weeklies, often indulge in disagreeable anti-Jewish observations and remarks. A famous monthly is even more openly and virulently "anti-Semitic". The causes of these phenomena are numerous and various; some are even inconsistent with others. But if you once heartily dislike anybody or anything, any stick will serve with which to beat the dog.

Racial, religious, and economic causes all contribute to the undesirable result. I cannot investigate these causes fully, for to do so would take far too long, and I should not be allowed the space. Moreover, I want to look at the matter in a somewhat different way.

European anti-Semitism largely depends upon the actual presence of Jews in the countries of Europe and upon their claim to, or their possession of, complete civic, religious and political equality. Let us assume that all the Jews of Europe chose to leave Europe and settle in an empty province of China, or in a large empty island in the Pacific Ocean. Let us assume that not a single Jew, whether by race or religion, was left behind. Anti-Semitism would obviously decrease. It would hardly come within practical politics. The hatred of the Jew is due to his contiguity and ubiquity; to his claim and desire to be a European, and to his actual presence in Europe. (For the sake of simplicity I am taking no notice of America). Few people hate the Chinese, so long as they are in China, and stay there. But if there were seven million Chinese who wanted to live in Europe in the same way, and on the same terms of perfect equality, as the Jews now live, or claim to live, in Europe, the feeling of Englishmen as regards the Chinese would undergo a change. So, too, if the same thing were to happen in the case of Zulus or Hottentots. Then, in spite of all the grand phrases which are used about the brotherhood of man, universal philanthropy, or the love of enemies, there would probably be much hostility, bitterness, and even hatred.

Now, hatred is one thing, but hostility is another. Hatred of persons is, perhaps, never justified; but there may, perhaps, be justified hostility. Let us set out some of the reasons why, in the assumed case of Chinese, Zulus, or Hottentots, such hostility and bitterness would arise. First of all, there would be the question of color. And with that would go the dislike of a large group of men and women of a lower or inferior race living within our midst and claiming civic and political equality. For it would be said that these men and women have other ethical ideas and ideals than ours, and that ours are higher than theirs. They have also other religious ideas and ideals than ours, and ours are higher than theirs. Again, if they marry exclusively among one another, they are an alien body in the State, whereas the citizens of a given State should, as far as possible, be homogeneous. If on the other hand, there is any mixture of races, the result is even worse. The progeny may, like enough, have the vices of both parents and the virtues of neither. Economically, the presence of the alien group is bad, because they tend to undersell, and to work under evil conditions. Moreover, they would probably have a lower standard of comfort, and would tend to become in numbers as the years went on. France, for the French; England for the English. There is now, in the most literal sense, no room for generosity to the alien.

Such would be the arguments. And can we say, with complete candor, that there is nothing in any one of them? A book such as Stoddart's "Rising Tide of Color" may be exaggerated, but that its fears and its opinions are wholly negligible, he would be a bold man who would assert.

The question, therefore, presents itself: Can the case of the Jews be rightly regarded as on all fours with the assumed case of the Zulus and the Hottentots, or even with the assumed case of the Chinese? Are the Jews to be rightly put on a level with those others? If so, there seems something to be said for anti-Semitism and for the anti-Semites. Hardly, indeed, is there much to be said even then for the bitter hatred, and for the often hardly yielded incitements to pogroms in Eastern countries, which distinguish the most rabid of our western anti-Semites. But there would be a case for the dislike of having large bodies of Jews on equal terms, and on footings of complete freedom, in European countries.

Writing as a Jew, am I to suppose that Jews are as different from Europeans as the Chinese, and as inferior to Europeans as the Hottentots?

Let me briefly go through the reasons which, in the assumed incursions of Zulus, Hottentots, and Chinese, would cause a more or less justified hostility.

The color reason falls to the ground. Jews are no less "white" than their fellow-citizens of other creeds. They are neither yellow nor black, neither brown nor red. Then comes the question of race. It is very doubtful how far the Jews of Europe, can be regarded as all belonging to one and the same race. It is doubtful what percentage of them, and what percentage of the blood of any one of them, could rightly be described as purely Semitic. Whether, however, the races, whatever they be, of which they are today composed, are lower in the scale of excellence than the "Alpine" or the "Mediterranean", not to mention the great "Nordics" themselves, I cannot discuss. Nor can I touch on the possibility that, among the infiltrations into the original Semitic stock that have happened through the ages, there are not, among existing Jews, some strains of all these various European races. What I think we may safely aver is that, be the original race or races of European Jews what they may, their blood has not prevented them or does not now prevent them, from acquiring the virtues and the faults, the ideas and the ideals, the capacities and the limitations, of the Europeans among whom, for such a very large number of generations, they have continuously dwelt. The difference of race need make no material difference in mental endowment or in ethical outlook. It would seem to be true to say that the original or basic Jewish race was not so far removed from the original race or races of Christian Europeans as to prevent Jews from being, or becoming, as good and valuable citizens of the European States as those in whom no trace of Semitic blood could be discerned.

Let us, however, look at the matter in a less theoretic and much simpler way.

It is possible that it may be accurate to speak of the Jews as possessing certain faults and certain virtues, but it is very doubtful how far these virtues and faults are due to race, and not far more due to environment, circumstance, or education. It is certain that both special virtues and special faults tend to disappear where the Jews live in a continuing environment of liberty and emancipation. In such an environment the Jews tend somewhat rapidly to acquire both the faults and the virtues of their neighbors, so that not only do French Jews tend to become different from English Jews, English Jews from Italian Jews, and so on, but French Jews tend to become much more like Christian Frenchmen than like English Jews, English Jews tend to become more like Christian Englishmen than like Italian Jews, and so on.

It is doubtful whether the Jew is by "nature" more of a materialist, and less of an idealist, than the European Gentile. His "materialism", when it exists, is due to other causes than to blood. The long-continued persecution, degradation, and ostracism, from which an enormous percentage of European Jews have suffered for so many generations, have produced effects in character which cannot be effaced in a year. It is indeed, wonderful how rapidly, in the sunshine of equality these effects—the bad ones frequently, and occasionally, alas! the good—tend to disappear. There are special virtues and special vices which persecution, degradation, cruelty, and hatred are calculated to produce. At the one end of the scale, you get heroes; at the other end, you get scum. When the immensity of Jewish sufferings is considered—for no people, no religious community, has suffered as they, and yet survived—the marvel is that the scum is as small as it is, and that the spirit, courage, capacity, and joyousness of the "race" have not been broken and dulled forever.

It is needless to specify the vices generated by persecution: the hunted, hatred, and despised animal tends sometimes not to show towards his tormentors the virtues of truthfulness and affection. Even when the persecution is relaxed, the human nature may be warped. It is the next generation only who can acquire the virtues of equality. But if active persecution is supplanted by active hatred, it is more difficult for these virtues to spring up. Anti-Semitism causes the very evils of which it then proceeds to complain. The alleged materialism of the Jews, their "loudness", their vulgarity, their love of money and jewelry, their ostentation, are also largely, though not entirely, the result of secular persecution and degradation. The Jew had only one idealism, his religion. Besides this he could have no other ambition, no other joy, no other relief from misery, than money and "external goods". When emancipated, and more especially when his religious belief is weakened, his unbroken spirit tends to rush to the full enjoyment of material things. But this tendency will disappear with better education, continued equality, the full participation in all other human idealisms and creations of the spirit, and, above all, with a religious revival. It is possible, though not certain, that the European Jew needs religion even more than the European Gentile—needs it, I mean, even more in order to keep pure and "spiritual" and simple and sweet. That is why the present writer is so tremendously keen on Liberal Judaism. That, however, is another story. But even as things now are, few will venture to say that the Jews as a whole are "morally" inferior to their Gentile neighbors. Nor are they physically degenerate. Give them a chance and they soon become fond of athletic exercises and games. And if there is one native and indelible tendency in the Jewish race, it is their affection for their children and the willingness of the parents to make sacrifices for their offspring.

Anti-Semitic writers and newspapers in England today make great capital of the part which, as they allege, has been played, and is being played, by Jews in the Bolshevist movement in Russia and in anarchic and anti-social movements throughout the world. The most frantic efforts are being made to ascribe the murder of the Czar and of his family entirely to Jewish agencies and to Jewish hands. That, in the event (which most decent persons desire) of the downfall of the Bolshevist rule, such efforts will assuredly lead to the massacre of thousands of wholly innocent persons, is presumably not altogether to the distaste of those who make them.

Now, assuming that there is a certain sprinkling of Jews in the Bolshevist movement and in the anarchic and anti-social movements all over the world, and assuming, which is by no means certain, that among those who compassed and among those who connived at the detestable murders of the Czar and his family was a small percentage of Jews, what follows as regards the general question of Jewish morality? Very little. At present, the Jewish Russian is, for his numbers, better educated than the Gentile Russian. In every Russian party which was, or is, antagonistic to the old regime, Jews were, or are, therefore, to be found out of proportion to their numbers. The deeper explanation of the presence of Jews among the Bolshevist party is to be sought in the continued persecution and degradation which Russian Jews have undergone. On the whole, the Jew is not revengeful or cruel, and there is a Talmudic saying that he who is unmerciful is no descendant of Abraham. But, as I have already argued, persecution breeds scum. If there are some men of Jewish race (not of Jewish faith, and not, therefore, by Jews recognized as Jews) who have yielded to the lust of revenge, is it for the Gentile, whose systematic persecution has brought this about, to marvel? Should the Gentile, by the virulence of hatred, add fuel to the fire? He who is ostracised from human society, and forbidden to be a citizen of the country in which he lives, may sometimes sink into becoming the enemy of all society and of every organized state. Forbidden the joy of patriotism he would destroy patriotism throughout the world. Again, the Russian Jew, like his Gentile brother, has too often abandoned religion. But the Gentile had other spiritual resources: the hunted and persecuted Jew has none. It has, moreover, to be freely admitted that the higher fruits of liberty—order, self-control, moderation—are not to be won in a day. Transplant a Russian Jew of twenty to

London or New York, and the healthy wine of freedom may make him mistake license for liberty. He may use freedom for evil ends. It speaks well for the Jews as a whole that such abuses and perversions are exceptional.

In any case, such instances of "Jewish iniquity" are no evidence against "Jewish" morality. One might more legitimately argue that it is Jewish morality which has made them few.

It may, however, be said that, though Jewish morality is a high morality, it is not the same morality as the morality of Christian Europe. The states of Christian Europe need one and the same type of morality throughout their borders. Here the anti-Semitic argument from morality becomes inseparably mixed up with the argument from religion.

I do not think that this argument can be regarded as not worthy of full respect and serious consideration. Europe is Christian. England is certainly a Christian country. It would not be unreasonable that Christians should dislike the presence in this country of a compact group of persons, claiming and possessing full civic and political rights and privileges, who belong to a religion wholly different from Christianity, and with moral ideas and ideals gravely different, even if not grossly inferior. Such might be the argument not unjustly used against the Hottentots or even the Chinese.

Against Judaism and the Jews the argument has, I think, little value. For the moral ideas and ideals of Christianity and Judaism are very nearly the same. The highest things in the Old Testament, which, as a matter of fact, constitute the ethical elements in the religion of modern Jews, are in tune with the best ethical elements in the religious teachings of the New Testament and of Christianity. I do not deny that we find in the New Testament the command: "Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that despitefully use you", but it is hardly for the anti-Semites to object to a religion the sacred scripture of which does not contain these sublime injunctions. They, at any rate, cannot think that these commands are of any practical importance. There is, without irony or sarcasm, just enough difference in the ethical teachings of Judaism and Christianity to be of stimulating value; there is not enough to cause the presence of the dissentient minority to be of the smallest ethical danger or disadvantage to the majority. If the Jew can rightly learn to admire and to appropriate the ethical ideals and efflorescence of the New Testament, the Christian could rightly learn to appropriate more fully the highest ideals and delicacies of the Old Testament and of the Rabbis. Does the one need to take to heart the saying: "Love is the fulfillment of the Law"? Does the other never need to obey the order: "Thou shalt love the resident alien as thyself"? It is sometimes said that Judaism is this-worldly, while Christianity is other-worldly. The antithesis is false; but if there were anything in it, if it were true that Judaism was specially keen on making this world into a true kingdom of God, then Judaism would be entirely congruous with the prevailing spirit of modern Christianity. The truth is that the teachings of modern Judaism and modern Christianity as to this world and the next world ("the vestibule and the hall", as one old Rabbi called them) and their relations to each other have to all intents and purposes become the same. It would be idle to ask people with violently buzzing bees in their bonnets, such as the regular anti-Semites, to adopt any reasonable course. But if those who have milder prejudices would only consent to learn what modern Judaism actually teaches and holds, they would find that there is no ethical objection to the presence of Jews in Christian environment. The Congregational Union has recently issued an interesting liturgy for optional use in the Congregational churches. Among the prayers which they have incorporated is a long litany written not more than eighteen years ago by the late Rabbi Simeon Singer for the services of the Jewish Religious Union. That does not look as if the spiritual and religious ideals of modern Jew and modern Christian were so very different from one another. Would the readers of this Review like to have before them another brief prayer from the same gifted mind. Is it of Hottentot level?—

"Thou whose infinite power and wisdom are reflected in the infinite varieties of Thy creation we see Thy handwork also in the differences that prevail in the minds of the men. We pray to Thee for all men, Thy children, our brethren. Take them all under the sheltering wings of Thy love. And may we, recognizing that divergences of thought and belief are of Thine implanting, strive the more zealously to be one in charity and forbearance, one in the desire to know and do Thy will. Amen".

But even if the religious objection falls, the "foreign body" argument remains. The Jews refuse to marry their Gentile neighbors, and an unassimilated and unassimilable foreign body in the State is considered a disadvantage. The extremer anti-Semites find objections in both directions for it and when the Jews do marry "Gentiles", it is alleged that the purity of the Gentile race suffers. The Jew is once more equated with the Zulu or the Chinese, and the offspring of Jew and Gentile is regarded as the offspring of white and yellow, or white and black. I will not touch upon this objection, which I believe to be unfounded and inadmissible but as one who, for purely religious reasons, still desires the Jew to mate only with the Jew, or with the proselyte to Judaism, I will confine myself to the other.

Now if the Jewish reluctance to marry the Gentile had any other than a religious root, Christian hostility would be justified. For then it might be argued that this very reluctance proves that a Jew cannot be a perfect French, Danish or German patriot, as the case may be. But it has no other root than religion. A small minority can maintain its identity and distinctiveness in no other way. Let Jews intermarry freely with men and women of other faiths, and in a few generations Judaism must disappear. And a good thing, too, would say the anti-Semites. Yes, but those who believe in Judaism and its mission cannot say so. Yet the purely religious reason for the reluctance to intermarriage takes away its political sting. It does nothing to impair the fullness and the intensity of Jewish patriotism. To the Jew (except to that dangerous modern creation, the nationalist Jew), what makes a man a Jew is religion; and just as he who abandons or denies Judaism is to the Jew no Jew, be his race and ancestry what they may, so is he who has adopted Judaism a Jew in the fullest sense of the word, be his blood and lineage Aryan or Semitic. I will not waste words as to Jewish patriotism. It is difficult for an English Jew to write upon the subject with restraint. Suffice it to say that the blood which the Jews shed for England in the great war was no less gladly offered than the blood of the purest Aryan or "Nordic" in the land. Treat the Jews as equal citizens, and you will have no cause to regret it; you will soon have reason to appreciate the fervor of their patriotism. What is rather wonderful is that in thousands of cases the patriotism has been not wanting, even when the citizenship was in default. It cannot, however, be denied that the volume and intensity of anti-Semitic hatred have in some quarters inclined some Jews to despair and to throw up the sponge. Hence the growth of Zionism and of Jewish nationalism, which, at bottom, are a surrender to our enemies and to their contention that the Jews themselves admit that they cannot become, and that they do want to become, citizens of the countries in which they dwell. Whatever the future of Palestine, the welfare of the immense majority of Jews depends upon those who refuse to surrender or despair. Citizens we are, and citizens we claim to be; and not only citizens, but worthy citizens, who love, and mean to love their European country and their European homes.

A few words must suffice as to economic objections: These, to some extent, cancel one another.

On the one hand, the Jews are disliked because they are capitalists and financiers, lovers of wealth and of money; international financiers, moreover, who promote militarism, reaction and darkness. On the other hand, they are disliked because of their poverty, their low standard of comfort, their prolificness, their tendency to sweat and be sweated, to undercut and undersell. But they are also, as we have seen, disliked because they are the violent enemies of the capitalist, because they are wild and anarchic socialists and communists, the plotters of red revolution and of ruin. So far as there is any truth in one, or other, or all of these allegations, they are the fruit and issue of disabilities and degradation. What occupations and professions were open for centuries to the Jew except the lower forms of acquisition? When other occupations and professions are open to them, it is found that Jews are not slow to take advantage of these newer opportunities. They soon learn the higher standards of comfort; it is even curious that among the Jewish critics of themselves there are some who think that Jews have a tendency to raise this standard unnecessarily high. Give the Jews freedom and justice, and even a short respite from hatred and prejudice, and there is no reason to suppose then these various products of disabilities and persecution will not entirely disappear. If a group of men have no country, how can they learn loyalty to any country? Where every man's hand is against you, you may be tempted to hit back. It does no good but you may yield to temptation. And these evil passions can not be overcome by all in the twinkling of an eye. Is it too much to ask from Christendom, in return for centuries of persecution, a few years of patience? Certain ugly characteristics of the hunted animal—fear, cunning, untruthfulness—may have shown themselves in a few Jews who had not yet learned to love and care for England. But the Jew learns very quickly. Indicate to him that you want him to learn, that you will welcome his learning. Even as things are, the learning is going on apace. At this very moment, in the far east of London, taught by one of the finest Jewish Englishmen alive, the sons of the alien are learning

"To set the cause above renown.
To love the game beyond the prize".

They are learning

"To count the life of battle good, and dear
The land that gave them birth,
And dearer yet the brotherhood
That binds the brave of all the earth".

Give them only a little encouragement; a little surcease from suspicion and hatred; a little breathing space; a little time.

Anti-Semitism tends to make the people it hates at last worthy of hatred. For hatred will at last breed hatred, and suspicion will breed suspicion. Equality, fairness, love—these are curative. To make the Jews as like you as possible, treat them as you treat any other English citizens. They will soon resemble you—in your very failings as well as in your virtues!

Meanwhile the lesson for the Jews is always the same. First: Cast not off religion; for in religion—in a living harmony of religious belief and religious practice—lies your true salvation. Secondly: Never despair; keep to your old ideal —Englishmen of Jewish faith; nothing less, nothing more.

THE POLITICAL SITUATION IN PALESTINE.

Writing in the "Hapoal Hazoir" of Jaffa, in its issue of February 4, M. Smiliansky discusses the political situation of the Jews in Palestine and is not very happy about the conclusions he arrives at. Smiliansky cites various small incidents, happening here and there which he believes are the surest indication of the actual conditions. These incidents, according to the writeup show "that even now under the regime of Herbert Samuel, our political position in the country is by no means firmly established". The writer indicates that the attitude of the police towards the Jews is not at all satisfactory. In Haifa, anti-Jewish propaganda is carried on quite openly while in Nazareth they are organizing for a demonstration similar to that which was held in Jerusalem last year. In this centre Jews are also deliberately boycotted while the higher officials look on and do nothing. In one of the districts the individuals who organized the Jerusalem pogrom last year, and subsequently escaped from jail, is now occupying the position of Vice-Governor. Smiliansky warns his readers not to overlook these striking incidents because "the great things come to nought when these minor things do not support them. The great promises of San Remo are not great in the absence of Jewish soil, of Jewish police, of Jewish officials and in the presence of these trifling incidents. Do not look indifferently upon these petty instances. The man in the street the ordinary simple man sees all things reflected in these trifling matters and he sees that despite San Remo and all it held out, the country is still in the hands of non-Jewish police and non-Jewish officials and in a moment of disorder, the situation will primarily be in their hands.

TEN THOUSAND JERUSALEM JEWS CHEER WINSTON CHURCHILL, COLONIAL SECRETARY, CALLED UPON THEM FOR GREATER EFFORT. CHIEF RABBI PRESENTS HIM WITH SOPHAR TORAH.

London, (Jewish Telegraphic Agency).

Ten thousand Jews turned out on the Mount of Olives according to a Jerusalem dispatch to greet and cheer Winston Spencer Churchill, the British Colonial Secretary who is at present on an official visit to Palestine. Addressing the crowd which was gathered on the place where the Hebrew University is soon to make its appearance, Churchill spoke inspiringly of the promise held out in the Balfour Declaration and lauded the work already being done by the Jews for the development of the country. M. Nahum Sokolow, speaking in behalf of the Zionists, declared that not only do the Jews desire peace with the Arabs but that it is their ardent wish to live in closest friendship and work in constant cooperation with them. Chief Rabbi Kuk presented the British Minister with a sacred scroll conveying the blessings of the Jews for England and Churchill declared that he would keep this scroll as a precious relic in his possession.

Churchill received a delegation representing the Congress of Haifa. Replying to their request that the Balfour Declaration be withdrawn, the Colonial Secretary stated that that was now entirely out of the question but that at the same time that the government would effect a Jewish national home, it will protect the rights of the rest of the Palestine population. Later, in the day, Churchill received a Jewish delegation of ten members representing the Zionist Commission, the Jewish National Council of Palestine and the recently-elected body of Rabbis. Churchill told the delegation of Jews the terms in which he had spoken to the Arabs and asked the Jews to aid in restoring the confidence of the Moslem population and dissipate all charges of Bolshevism against them. He also suggested that the British tax-payers cannot bear the expenses of the establishment of a Jewish national home and the Jews themselves must make greater financial efforts. Dr. Ruppin, replying stated that the Zionists were prepared to raise all necessary means.

DEUTSCH ISRAELITISCHE GEMEINDEBUND ORGANIZED.

On the 23d ult. the large hall of the B'nai B'rith Lodge in Berlin, Germany, was thronged with three hundred and twenty-three delegates, representing over nine hundred communities, when the "Deutsch Israelitische Gemeindebund" was formally inaugurated. Professor Dr. I. Kalischer presided over the gathering, which included representatives of every section of German, Jewry. In his presidential address, he pointed out that that assembly marked an epoch in the history of German Jews. It was a turning point in their communal existence. Dr. Ismar Freund, the author of the Constitution of the Union, gave a resume of its leading features. It had been necessitated by the new government legislation. Its objects were the revival and strengthening of religious life by the maintenance of autonomy; the giving of financial assistance to poverty-stricken communities; the maintenance and foundation of communal institutions. The Union would act as the public representative of the Community in reference to the State and would promote the legal and social status of the Community and its officials. The headquarters would be in Berlin. The executive power is vested in a "Bundestag," a Council, and in various committees. The "Bundestag," which is open to both men and women, will be elected on the basis of one deputy for every three thousand voters. The Council of fifty-five will be elected in the proportion of one deputy to 20,000 voters. In addition, three rabbis, two professors, and three members of the theological seminaries of Berlin and Breslau will have seats on it. The various committees will have the overseeing of teaching, ritual, charitable activities and political and judicial affairs. Dr. Klee, speaking in the name of the Zionists, announced their acceptance of the scheme, subject to certain modifications. After a ten hours' discussion, unanimity was obtained. The meeting concluded with a tribute to the chairman, whose life-work had been crowned by the foundation of a union in which all German-Jewish interests had a common platform.

Current Events

By Gotthard Deutsch

Toying with Firebrands.

NEWS, like charity, begins at home. There can be no doubt that the anti-Semitic movement is growing. The American Israelite in its issue of March 31, reports three cases of bigoted attacks on the Jews from Protestant ministers, two delivered in pulpits and one found in a religious journal. *The Dearborn Independent* evidently has succeeded in stirring up religious, race, and class hatred. It is as ludicrous as it is vicious to claim that there is no intention to incite attacks on the Jews. It is, indeed, the story of the madman casting firebrands, arrows and death and declaring it a sport. (Prov. 26-18). No one can see any sense in pointing out the supposed large number of Jews in prominent public offices or their large proportion in the management of moving picture theatres, unless either a legal restriction against Jews in public life and in civic rights is intended in the way the law provided in most European states down to the beginning of the nineteenth century, or the masses are invited to stage pogroms in the manner in which czarist Russia, Ukraine or Poland have tried to solve the Jewish question. The agitation has absolutely no sense unless the premise that there exists a Jewish world organization for the sake of monopolizing all public activities is granted to be true. This premise, however, rests on the often quoted yellow novel of the forger Herman Goedsche which quite recently was exposed by Herman Bernstein in his excellent book, "The History of a Lie", New York, 1921. Mr. Bernstein's book has the additional merit to follow the development of this lie from a yellow novel plot into a supposed convention under Zionist auspices. It is further stated in the Yiddish daily, "Zeit", of March 13, that the origin of the protocols can be traced to the reactionary organization of the Russian church which has its seat in New York. The main object of the invention is to rehabilitate Russian despotism by the denunciation of Bolshevism as a Jewish invention.

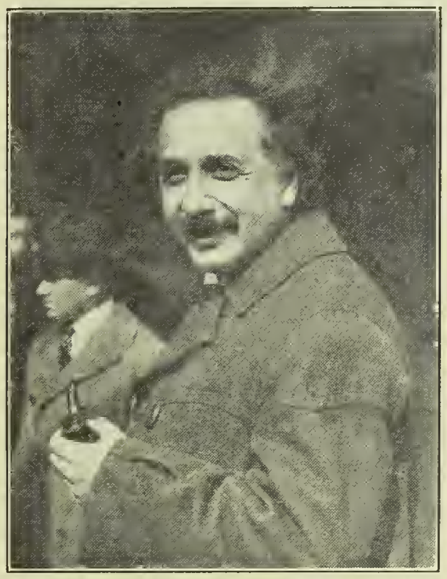
The Mote In Our Eyes.

The New York Times of March 29 contains two reports of arrests of "rabbis" by federal officers for violation of the prohibition law. Leaving our definite conclusions until the charges will be proven in court, we are unfortunately compelled to admit that the exemption of so-called sacramental wine is undoubtedly often abused. Unscrupulous people, posing as rabbis and reporting fake membership lists of their alleged synagogues, are taking advantage of the situation in a manner which is bound to bring discredit upon the Jewish people as a whole, a fraud which is especially dangerous under the present conditions. Orthodox rabbis ought to make a sacrifice, which they can make without doing violence to their religious convictions. The strictest codes of law (see for instance Orah Hyyim 472,30 ed. Wilna, 1900, 272,2) declare unequivocally that unfermented wine may be used in all religious ceremonies. A fairly modern representative of extreme orthodoxy, Rabbi Daniel Terni of Florence, who lived in the beginning of the nineteenth century, endorsed this view by a number of quotations from the works of prominent Oriental rabbis. (Terni's Notes on Shulhan Aruk I, p. 65C, Florence 1803). If at any time, it is now proper for orthodox rabbis to act upon the Talmudic maxim that Judaism declares obedience to the state's law as a religious duty. (Dina d'Malkuta Dina).

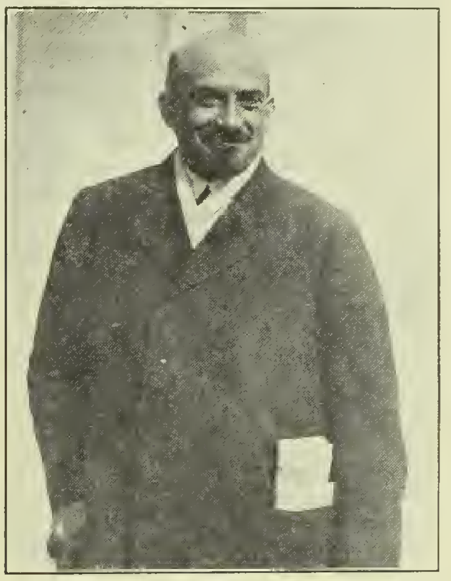
Poland.

Unfortunately, we have to chronicle again a number of attacks on the Jews in various Polish states of which one, in Briansk in which six Jews were killed, was committed by soldiers. Such cases formed the basis of an interpellation presented in the Sejm by the Jewish members. It may be readily admitted that the government cannot always be responsible for excesses committed by individuals even when the perpetrators wear the uniform of the country, but we ought to see at least an evidence on the part of the authorities to stop these outrages. These evidences, so far, have been missing. It is reported that in the course of the discussion held between the representatives of the Polish government and the Jewish members of the Sejm, the Minister of the Interior, Skulski, should have said, "The fewer Jews we shall have in Poland, the better it is for the country". The basis of the trouble is a general reactionary policy of the present Polish government.

Professor Boduen de Cortuna, a celebrated philologist at the university of Warsaw, was discharged for advocating the granting of minority rights to the Jews. A case reported from a Warsaw hospital, where a dying Jew was baptized against his will, reminds us of the times when Jesuits reigned supreme in Poland. A bill recently passed which excludes Jews from the right of buying timber-land is another of the various specimens of disregard of the Treaty of Versailles to which Poland pledged itself. Another fact, in itself small, proves the animosity of the Polish population. An agitation was started to change the name of a street in Lodz, named for Dr. Zamenhof, the inventor of the international language, Esperanto. In contrast with the declared hostility of the government to the Jews, we see that "the fellow citizens of Old Testament faith", as the old Polish legislation calls the Jews, come in handy when foreign countries are to be impressed with the justice of Polish expansion policies. One Alexander Hafka of Wilna is at present in Paris trying to make propaganda for the annexation of Wilna to Poland on the claim that the Jews of that city demand it. It is said that he intends coming to the United States for the same purpose. We also learn that conditions in the Ukraine continue as they were and numerous Jews are compelled to flee from Podolia, to Poland where they are received with bitter hostility.



Professor Albert Einstein, Zionist leader, and author of the Theory of Relativity, photographed upon his arrival in New York, April 2, on the S. S. Rotterdam. His scientific discoveries have astounded the entire world.



Professor Ohaim Weizzman, discoverer of T N T and President of the world Zionist organization, who was accorded a glorious welcome upon his arrival in New York, April 2, on the S. S. Rotterdam by Representatives of America's Jewry.

Germany.

The leading event in German politics, in which the Jews are also interested, is the German victory in the Plebiscite of Silesia. From the reports of the B'nai B'rith Lodges it is evident that the Jews of that district would consider it a misfortune, if they were assigned to Poland. The same impression is received from the fact that in the former Prussian territory ceded to Poland, the Jews are emigrating in large numbers. Nevertheless, the position of the Jews in Germany is by no means reassuring. The newspaper reports of a pogrom in Berlin were considerably exaggerated, as has been proven by later information. Riots in a large city under an excitement, which is only too natural, can not be taken as a proof of either official unfriendliness or popular hostility. These riots, which took place February 27, were a demonstration by reactionary groups and, as far as known, only one person was wounded. This is by no means intended to deny the seriousness of the fact that even such excesses should have taken place, but it is surely not good policy to exaggerate incidents of this kind. It seems far more important that a political agitation against the Jews, in which especially academic circles, including professors and students, take part should continue. The successor of Stoecker in the Reichstag, Mumm, interpellated the government on the poor "east Jews" who are the scapegoat everywhere. This interpellation was coupled with the usual complaint that these Jews are profiteers and food smugglers. The minister could reply that the total number of Jewish immigrants from eastern Europe is 11,453, of whom more than one-half were already expelled. It is well established that most of these people were hard working men, employed during war times by the government in mines and mills, but, even if this were not the case, one can say offhand, that five to six thousand people can not account for the food and housing shortage from which sixty-five millions are suffering.

The most depressing experience is, as stated before, the participation of the intellectual leaders in the anti-Jewish movement. In a celebration held on the fiftieth anniversary of the foundation of the German empire in the assembly hall of the Berlin university, Professor Roethe, advocating the return of Germany to monarchial institutions, called democracy a Jewish invention and descended to the lowest slang in attacking the Jews. He quoted among others, this slang couplet: "Wo der Jud sich mausig macht, wo der Lump sich lausig macht". Respect for truth has at no time been an anti-Semitic principle. The leading anti-Semitic paper, "Deutsche Zeitung", reported an address by a Miss Herzfeld on the degeneracy of the German woman as a proof of the arrogance of the Jews. For several days the same paper published letters from readers along the same line. It was established afterwards that Miss Herzfeld is not merely a Christian but a leader in mission work and delivered this address in a church under the auspices of the Berlin church authorities. Justice requires that we chronicle concessions made by the government to Jewish religious needs. The Minister of Agriculture allowed for the Passover holy days four and one-half pounds of Matzos for strictly observant Jewish families and two pounds for all others. As a specimen of internal development in the Judaism of Germany the following two items deserve to be noticed. The synagogue of Plau in Mecklenburg, was donated to the Catholic community. Mecklenburg was, until lately, the most reactionary state of Germany. Until 1869 the Jews were subject to various disabilities and Catholic service was prohibited. The reactionary wisdom of placing the Jews under restraint was at no time more clearly refuted than in the development of this state. In 1850 the Duchy of Melkenburg had over 3,000 Jews. In 1910 their number had dwindled down to 1,300 and the consequence is that most of the smaller Jewish communities have gone out of existence. Another interesting item is a motion made in the Board of Trustees of the Berlin congregation to establish parochial schools. The supporters of the motion were the orthodox and the Zionists. In the case of the former, the motion is quite logical, while the latter demanded this departure from the traditions of the community on the ground that Judaism is not a religion but a "Kulturgemeinschaft". This fact in itself shows that the position of the Jews has not improved under the republic.

Austria.

The reports of a riot in Vienna and of the anti-Semite Congress held in that city as a counter demonstration against the liberals, who celebrated the anniversary of the revolution of 1848, created again an exaggerated impression. This is not meant to underrate the importance of such occurrences when we contrast them with the event commemorated. In 1848, when Dr. Adolph Fischof was the spokesman of the masses clamoring for a democratic government, no one would have believed that almost three-quarters of a century afterwards such events would take place. Yet, the steps taken by the American Jewish Congress were a needless, and therefore probably injurious, procedure. The Austrian government, as Secretary Hughes states in his reply, could not be held any more responsible for such occurrences than the government of the United States could be called to account for the publication of the *Dearborn Independent.* It is of far greater importance that local and provincial authorities often treat the Jews as outlaws. A respectable Vienna merchant, who went to a health resort in Salzburg for recuperation after a severe illness, was visited by his wife. The latter was arrested for traveling without permit, although she had taken the precaution to bring her marriage certificate along, and sentenced to three weeks in jail. In the report of the case the judge stated somewhat unnecessarily, but with evident design, that the defendant had presented an "Israelitisch" marriage certificate. The section Austria of the Alpine Tourist Society voted with a large majority for the exclusion of the Jews from membership. As this involved a change of the constitution, which requires a three-fourths majority, the motion did not pass, but the supporters of the motion elected an anti-Semitic Board, which will carry out in practice what the constitution does not permit in theory.

As in Germany, the agitation against the "east Jews" continues in Austria, especially in Vienna, where in individual instances the expulsions are carried out with barbarous disregard of elementary human rights. Naturally, as in Germany, the claim is made that the measure is directed against profiteers and such certainly exist, as we learned from good authority by private correspondence. The subject was laid before the council of the League of Nations, which decided March 3 on an agreement between Poland and Austria. The latter country promised to suspend all expulsions of people who have applied for citizenship under the option clause of the treaty, who are sick and old, or whose homes were destroyed during the war; while on the other hand, Poland promised to give up her dilatory policy in receiving such exiles who cannot claim the benefit of these exemptions.

The peculiar spectacle of Jewish nationalists joining hands with their clerical enemies was presented in the Vienna city council. According to the law of 1868, which has not been amended as yet, religious instruction forms part of the prescribed curriculum, the religious community furnishing the teachers and the city giving the school premises free for such instruction. Formerly, the churches represented in the schools had the right to an official representative on the School Board. A new law was proposed which would deprive them of this privilege, the liberals claiming that it was up to the conservatives to elect ministers as their representatives if they so chose. The Socialist papers had their fun with the clericals who insisted on having a rabbi on the School Board, which they did, under the pretense that they were not fighting for their own domination in matters of education but for justice to all religions. The motion, however, was defeated by a large majority, the Jewish members voting with the clericals. A report of two incidents, which are a distinct disgrace to Christianity, deserves particular mention. English missionary societies are utilizing the terrible distress among the Jewish population in Vienna for their purposes. Such missionaries offer money to Jewish relief societies under the condition that missionary tracts be distributed among the Jews who receive such support.

Hungary.

It is very hazardous to say anything of the conditions in this country, while it seems to stand on the threshold of a complete upheaval. No reasonable person will believe that Emperor Charles came to Budapest without assurance that he would be given the support of the party in power. We knew even before that the reactionaries, at present in control of the affairs of the state, are outspoken monarchists. From the Jewish point of view the change could hardly be for the worse. The latest reports gave us again a number of incidents in which Jews were robbed and brutally murdered without any attempt to punish the perpetrators of the crime. It is particularly sad that the foreign missions in the Hungarian capital have all the time attempted to cover these crimes, evidently in order to discredit the communist government, which was supposed to have had a monopoly on such outrages. A Vienna paper informs us that Admiral Troubridge, on the day when the body of the Jewish editor of a Socialist paper was found horribly mutilated, signed a statement that life was as safe in Budapest as it was in London. A similar statement was made by the French representative, Foucheur. In reviewing the situation of the Jews in Hungary one must not overlook the fact, that the Jews were the main, if not the exclusive supporters of the Magyar element in the non-Magyar sections of the country. Now the Magyar aristocracy is leading in persecution. Even Count Andrassy, the son of the statesman who in 1867 introduced the bill for the emancipation of the Jews, denounced the Jews in parliament as the chief instigators of communism and declared that the "Christian course" of the present government was the only salvation of the country. These patriotic aristocrats, who are afraid of the Roumanian agrarian legislation which would deprive them of their large estates in the territory annexed by Roumania, go so far as to denounce the Jews of that section as responsible for the opposition of the population in that district against the new government. Rabbi Immanuel Loew, who last year was arrested under charges of disloyalty preferred by an apostate Jew, is still imprisoned awaiting trial, and the attempt of his attorneys to liberate him on bond were so far unavailing. The kind of Jew, who is welcome to the existing government, is exemplified in Ignatius Trebitch Lincoln, the man of numerous aliases, who was arrested in this country as a spy and, after having been reported as dead, turned up in Vienna where he was again arrested on the charge of having forged documents in his possession which he used for counter revolutionary activities.

Zionism.

It is evident that the Talmud (Berakot, 5a) is right when it says that Palestine, like other boons, will have to be acquired through suffering. The Arab population is continuing its agitation against the national Jewish home and recently laid its protests before the Council of the League of Nations. The British government, however, proceeds with improvements and the latest report informs us of a plan to make of Jaffa a modern harbor. A similar attempt along spiritual lines is the calling together of a convention to discuss a new constitution of the Jewish communities. The convention, composed of rabbis and laymen, was opened February 22, by the High Commissioner, Sir Herbert Samuel, and by General Storrs, both of whom began their addresses with a few words in Hebrew. The main subject for deliberation was the question of the chief rabbinate. Under the Turkish administration the sultan appointed the Haham [illegible]. Ever since the death of Chief [illegible], in 1906, the position was [illegible]. It is said now, that a rabbinical council of eight members is planned [illegible] presidents, one representing the Sefardic and one the Ashkenazic element. We have to await information by mail on the progress of the movement but have learned so far from cables, that Rabbis Diskin and Sonnenfeld have already protested against this council, declaring that they will not recognize it. On the other hand, the orthodox society, Agudat Israel, in Holland, has declared its willingness to cooperate again with the large body of Zionists, although various members were bitterly provoked by the action of the Socialist section, which conducted its kitchen regardless of the dietary laws. A conference between Mr. Churchill and Nahum Sokolow is reported in the customary manner, which does not surprise us in the era supposed to have done away with secret diplomacy. A curious effect of the Zionist movement, coming from Czecho-Slovakia, deserves mention. The new republic is governed by liberals in religion among whom the President, Masaryk, stands foremost. Numerous Czechs have withdrawn from the Catholic church and either declared themselves "free-thinkers" or joined a newly formed national church. The organ of the Poale Zion publishes an appeal that the Jews should not alone withdraw from the Jewish congregations but also should declare themselves as Jews by nationality. From Russia again we receive numerous reports of the persecution of Zionist societies by the Soviet government. Refugees from Russia coming to America or to Palestine unite in the report that the Jews who are supposed to have organized the Soviet government, are suffering persecution in all instances in which they wish to assert themselves as Jews.

Hovels in a Rumanian town. Jewish Children pick their toys from the refuse.

Miscellaneous.

A shocking report comes from the part of Czecho-Slovakia formerly Hungarian. The rabbi of Malacka, a father of eight children, committed suicide because he could not bear seeing his children starving and naked. A similar report gives us details of the death of Dr. Joseph Chasanowitz, who died in Yekaterinoslav in November, 1920, during an invasion by Ukrainian troops. The aged man, whose life was devoted to the establishment of a national library in Jerusalem, died of exposure and starvation. At his funeral only a handful of faithful friends were present while bullets whizzed over the cemetery. From Spain comes the report of the foundation of an international Sefardic society of which Senator Pulido, a Christian, who for years has been active in the repatriation of Spanish speaking Jews of the Orient, is Chairman. Ignatius Bauer, probably a nephew of the famous Abbe Bauer, the spiritual adviser of the late Empress Eugenia of France, is also a member of this committee. We must wait for later developments before we can receive this news with enthusiasm. A settlement of Jews would first of all require economic prospects and furthermore the sentiment of the population can hardly be judged by the sympathy of a few enthusiasts.

Hovels in the Jewish quarters in a Rumanian city. A girl, clerk in a government office, barefooted. It is Sunday and she economizes her shoes.

German Jews have been quite active in the publication of apologetic works which ought to stimulate imitation in this country. The latest is a reprint of the chapter on ethical teachings in Zunz's, "Zur Geschichte und Literatur", edited by Professor Elbogen, an active member of the I. O. B. B. The book was published at the price of 4.50 marks which, at the present valuation means a ridiculously small sum for American purchasers. The enterprise deserves encouragement.

The Hassidic community of the United States received a new accession by the arrival of Rabbi Asher of Rymanow, probably a descendant of the famous "Wunderrabbi", Mendel of Rymanow, who died in 1815 and whose grave is, according to reports, often visited by Polish aristocrats who, like Jews, ask for intercession of the saint.

There is, however, considerable orthodoxy left in Poland, for we are informed that a section of the Jewish congregation of Warsaw protested against the appointment of Dr. Samuel Poznanski as chief rabbi. Poznanski is one of the foremost Jewish scholars living and has never been known as a reformer, but the mere fact that he possesses an academic education and officiates in a synagogue which has a choir and an organ, although the latter is not used on the Sabbath, is sufficient to discredit him.

A brief cable reports the death of Nathan Samuely, the aged author of stories from the life of Galician Jews, which occurred in Baden, near Vienna. From Breslau is reported the death of Rabbi Ferdinand Rosenthal, who represented the conservative element of the Breslau congregation in accordance with an agreement made nearly eighty years ago when the conservatives fought the election of Abraham Geiger. Rosenthal, who was in his eighty-third year, had lately retired from office.

SLANDERING A RACE.

Burke did not know the method of drawing up an indictment against a whole people, but there are those today who have a facility for uttering slander against a whole race. That is, indeed, a charitable and restrained description of their doings, which in fact sound a depth of malignant turpitude as well as of fantastic self-stultification scarcely rivalled in the annals of calumniation.

There was occasion for surprise and for real grief when so respectable and intelligent a journal as the London "Morning Post" lent itself to the publication of a prolix serial diatribe against the Jewish people as the source of all the evil in the world. That was going beyond the limits of the eccentricities for which that paper had formerly been known, and there was sincere gratification when the "Manchester Guardian," in most masterly fashion, exposed and refuted the falsity of the whole thing a few months ago. We had been glad to think that the episode was ended, and that whatever motives inspired the "Morning Post" thus to degrade its columns had spent their force and would be felt no more.

That the gentle sport of Jew-baiting should be taken up by Henry Ford in his "Dearborn Independent" did not surprise nor disquiet us. It was only what might have been expected of him. He was just about the sort of man who would naturally take up the most crazy and destestable fad and make himself as offensive as possible to his fellowmen.

We must confess, however, our profound surprise, chagrin and regret at seeing the slanderous fabrications taken in hand by one of the oldest and most respected of American publishing houses and invested with the undeserved authority of its imprint in a professedly serious and permanent volume. Few publishers have given more of real value and high credit to American literature than the Putnams, or have stood for a finer American spirit. It is lamentable to add that few, if any, have stooped lower from that high estate and more grievously sullied their name with an unworthy print than they have done in republishing here the malignant drivel of the "Morning Post".

On another page we take pleasure in reprinting a detailed exposure of these detestable slanders upon the Jewish race, slanders based upon almost incredibly impudent forgeries and falsehoods and old wives' hobgoblin tales. They have, of course, the unmistakable German flavor, redolent of the days of Court-Chaplain Stoecker and his infamous Judenhetze, when he was the spiritual guide of William von Hohenzollern and encouraged that degenerate prince to conspire against his father and to arrest and blackmail his mother at her husband's bier. Because of that taint upon them it is all the more astonishing and disgraceful that respectable agencies should have given them currency in England and America.

Racial animosities, like class wars, are always odious, even when they have apparent foundation in actual occurrences or circumstances. When, as in this case, they are based upon nothing but fabrications and forgeries, and when they have no other motive than the most sordid, they are melancholy exhibitions of man's evil passions at their worst.—[Harvey's Weekly.

POLISH GOVERNMENT APPEALS TO LEAGUE IN BEHALF OF GALICIAN JEWS.

(Paris, J. C. B. Service.)

The Polish government recently addressed a note to the League of Nations, protesting against the expulsion of Galician Jews from Austria. In this note the Polish government pointed out that such expulsions set up a dangerous precedent for other states, and aggravates the misery of the Jews who are natives of Galicia and to whose welfare Poland cannot remain indifferent. Poland also points out that it is not in a position to admit these Jews now and if Vienna persists in their expulsion it will be forced to close its frontiers against all refugees, Jews or Christians.

The anti-Semitic campaign conducted by a group of members of the Austrian Alps Sporting Association, received a severe setback. The proposal furthered by this group to exclude all Jews from the organization was completely defeated.

The Religious Significance of the Debt of America to the Jew

Sermon
by Doctor H. Felton,
Lake Linden

AN OLD man is sitting alone with life's memories amid the gathering shadows of the eventide. Again and again his thoughts wander to the past and the never-to-be-forgotten promise of his God, 'In thee shall all the families of the earth be blessed' ". Thus did the preacher begin his introduction, and then leading his audience by successive steps to the fulfillment of that promise he showed in graphic descriptive the faithfulness of God. Then connecting the Old Testament with the new through the second part of the text he showed that it was not an ingenious arrangement of word upon which to hang a theological argument or start a debate; but was the New Testament corroborating the Old Testament on a matter of vital importance. "Therefore", said he, "it must be true. Unfortunately that is sometimes overlooked. For example, in recent months a well-known business man, Mr. Henry Ford, has been publishing in the *Dearborn Independent* and in book form, a series of articles. I, myself, have received a complimentary copy of those articles in book form. I have read them. I make no comment thereon excepting this: My impression is that Mr. Ford would have shown greater wisdom had he refrained from publishing either the articles or the books.

"I merely mention the matter here at this time, not because I think the Jewish people need any protection from Mr. Ford or his journalism; I do not think so. At the same time, I venture the suggestion that in common fairness it may be well for every thoughtful man and woman to remind themselves again and again of several important truths that have a vital bearing on the issue raised by the publication of the articles referred to and similar propaganda. Hence the topic to which I have ventured to invite your attention tonight. Examine it carefully and you will discover that the promises made by God to Abraham have been in process of fulfillment through the ages and are being fulfilled throughout the United States and the world at the present time.

"Now, I am perfectly willing to admit that Ipse dixit rarely makes any appeal to thoughtful people such as we have here tonight. Permit me, therefore, to offer some proof of the statement made. As you will naturally expect, the financial, economic, and philanthropic aspects of the case cannot be dealt with at any length within the limits of a sermon. Suffice to say, that obvious conclusive facts prove that the Jews have in these matters taken a conspicuously important part. That being clear, we pass to the consideration of the religious significance of the truth enshrined in the text.

The Debt of America to the Jew for the Bible.

"I suppose there will be general agreement with the statement that more people have been benefited and blessed by reading and studying the Bible than any other book ever printed. The Bible helps folks in all kinds of unexpected ways. For instance, the other day a bashful curate found that the young ladies of his parish were getting too helpful. At last it became so embarrassing he left. Not long afterwards he met the curate who had succeeded him. 'How did you get on with the ladies'? he asked. 'Very well, indeed', said he. 'There is safety in Numbers'. Like a flash the other rejoined 'I only found it in Exodus'.

"Some people know so little about the Bible they have found safety nowhere. Yet it is one of the greatest safeguards on earth, as countless studious readers have discovered. In many homes the Bible is honored and revered. Actual figures show that more Bibles are being bought and given away than ever before. Well, how did the world receive the Bible? Trace it back and you will find it came through the Jews. Take the Hebrew Psalms, for instance. They have helped and comforted and inspired more needy folks than all the drama ever produced.

" 'The Lord is my shepherd'. That Psalm has been like a star in the darkened sky to more people than your clever mathematician could ever count.

" 'God is our refuge and strength. A very present help in trouble'. That has been like a beacon light shining across a storm-tossed sea to more sorrow-stricken mortals than all the deeds of the Caesars or the Napoleons ever recorded on the scroll of fame.

" 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty'. That ninety-first Psalm has been rehearsed by more tear-blinded, bereaved sufferers than all the classics of the sages, ancient or modern. As they listened, tears for them became telescopes, to bring God nearer. The raging sea of doubt, breaking with angry roar on the treacherous coast of self, hearing the music of its matchless appeal, sank to rest, while faith-happy as an exultant maiden at whose feet love has just laid a posy—climbed with unfaltering step through the prison house of doubt to the secret place of the Most High where the 'crookedness of the earthly straight and the flaws in the earthly perfect' stand revealed, and where men and women, losing sight of their best in the vision of the infinitely better, discover that life has ceased to be an enigma and has become a sublime possibility. 'In thy seed shall all the nations of the earth be blessed', says God. And the Bible is the proof positive that the promise is being kept. Therefore, America is in debt to the Jews.

The Debt for the Churches.

"The debt of America to the Jews is proved by the numerous churches scattered throughout its borders. Sectarianism and denominationalism may sometimes be a curse instead of a blessing. The story of the colored woman who desired to be taken to a church where the gospel was *dispensed* with, finds its counterpart in many places today. The result is that the weary seeker after truth, instead of obtaining the power that conquers passion and subdues the wayward will, gets little but an ethical shadow as illusive as a dream, as unsatisfying as an empty husk, and as unresponsive to the deepest yearnings of the soul as a statue to the last pleadings of love. Thank God that is not true of the church generally". Doctor Felton here gave a graphic description of Daniel opening his windows towards Jerusalem and getting a wondrous inspiration from the memories clustering around the temple there. The point of the exceeding helpfulness of the Church and what it stands for and the comfort it supplies in times of direst need, was further illustrated by the Story of David and Goliath and the sword taken from Goliath by David supplying his greatest need at the hands of Abimeleck, the Priest long afterwards. "That", said the preacher, "has been the case with countless people. In times of distress they have almost instinctively wended their way to the preacher and thence to the church. And the church has supplied them with the sword wherewith to fight the world, the flesh and the devil.

"That is the reason why tonight numberless people from one end of America to the other are glad to sing:

" 'I love thy church O God.
Her walls before Thee stand
Dear as the apple of thine eye,
And graven on thy hands.

" 'For her my tears shall fall
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end'.

"Now, whence came the church? Who was it, for instance, that conceived and made possible the temple at Jerusalem? Was it not a Jew? And cannot the inspiration for countless other temples be traced back thereto? Therefore is the Church in America today the living witness of its debt to the Jew.

The Tithe and Business Methods in Church Finance.

"And not only is America largely in debt to the Jew for the Church, she is also indebted to the same source for the most businesslike practical plan of perpetuating the Church and the work the Church was called into being to perform. It has been proven beyond any reasonable doubt that Tithing—Christian stewardship—systematically and honestly practiced will do more to solve financial and other problems of Church life than any other one thing.

"To whom does the church owe the idea of the tithe? The answer is—the Jew. It was indelibly written on the charter of Israel that God is the giver and man the recipient. The tithe was an acknowledgment of dependence upon God's bounty. With the Hebrew the tithe was a first-fruits matter. The Jew paid his debt first. The first fruits of his field and his flocks belonged to God. He did not expect to pay with the left-over or the useless or the imperfect. With the Jew God received the *first* and the *best* and the modern idea of stewardship can be traced back to that fact. Today the church generally is only just beginning to realize the possibilities and responsibilities of Christian stewardship. Yet even so, the idea is gripping men and women as never before. In ever increasing numbers they are recognizing the ownership of God to all they possess. Take this church for example, last year we raised for benevolences outside the local budget over two thousand, eight hundred dollars, largely because we have some loyal tithers. The same thing to a greater or less degree is being done in other churches. Thus, the promise made to Abraham by God is being kept and the nations of the earth are being blessed through the missionary and other work largely made possible through the tithe.

The Most Ennobling Conception of God.

One Other Thing.

"Perhaps the most conclusive proof of the debt of America to the Jew is enshrined in the truth that she owes to a Jew the most ennobling and enriching conception of God. Some people may not think that very important. As a matter of fact, however, a man's conception of God is the most vital and far-reaching factor in that man's life. What a man thinks of God will, in the last analysis, determine what he thinks of sin. And what he thinks of sin must inevitably shape his life and fashion his character. Nor is that dogmatism. It is philosophy. The root meaning of the word used by the ancient Greeks to denote a man was 'Upward Looker'. The ascent of the race through the ages is the proof positive that the Greeks were not mistaken. The explanation of the wondrous search for God begun in the myths of the childhood of the race and the discovery—the grandest discovery man groping among portents and dreams and omens has ever made—or ever can make—is that man, at his best, is essentially a climber. At his best his face is always turned towards the *heights*. Ever dreaming dreams and seeing visions, the future for him is transformed with the radiant hues of promise until it becomes oftimes more attractive than the early morn, when the banners of cloud are unfurled to the breeze and the landscape is bathed in the colors of the rainbow. So it comes to pass that even the darkest night oftimes reveals a star and above the tumult of the fiercest storm man hears the bugle-call of hope 'Excelsior'—onwards—upwards.

"But, mind you, when you have traced that bugle-call back to its source you find it is *God*. Man climbs the heights because the soul of man responds to the call of its God—and *not* otherwise.

"It is easy amid the hurry and bustle of this strenuous life for a man to forget God. But when, for example, soft yearnings, like strains of exquisite music melt the hardness in his heart into tenderness and love, deep answers to deep, and an invisible hand draws back the curtains of disdain veiling the lofty ideals of the past; then, as a 'beautiful profile standing out in the gathering gloom with the effect of some rare cameo through which a light shines softly he beholds his 'better self' awaiting in majesty to greet him. Like Jacob he exclaims, 'Surely the Lord is in this place; and I knew it not'. And ever afterwards that place for him is 'Bethel'—the gate of Heaven. Therein is the assurance—not only of the ultimate triumph of good over evil—therein also is the proof that a man's conception of God is the most vital and far-reaching factor in that man's life. The supreme importance, therefore of a right conception of God is self-evident. That in the last analysis is the greater reason why the debt of America to the Jews is beyond the power of words to express. Reverently do we affirm that it was a Jew brought up in a Jewish home, who gave to the world the most ennobling conception of God it has ever known. For it was a Jew—Christ Jesus—who revealed God to man as He had always longed to be revealed, infinite in love, pity, and tenderness.

"Far back in childhood years we knelt at mother's knee and lisped our evening prayer: 'Our Father, who art in heaven, hallowed be thy name.' Even tonight, after the lapse of many years, the memory of that prayer is as the face of an Angel peering through the mists of a wayward past and calling a wanderer back to a new resolve and a new life. Who was it who first taught men to say 'Our Father'? It was a Jew—Jesus of Nazareth. And tonight throughout the United States and the world, men and women and little children in countless numbers will reverently bow the knee and say 'Our Father' and when they say it the text of the evening will be finding its glorious verification at the bar of human experience and the debt of America and the world to the Jew will be proven beyond the shadow of a doubt.

"Now, then! This is the reason why of all the rest. In the face of all that and much more that could be said, did time permit, is it not fair and just to give the Jew his due? Is it not infinitely better to recognize indisputable facts rather than condemn at the behest of prejudice or ignorance?

"One of the biggest problems confronting the United States at this time is how to assimilate and utilize for the general good the racial characteristics of the multitudinous nationalities seeking a home in this highly favored land, and transform each individual concerned into real worth-while Americans without any hyphen whatsoever—the type of American every person who comes here to live should be—hyphenless American, one hundred per cent American. That is the great problem confronting the United States. And it cannot be solved via biased journalism, or by any appeal to racial passion, neither can it be solved by the exploitation of one nationality at the expense of another. It *may* be solved by a reasonable recognition of the good in all and a determination to give everybody a fair square deal and a chance to make his or her offering on the altar of the common good at the behest of brotherliness and love to God and man. It *will* be solved by the application of Christian principles applied in a Christian way. The time has gone by for narrow, one-sided views on anything or anybody. In these days a man reveals his wisdom not by stubborn adherence to preconceived ideas but by a fair-minded, righteous adaptability to changing conditions and tactful recognition of *both* sides of the question involved.

A Plea for Goodwill.

"What above all else is needed in these perilous times is not racial enmity or strife, or ill-will, but peace and harmony and goodwill towards all men.

The Secret.

"Mark this, therefore, for it is vital. Abraham was blessed and through him all the nations of the earth are being blessed *because Abraham found out what God wanted him to do, and did it.*

" 'In thy seed shall all the nations of the earth be blessed' said God. But why did God say that? The answer is: 'Because thou hast *obeyed* my voice'. What does that mean? It means that obedience to God is the certain assurance of blessing from God. Not merely a blessing for self, but a blessing that can be passed on to others. It is, therefore, the solution of the racial problem and countless other problems. So I say, find out what God wants you to do and do it. Do it at any cost. And it will be with you as it was with Abraham, 'In *thee—thee*—shall others be blessed'. Thus the glorious time will be brought nearer when all men shall be brothers and when all shall in truth be able to say:

" 'I live for those who love me, for those
who know me true,
For the heaven that shines above me and
awaits my spirit, too.
For the cause that lacks assistance,
For the wrongs that need resistance,
For the future in the distance,
And the good that I can do' ".

Speech Delivered by Justice John Ford

At Henry Jones-Lebanon Lodge, New York

THERE is no text like the Declaration of Independence for a sermon on Americanism. It is the real foundation of our government. The Constitution itself rests upon it.

By it the new nation was consecrated to democracy and our political creed defiantly proclaimed in the teeth of Europe and Asia.

The soundness of the political doctrine thus formulated has been triumphantly vindicated. For a time it was partially obscured by our toleration of slavery. But that in time was obliterated by the rising tide of American aspiration for a full recognition of the principles of the Declaration.

All men are created equal and endowed alike with the inalienable right to life, liberty and the pursuit of happiness. If you analyse American institutions in search of their ultimate life principle you will get to just that inspired declaration of national faith.

The rest of the immortal instrument is but an elaboration of this fundamental principle.

It is chiefly because this governmen, reflects those sublime principles of libertyt equality and fraternity that the oppressed of other lands have flocked hither. It used to be our proud boast that this benevolent country was an asylum open to them all. Recent legislation and attempted legislation indicate a purpose to close our gates to them.

I am personally opposed to such a policy and I was glad to see that Woodrow Wilson vetoed the immigration exclusion bill as almost his last act before quitting the White House.

I shall lose pride in my country if it obscures the guiding light which gleams from the Great Declaration, by permitting sordidness or selfishness, racial prejudice or religious intolerance to bar our doors against any of God's children who flee to us for refuge from persecution and oppression.

Advocates of exclusion conjure up dangers to the Republic from unrestricted immigration. I defy them to point those dangers out. After the practically unrestricted admission of foreigners for two or three hundred years to these shores, surely the alleged dangers should have manifested themselves objectively in evil results.

Surely those who would rob us of our proud and time-honored boast that our country is an asylum for the oppressed of all nations should have no difficulty in finding proof of their theory in this city which has so long been dominated by a large majority of foreign birth and parentage.

As shown by the latest census in our population of nearly 6,000,000, there are about two million of foreign birth and two millions more one or both of whose parents were of foreign birth. This included the white races only. It is from them the alarmists see the danger approaching.

But why has the danger not arrived? Why have not the threatened evils appeared during all the past years of the domination of immigrants and the sons and daughters of immigrants?

The answer is, there never was any danger and there are no evil results. Our city is the best governed city in the world, our people the most tolerant, progressive and enlightened in the whole country.

I am the son of foreign-born parents. And I will say to you now that if the present immigration laws were in force when they came here they would not have been permitted to land. They would have been excluded as pauper immigrants so poor and wretched was their condition as they fled from merciless oppression in their native land.

But they brought with them what this country needed then and still needs, a sound morality, willing hands, industrious habits, undaunted hearts and whole-hearted devotion to the land of their adoption. They reared a family of eight children, every one of whom except one killed in a railroad accident, is today doing his [illegible] honorable part in the work of the [illegible]

[illegible] that three of my parents' [illegible] served their country in war and a daughter is still engaged in war work in Coblenz.

Both my parents were Irish Catholics. I mention their religion because religious prejudice plays no small part in this anti-immigration crusade. They landed at Castle Garden about the middle of the last century. They were of the multitudes then seeking these shores of hope and promise to escape as cruel and hateful a government as ever afflicted any people, not excepting even the Jews themselves.

Their coming aroused the fanatics who saw in it black and threatening dangers to the Republic. The Know-Nothing Party came into being, born of hostility to this Irish immigration. The poor unfortunate Irish found themselves ostracised in the land of the free and met on every hand when they sought employment with the warning, "No Irish need apply".

The spasm of bigotry subsided in time. But it flared out again within my own recollection over the coming of the Italians and other peoples from southern Europe.

Then the Jews, escaping from barbarous persecution in eastern Europe, became in turn a menace in the jaundiced minds of these intolerant, self-constituted guardians of national safety. The lessons of the World War have stopped temporarily at least specific reference to the Jews as a menace.

No, I have not forgotten the silly piping of a notorious namesake of mine. But I recall that he was the one who went over with a shipload of fanatics to "get the boys out of the trenches before Christmas" during the World War, and I have concluded that he is wholly irresponsible except as the manufacturer of a contrivance which emphasizes the pleasure of walking.

In our day here in New York religious and racial prejudice is rapidly becoming a thing of the past and indeed need no longer be considered as an influence in our political life. We have only the task before us of being good Americans in full recognition of the fatherhood of God and the brotherhood of men.

After all, our principal duty is to strive to perform our civic obligations in respect of the municipal problems which confront us. For it is the city government which touches our lives most closely and has most to do with our common welfare.

We are rarely brought into contact with either state or national regulations but the City government is everywhere about us. There are the police, the fire, the health, the building, the charity, the street cleaning, the tax departments, and their agencies and regulations which meet us at every turn.

All these are committed to the city administration. Our interest in city affairs counts as ten to one as compared with those of either state or nation.

That our citizens of foreign birth or immediate extraction are good Americans let the work of their hands and minds testify in this imperial city of ours.

Is it a good city, a well-governed city, a prosperous city? Is it a desirable place in which to live and rear a family?

I shall answer those questions by asking you a few. Is there a spot on earth where you would rather live? Did you ever know one who ever lived in New York who willingly left it? And if he was forced to leave did he not return if he ever got the chance?

Why New York today is the queen city of the earth. It is an empire in itself. Economically considered, its population is not six but ten millions if we include the New Jersey and other centers of population which really belong to us.

Our city is the seat of learning, of literature, of art, of science, and of culture upon this continent.

Its unique architecture displayed in its awe-inspiring skyscrapers, its temples of religion and education, its art galleries and museums, its public parks and driveways, its water works and systems of elevated and subterranean railroads, its magnificent residences and palatial hotels have carried its fame as far and wide as civilization itself has spread.

Are not these things proof that our city is well ordered, that life and property are safe, that a wholesome moral sentiment prevails?

I hold in unspeakable contempt, amounting almost to loathing, those of our citizens who have prospered and gained affluence here in New York through the patronage of New Yorkers yet who seem to delight in besmirching the fair name of their home city.

It is not a godless city; it is a religious city. Its people are not ignorant, they are intelligent. It is not disorderly, it is orderly. Life and property are not in danger; they are safer here than in any other spot on earth.

My country house up near Peekskill has been broken into three times during the past ten years. No piece of personal property is safe on my farm there. Not in New York but in the rural districts, does crime flourish and criminals go unpunished.

There, too, will you find political corruption. A Tammany or Republican district leader would rank as a Sunday school teacher compared with the common brand of hardened and unscrupulous country politician.

By their fruits shall they be known. We of foreign birth or parentage who have made this city what it is and kept it wholesome, growing and prosperous court comparison with any section of our country on the score of real Americanism.

I am restive when I hear the insane chatter about the necessity of Americanizing our foreign-born citizens. My experience, study and observation lead me to the conclusion that they are among our best citizens. They come here to be free and appreciate the blessings of freedom. It is those who are born into citizenship who more often stand in need of Americanization.

In admitting new citizens I could never bring myself to lecture them on their newly assumed duties. I know they realize the responsibilities of citizenship and that they are the last to be accused of a lack of patriotism.

Every test to which they have been subjected throughout the period of our national existence in either peace or war proves that they are just as patriotic as those who boast of their Puritan or Huguenot descent.

In New York our principle duties as citizens center around our municipal government. We have here a set of local governmental problems which are crying for solution. Particularly is this true of the housing and transit problems.

It will require our best thought and study to solve them sanely and justly. They are primarily domestic municipal questions and are interdependent. A wise solution of the transit problem will be a fifty per cent. solution of the housing problem.

While the State has given us a comparatively free hand to deal with other phases of municipal housekeeping, it has jealously withheld from us the power to deal with transit and housing.

For fifty years we have suffered and our growth has been retarded because of inadequate transit facilities. Remember that there are still cornfields and cow pastures within the boundaries of New York.

We should have a couple of hundred miles more of transit lines, subway, elevated and surface, stretching from the congested centers out into the unpeopled sections of the city.

Public sentiment in the city has been demanding them vainly for many weary years. We have not got them because local passenger transportation has been in the hands of selfish private interests more concerned with making dividends than with promoting the comfort of their passengers or serving the general needs of the city.

The size of their dividends depends upon crowded cars and a short haul. The city has never had any real control over local transportation nor has it ever had power of its own motion to build a single mile of railroad.

The state has persisted in its policy of dealing with the transit problem itself to the exclusion of the municipal government. From the late recommendations of the Governor and the pending transit bills endorsed by him it would appear that the present state government purposes to go farther than any preceding administration ever dared to go in over-riding local sentiment and disregarding municipal contract and property rights—This notwithstanding that there is no municipal utility upon which the comfort, prosperity and well being of the city depends more than upon its transit facilities. It means a policy that gives the upstate politicians exclusive control over this vital city function.

That this is no exaggerated assertion one illustration will prove. In the Senate the Governor's transit bill is now under consideration by the Committee on Public Service.

On this committee are eleven Republicans and three Democrats. Of course with the present large majority of Republicans the three Democratic Senators will have just as much voice in the committee as any three little sparrows hopping about on Broadway, notwithstanding that they are all from the City of New York.

Of the eleven Republicans, just one out of the twelve elected here has a place on the committee. That is Senator Duggan a good man who can always be relied upon to vote in favor of his home city regardless of the party lash.

The other ten committee men yesterday decided the fate of this measure which is mainly intended for New York and affects our substantial municipal rights, and the privileges and the welfare of our people more vitally and in larger measure than any bill introduced in the Legislature within my recollection.

Who are these ten men who have decided in the first instance how and where we shall be transported and what price we shall pay for a ride? Did we have a vote in their election? Will they have to come back to us to account to us for their acts? Let us see:

Should I take you through the other committees of the legislature you would find similar conditions prevailing—the statesmen from Hay Corners and Pumpkin Hollow dictating our municipal fate in callous disregard of our wishes.

I ask you in all seriousness whether this is democratic government according to the Declaration of Independence? That instrument declared that there can be no just government without the consent of the governed. And the fundamental tenet of American political institutions is that laws should be made by the elected representatives of the people, and that the law makers should be responsible to the people who are affected by the laws enacted.

What interest has Arcade or Mohawk or Rushville in the transit bill which proposes to abrogate the contracts between our local railroad companies and the city?

In reliance upon the validity of those contracts we have obligated ourselves to the extent of some $300,000,000 of the city's money.

Here is a question thrown square in our faces that we can not shirk or evade. It should stir into activity every earnest mind and call forth the highest patriotic efforts from every citizen of New York to safeguard her rights and promote her prosperity and welfare.

It is a clarion call for our Americanism to assert itself in behalf of our beloved city which has been so good to us and done so much for us and is entitled to our uttermost loyalty and devotion.

AMALGAMATED PITTSBURGH LODGE I. O. B. B.

The membership drive for one thousand members for the Amalgamated Pittsburgh Lodge of the I. O. B. B. is still progressing, and an appeal is being sent to members by the officers of the Membership Committee, asking that each member who has not yet sent in an application, secure at least one new member for the consolidated lodge. If this is done, the one thousand mark will be passed. Those in charge of the drive feel that in consideration of the very good work already accomplished, this assistance should be accorded them.

As some of the members have secured nearly fifty applications, it is felt that when the list of workers is published, the name of every member in Pittsburgh should appear as having secured at least one new member.

JEWISH REFUGEES IN POLAND WILL NOT BE SENT BACK TO SOVIET RUSSIA.

Warsaw, (Jewish Telegraphic Agency).

A conference of officials from the various provinces of Poland which has just been held here adopted a proposal of M. Prilutzki, that after the Ukrainian refugees have been registered, they should be permitted to remain in such parts of Poland as they may find themselves and that in any event they are not to be forced across the Bolshevist frontier. The conference also decided that after April 15, the provincial authorities should place no difficulties in the way of Jews desiring to make a temporary visit out of the country.

News from London

By Our Correspondent, Dr. M. Epstein

London, March 17, 1921.

FOR two or three years past Anglo-Jewry has been the richer by the settlement in its midst of a number of Russian Jews who for various reasons have found it well to leave Russia. Many of them are quite well-to-do; all of them are energetic and active, and are constantly doing something in one department or other of public work. Like most Russians they are intellectuals, some real and others artificial; and for a year or two past they have had a private circle, meeting in full evening dress at different houses, to drink tea, hear a lecture on some topic of the day, Jewish or general, and then talk about it. They certainly give one an impression of being exotics in a land of prose; nevertheless many of them are quite keen business men and actually carry on a huge volume of trade, not excluding that of a highly speculative character. Unquestionably, they form a well-marked group, rather bright in colour, in our midst, and their influence is spreading. A fair sprinkling of them have joined the London Lodge; many of them are interested in the Federation of Ukrainian Jews, which serves two purposes, the first to inform public opinion as to the inhuman sufferings of the Jews in the Ukraine and the second to provide financial and other aid for the wretched victims. They are so much in earnest, these people of the Federation of Ukrainian Jews, that they have obtained the sympathy and cooperation of many members of the Anglo-Jewish Community who belong to what may be termed the ancient strain. But the Federation deserves to succeed, and Dr. Jochelman, a respected member of the London Lodge, is practically giving up the whole of his life and strength of the assistance of the Ukrainian Jews.

The same people are to be met with in other directions, too. The recently formed Anglo-Lithuanian Society was originated by these Russian Jews, and whenever a lecture is announced at a Jewish gathering they flock to it in strength. Recently the Jewish Historical Society of England arranged with Dr. Vishnitzer to deliver a course of lectures on the position and the organization of the Jews in Eastern Europe, and our Russian brethren formed the bulk of the audience. Some of them are found in higher quarters. In the re-organization of the Executive of the Zionist Movement one of their number, no less a person than Mr. Vladimir Jabotinsky, whose name has become famous all over the world, has been appointed a member. Some critics say this appointment is the last nail in the coffin in which the Zionist organization will be buried; others, who are more hopeful declare that Mr. Jabotinsky will be the prince whose kiss will wake the sleeping beauty into life. It remains to be seen which of these soothsayers has greater insight. But there is little doubt that the appointment was made to win the support of Russian Jews, both in London and abroad, and there is little doubt, too, that for a time at least that support will be forthcoming. Serious-minded people, however, believe that Mr. Jabotinsky is the stormy petrel of Zionist politics.

Another sphere of activity cultivated by the Russian colony is the Society for the Promotion of Trade and Agriculture among the Jews in Russia, a long name usually shortened into O. R. T. The name of this society sufficiently describes its objects, and if it works along right lines it ought certainly to be worthy of much sympathy and support. One curious thing in connection with all these movements in which the Russians are interested is the remarkable English documents which they produce. Naturally they desire to write in English, and they do. But what an English! It surely ought to be possible to get an English-speaking person to revise the publications into something like a fair standard of style. A report of the O. R. T., for instance, has recently come into our hands which was rendered amusing by its foreign spirit and foreign expressions, although the words were in English characters. But perhaps after all that is a small matter which will be improved in the course of time.

It must be admitted that this foreign colony is able, gifted, restless, and bright, a veritable beauty spot in a drab picture. Yet the drab picture is not so drab either. During the last month the Earl of Reading has been feted and dined by all manner of organizations and societies and even individuals who occupy public places. He is to sail for India before this month is out, and only this week he was entertained to a farewell banquet by the Bench and the Bar of England. Here you could see collected the best brains and the best oratory in the country, judges and lawyers, politicians and public men of all kinds, who came to do honour to one who is universally beloved for his courtesy, his sympathy and his strong sense of justice. Whatever one may say about the first two qualities, it is highly likely that the third is distinctly Jewish in character. Speaking of the Bar brings to mind the honour which was conferred on Mr. H. S. Q. Henriques, who has just been made a King's Counsel. To be a K. C. is an honour to which many barristers aspire, but which only those achieve who combine merit and popularity. Mr. Henriques is one of the finest minds in the Community. He is a Past President of the Jewish Historical Society, the author of a couple of books printed by that body, an active member of the Jewish Board of Deputies, and chairman of the Council of the Upper Berkeley Street Synagogue, altogether, then, a man who stands high in Anglo-Jewry. We already have a number of Jews who are K. C.'s; Mr. Henriques is distinctly a worthy addition to the group.

The Jewish Lads' Brigade is once more coming to the fore with its old distinctions and its old spirit. To show that it has not fallen from its old standards—indeed, that it has risen to standards yet higher, we need only instance the fact that the Brigade recently won the Boxing Championship of Great Britain. The Prince of Wales presented his shield to the team of the Jewish Lads' Brigade at St. James' Place, two days after they won the championship, and it has been arranged that on March 22, His Royal Highness will inspect the Brigade at its headquarters in East London. The Brigade is a force for good in our East side of the metropolis, teaching, as it does, manliness and discipline to our growing boys, who need the teaching greatly. One may say that teaching of whatever kind or quality which makes for restraint and self-control, must of necessity be good. That is why the Jewish Lads' Brigade is a success; at any rate it provides something which in normal conditions might supplement what the Jewish Religious Education Board ought to provide, but cannot always do adequately for lack of means. Years ago those who first started the Jewish Club Movement for Boys in the East End of London little dreamt that their puny plant would grow into a hardy tree and do credit to those who nurtured it in the beginning. We now have in London not only Boys' Clubs for junior boys but an Old Boys' Club, as it is called, for those who become too old for the junior clubs, and who normally gravitate towards this institution. "Old boys" the members truly are, some of them even with boys of their own, but all have been connected with the Jewish Club movement from the very first. The Old Boys' Club, too, takes a great interest in the Friendly Society movement; indeed, it possesses one of the strongest local units of that movement in the country.

The Union of Jewish Women held its annual meeting during the last month, and certainly showed a good deal of enterprise in adopting a course which ought to be followed by other organizations, and which has long been adopted by the London Lodge. Hitherto the Union has had a President for many years in succession. Now its constitution provides that no president shall hold office for more than two years, and Mrs. Myer Spielman, one of the ablest of our women workers, has set a fine example by insisting that the letter and the spirit of the constitution shall be observed, and by laying down her office voluntarily to make room for a new President. That new President is Mrs. Alfred Eichholz, the elder daughter of the late Chief Rabbi, Dr. Herman Adler. We of the London Lodge recognize what a boon it is to have a new President each session. For one thing it makes members keen; for another it brings fresh energy and zeal to the work of the lodge. In this respect the London Lodge stands in marked contrast to the majority of the communal institutions in Anglo-Jewry, where, as a rule, men hold office almost continuously, and where, as a consequence, there is a tendency for atrophy to set in. So ingrained is this policy that when presidents of institutions threaten to resign because their policy is not generally acceptable, the rank and file usually crawl on their knees in homage, and beg the existing office-holder to continue. At any rate, the Union of Jewish Women shows a finer spirit. The report of the work for the past year includes a reference to the efforts that are being made to secure the franchise for women in the United Synagogue. The Union has also been instrumental in raising funds for various needy institutions, including the Women's Million Shilling Fund on behalf of the Jewish War Memorial. The Union serves as a labour bureau, finding positions for women and girls who need to earn their living, and provides training in all manner of activities, —social work, gardening, librarianship, and so on.

The London Community is once more to have its full number of synagogues complete. The synagogue in St. John's Wood a comfortable residential quarter in the northwest of London, had to be closed some little while back because the foundations were found to be insecure. The structure has been renovated and strengthened, and as a matter of fact will now have larger seating accommodation than before. Perhaps the local authorities will wait for the inauguration of the new building until the return of the Chief Rabbi, in the late summer. It is curious to note that the absence of the Chief Rabbi is scarcely observed; communal activities proceed pretty much as usual, and one can only hope that the holiday which the Chief Rabbi is at present enjoying, the additional time vouchsafed to him for thought and reflection, and his enlarged experience of men and affairs under other skies than our own, will make in the long run for the benefit of the Anglo-Jewish Community.

Among the institutions that have the interest of the Community very much at heart must be placed the London Lodge of our own Order. We propose in the near future to arrange a series of symposia for the thorough discussion of various problems affecting the community. It is so good to be able to report that the younger members of the lodge, of whom, by the way, we are getting quite a fair number, are specially keen about this part of our work. Altogether there is a very charming spirit in the lodge and among its members, and all that is really lacking is a home of our own. At present we dream of this; sooner or later we shall be taking steps to get it; and, finally, we hope to possess a centre in London which shall be the gathering place of all that is good and helpful and serious in Anglo-Jewish life.

ANTI-SEMITES AT MUNICH BREAK UP JEWISH GATHERING. BERLIN TO HAVE ANTI-SEMITIC DEMONSTRATION.

Berlin, (Jewish Telegraphic Agency).

Anti-Semites broke up a gathering of Jewish students who were attending a lecture by Reverend Dr. Jacob at Munich according to a dispatch from that city

Anti-Semites in this city are making preparations for a monster demonstration to be carried out next Sunday. The demonstration will be directed against the Allies as well as the Jews and will be a protest against the Allied Conference of London.

PALESTINE NATIONAL COUNCIL OFFICIALLY RECOGNIZED.

London, (Jewish Telegraphic Agency).

Sir Herbert Samuel has announced that all Government departments in Palestine will be instructed to officially recognize the Jewish National Council as the representative body of the Jewish community in Palestine, according to a Jerusalem dispatch. The High Comissioner also announced his intention of regularly conferring with the heads of the National Council.

PASSOVER.

Passover, the Jewish festival of Liberty, known in Hebrew as "Pesach," begins this year on Friday evening, April 22. The concluding day of the celebration will be held on Saturday, April 30, among families adhering strictly to traditional regulations, while more liberal Jews conclude the Passover week on Friday, April 29.

Passover in the light of its origin was an agricultural feast, but at a later period became disassociated in part from its primitive nature—worship ceremonialism and was identified with an epochal historical circumstance, which invested the festival with a new and highly significant spiritual message.

Associated as the Passover is, with the Exodus of the Children of Israel from Egypt, it recalls the many miracles which were wrought in their behalf by the never-slumbering Guardian and Keeper of Israel. The delivery of the Hebrews from Egypt's yoke of slavery released them from bondage and darkness and gave them instead freedom and light. The memory of the enslavement of Israel is revived and the scenes reviewed where the kindred of Joseph were degraded to slave-labor in the very country upon which their illustrious ancestor had showered rich blessings. Their enslavement of body afflicted likewise their souls. They sank into the grievous thraldom of despair.

The deliverance of the Children of Israel from Egypt was assurance that their supplications had been heard on High and their chains of bondage broken by the God of their fathers.

The memory of this redemption is revived in the Passover festival where it is utilized as a symbol of a freedom more embracing than the escape of the Children of Israel from tyranny and oppression. It becomes at the same time a token of humanity's final triumph over all oppressors, tyrants and bigots.

During the Passover week, Jewish families eat Matzoth, unleavened bread, which is one of the several symbols used in the observance of the festival to bring home the recollection of oppression and the eventual triumph of humanity from the tyranny of injustice and iniquity.

The festival beginning on the evening of the day previous to the holiday, is known as the Seder and inaugurates the Passover celebration. This service is a beautiful home ceremony in which all members of the family participate.

The special ritual used for this Seder service is called the "Hagadah" and recites the events of the Exodus by means of quaint songs and stories, that awaken within the soul of old and young, a love of liberty and strengthens the faith of the present generation in the priestly mission of Israel in the world.

Observed in a spirit of gladness, this spring festival of liberty has inspired the Jew to trust in the eventual reign of righteousness. For this reign of righteousness the Jew believes himself to have been appointed to prepare, as the final goal of all mankind.

GERMAN GENERAL CONDEMNS ANTI-SEMITISM.

General Freiher of Hamburg has delivered a strong address of protest against the growing tide of anti-Semitism in Germany, alleging that anti-Semitism has been responsible for the constant weakening of Germany's international position.

CATHOLICS COME FIRST IN THIS OFFICE.

Warsaw, (Jewish Telegraphic Agency).

An order has been issued by Major Pku and was circulated last Friday directing that in future Catholics will be attended to before all other visitors at the office of the Polish Minister of Finance.

STATISTICS OF ROUMANIAN JEWS.

According to official statistics, there are now in Roumania, including the new provinces recently taken over by Roumania, around 600,000 Jews, of whom 267,000 live in Bessarabia, 102,000 in Bukovina, 64,074 in Transylvania and 14,529 in the Banat.

A new stream of Jewish refugees from Ukrainia is reported to be arriving in Bukovinia in a Czernowitz dispatch. The refugees are in a most helpless state and the Jewish community is utterly at a loss to help them.

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JEWISH CALENDAR.

5680	1921
New Moon	**April 9**
Fast of the First Born	**April 22**
Passover, first day	**April 23**
Passover, second day	**April 24**
Passover, eighth day	**April 30**
New Moon	**May 9**
New Moon	**June 7**
Feast of Weeks	**June 12**
New Moon	**July 7**
Fast of Tammuz	**July 24**
New Moon	**August 5**
Fast of Ab	**August 14**
New Moon	**September 4**
Selihoth	**September 25**
5682	
New Year	**October 3**
Day of Atonement	**October 12**

THE SEASON OF OUR FREEDOM.

This year the Passover week comes rather belated. It is almost a month since our neighbors celebrated their Easter. The synagogue frequenter, who through the year is predominantly feminine, has had an opportunity to display her spring finery. Perhaps she has delayed the spring house-cleaning to comport with the Jewish calendar, and perhaps not, as things go these days. Of course, no man can predict the weather, editorials being written much in advance. But Passover has long since ceased to be a matter of the weather, a mere spring festival. We proclaim it and sanctify it over a cup of what we hope may be real wine, as the day of our freedom. Although we be all learned men, it is incumbent upon us to rehearse the ancient story of our freedom. Our religion is of the redemptive kind. "Our Redeemer liveth", is the glad cry of our liturgic poet, unaware of evil-minded cavillers at this late date who begrudge us the capital R. Yes, our Redeemer is none but God. It is He who passed over and redeemed us out of bondage. He delegated the work of redemption to none else. Judaism has no room for vicarious redeemers. Whether in matters of the individual conscience, when we stand perplexed and confused, or in matters of our people's tribulations which weigh us all down and depress us, we look up to God and repose our trust in Him alone. He works through human agencies, He works through great human movements, but exceedingly wonderful is His work. When the hour of redemption strikes, it is miraculous. When the darkness is densest, when tribulation is greatest, the light that pierces the clouds is so more dazzling, so more sudden, so more warming and comforting. The night upon which the feast is sanctified is to us a reminder, not merely of the one outstanding act of redemption, by which we became a people consecrated to divine service. The night is always featured as evil. When light was, God saw that it was good. The night of Passover was charged for our fathers with many ill-bodings. For the destroyer was at the gate. And he is still at his malevolent business. "Watchman, what of the night"? How much of the night is passed and gone? We long for the dawn of the morning, for the rising of the healing power, sun-winged with salvation. "The Watchman of Israel neither slumbereth nor sleepeth". It is a night of watching unto the Lord. The terrors of the night we fear them not. There is a recrudescence of the mediaeval spirit of hatred. The world has battled for freedom, and we have fought side by side with our fellow-citizens. Yet the Jew is made the scapegoat of all the world's ills. The precious boon of freedom, wherever it is ours—we must eternally be vigilant to defend it. And there are many lands where the freedom granted us by solemn oath is flagrantly violated and through chicanery withheld. What if the exile has terminated even for those who still considered themselves exiles, now that the land of the fathers has been released for such as may choose to build their homes there! We shall remain dispersed. We shall call home whatever land harbors us, where our fathers died and where our children are reared. We cherish our homes as ardently as those of older stock. We love this land of freedom. Here it is where, with words taken from our Book, freedom was proclaimed to all the inhabitants of the land. This is the land of which it was said, that it must not be half-slave, half-free. The weapons of unfreedom may be whetted, but they cannot prevail. Against the rock of liberty they will be broken to pieces. And the foundations of that rock were laid in ancient times, when Israel became free to make the world free. This is the meaning of our season of freedom.

LEARNING AND PRACTICALNESS.

Institutions of learning in this country are variously constituted. Nevertheless, they are all conducted pretty much after the same manner. Whether they are private foundations or state and municipal, they are all managed by a body of governors, mostly laymen, who look after the temporal affairs of the institutions. In so far as they are also charged with the supervision of the educational work and the educational policy, theirs is the appointive power to select the head of the institution. That function they are called to exercise whenever the post is vacated through death or resignation. Our great college presidents have for the most part been eminent scholars, who in addition to their standing in the learned world, were distinguished for their administrative and executive ability. It very often happened that men who had taught the deadest subjects, like Greek or Hebrew, made excellent presidents. Practicalness and learning do go together. It is not a good example that has recently been set by one of our universities to create a double headship, one as it were for show and the other for the actual working out of the educational activities. It is not a good example for other and especially the smaller institutions to follow. The prestige of an institution is, after all, bound up with its teaching body and the name and fame of one raised above his colleagues, but essentially a teacher like them. The representative of an educational institution cannot be a stranger to the very thing he is to represent, solid scholarship. Mere learning is as little sufficient as mere executive ability or the faculty for collecting funds or soliciting large funds. For one thing we expect from the heads of our colleges unblemished character and sturdy Americanism. For whatever else our schools must be they should at the same time be nurseries of the higher life and of patriotism. When it comes to a theological institution, the position of head acquires a further significance from the fact that the man chosen exerts an influence far and above the school over which he presides. He is rightly looked up to as the representative of his denomination. He must possess ripe learning; he must be endowed with the rare faculty of engendering enthusiasm for the faith. He is the spokesman of his people's spiritual greatness. The head of a theological institution must needs be a theologian, one who is able to defend what his people hold as the truth. It is not necessary that he should be a partisan. The Christian theological schools in this country are striving to divest themselves of narrow sectarianism. They aim at being schools for any and every Christian. But when chosen from his own party, the question ought not to be raised whether he is or is not a nursling of the institution he is to preside over. The best man, and the very best man, ought to be chosen, no matter what his antecedents. If he stands out head and shoulders above the other candidates, if he is a thinker, a brilliant orator, a fine preacher, he is the man. He may and may not possess what goes as learning in the narrower sense. Book learning is easily acquired. But the faculty of turning a measure of learning to good advantage is rare. What we need most of all is not exactly the bookish man, but the thinker, the man who can stimulate, a personality that fascinates. For, in these days of reconstruction and of changed perspective, much thinking will be required. There is many a position that should be reformulated. The doctrinaire and the single-track mind cannot and will not readjust themselves. In this readjustment will lie the chief practicalness that is supremely requisite in any man of learning in these days with their newer problems and newer outlook upon life.

JEWS AND ARABS WILL COMPOSE PALESTINE HOME DEFENSE.

London, (Jewish Telegraphic Agency).

The Palestine government has completed arrangements for the establishment of two battalions to form a home-defense, says a Jerusalem Dispatch. The battalion of the north will be composed mainly of Jews and will be under the command of Colonel Margolin, while that of the south will be made up chiefly of Arabs. General Castell will be in charge of the entire force. Service will be for one year and new recruits will be added every six months.

HUNGARIAN CHIEF RABBI TO BE PROSECUTED.

Vienna, (Jewish Telegraphic Agency).

Hungarian Jews are greatly concerned over the forthcoming trial of the Chief Rabbi of Szegedin, Dr. Leow, according to a dispatch received here from Budapest. Dr. Loew was many months under arrest and is now being prosecuted for revelations he is alleged to have made regarding the persecution of the Jews in Hungary.

The Pogrom Child

Written for The Central Relief Committee
by P. M. RASKIN

I met a little maid scarce seven,
Yet her cheek was wan and pale,
And her eyes, like twilight heaven,
Told a sad, a doleful tale.

"Child", I asked, "why walk you lonely
From what horror do you come?"
Shivering she stammered only:
"Bad Man. . . Bad Man . . . The Pogrom. . ."

"I—the only saved . . . they caught me
Quickly carried me away,
Put me in a boat and brought me
To this town—a long, long way . . ."

As these childish words were spoken
I again asked: "Where's your home?"
And she stammered: "broken . . . broken. . .
By the Bad Man—The Pogrom . . ."

"Have you, darling child, a mother?"
Quick her eyes with tears were filled:
"Yes, in heaven . . . her and brother
At her breast, the Bad Man killed."

"Mama hid in fright—was nursing
Baby brother—little Max,
When the Bad Man broke in, cursing,
Shuck them both down with his axe. . ."

"Have you, dear, no father, brother?"
And she shook her head and cried:
"They in heaven too . . . with mother . . .
Bad man stabbed them, and they died . . ."

"Have you not, dear child, a sister?"
"Rose had beautiful black eyes;
Since the Bad Man came and kissed her,
Tore her dress—she always cries. . .

"When my sister Lily saw it
She began to laugh and cry. . .
Now she always laughs—I know it—
But I cannot tell you why.

"You are not a Bad Man, tell me,
I am left now all alone. . ."

* * *

Suddenly a fright befell me—
When I woke—the child was gone.

Send checks to HARRY FISCHEL, *Treasurer Central Relief Committee, 51 Chambers Street, New York City*

New Antidotes to Antisemitism

By Rabbi Julius a Leibert, Spokane, Wash.

Delivered, February 20, 1921, at Portland, Ore., during the Convention of District No. 4, I. O. B. B.

"A LIE", say the rabbis, "is more far-reaching in the harm it does than bloodshed. In the latter there are only two direct victims—the slayer and the slain—but in the case of the former there are three victims—the liar himself, the receiver of the lie, and the one about whom the lie was told".

The truth of this rabbinic statement is nowhere so clearly demonstrated as in anti-semitism. Certainly, those who consciously propagate it are victims. I do not care what kind of an "anti" one may be. Be he anti-Jewish or anti-Catholic, anti-British or anti-Irish, anti-this or anti-that, as long as he is definitely and irrevocably committed to a policy of againstness, as long as his mind is closed and his reasoning faculties impervious to new light, he is the abject and miserable victim of the poison of prejudice.

And the propagators of anti-semitism clearly show by their conduct that they have been dangerously poisoned by prejudice. Their delirious charges prove that when Henry Ford tells his fellow Americans that every Bolshevik commissar—mind, *every* Bolshevik commissar, is a Jew, he is, to put it mildly, merely applying for membership in the Annanias Club; when the author of the infamous protocols tells the world that the Jews, the Masons, and the Pope have conspired to overthrow Christianity, he is simply confessing to being subject to hallucinations; and when the American Judaphobes, in seeking to transplant in America's soil the age-old prejudices, hatreds, and suspicions of senile Europe, actually aim a treacherous blow at one of the most sacred principles of America, the principle that calls upon every American to unite and not divide the nation, the principle that demands the suppression of class and racial and religious antagonism, the principle that recognizes loyalty to America as the only basis of citizenship—I say, when they aim a traitor's blow at that principle—they show unmistakably that they are mad.

Spain at one time was the leading nation of Europe. That position she might still have been holding to this day had she but heeded the warning cry of the Psalmist: "Touch not mine annointed ones and do my prophets no harm"! But alas for Spain! She heeded instead her fanatics, her bigots and her contention breeders. And when these succeeded in making Jew-baiting, Marrano-hunting, and heretic-burning along with bull-fighting the national games of Spain, Spain fell never to rise again.

Russia finds herself today in the throes of a protracted revolution. God alone knows when she will emerge from the welter of blood and tears. But Russia might have been spared collapse and revolution had she but heeded the warning cry of the Psalmist: "Touch not mine annointed ones and neither do my prophets harm"! Oh, unfortunate Russia! Her rulers remained deaf to the Psalmist's admonition. They heeded instead the voice of prejudice and the call of blind avarice. They devoted all their energy and thought toward inciting race against race, religion against religion and class against class. They preached anti-semitism, they plotted pogroms, and they invented inhuman laws and institutions. As a result Russia collapsed and the Romanoffs fell, never to rise again.

The entire continent of Europe, like a colossal fountain, spouts blood from millions of wounds. And what is responsible for its unparalleled tragedy? To be sure, the millenia-old prejudices, jealousies, fears, suspicions, ambitions, and stupidities. Every nation of Europe seems to have more than its rightful quota of jingoes, chauvinists, super-patriots, militarists, adventures, and various "Panists"—Pan-Slavists, Pan-Germans, and Pan-Latins. These constantly exude the poison of prejudice and, like the serpent, charm but to destroy. Under the plea of self-preservation they sow the seed of mutual fear, hatred, and suspicion. Thereby they hold Europe in a perpetual state of agitation, nervous tension, and turmoil, which ultimately must result in the destruction of the European civilization.

If America has thus far escaped the fate of Europe, the reason therfore lies solely in the fact that America has always heeded the admonition of the Psalmist: "Touch not mine annointed ones and do my prophets no harm"! Of course, by "prophets" and "annointed ones" I do not mean the Jewish people alone. I mean anyone in a position similar to theirs. It is true that "Ku-Kluxism" and "Know-nothingism" have often reared their ugly heads in America. But it is also true that there was always some one to decapitate them. Even while they flourished they flourished only in isolated localities. They never became national issues. They were never permitted to vitiate our national politics. And racial and religious prejudices have never been incorporated in the platforms of great parties or in the policies of the national government. As a result the energies of our statesmen have ever been directed to the problems that would spell progress and constructiveness. Their vision, undimmed by prejudice, has always discerned the ennobling and the spiritualizing forces of life. And the great masses of our nation, feeling themselves united, despite their heterogeneous origin, by millions of ties, have always worked and watched and prayed together for the America that stands today as the greatest, the freest, and the most generous nation on earth. But should that day come, that sad and gloomy day, the day Henry Ford and his hirelings hope and work for, the day when America like Europe, will be divided into mutually distrustful, suspicious, and hatred-harboring groups, on that day the glory that is America's will wane and her splendor be no more. It could not be otherwise. For when the ablest minds of the nation allow themselves to be caught in the meshes of a controversy that can in no way benefit our state, when they array themselves into hostile groups, one calumniating and the other vindicating a people, one trumping up charges against a religion and the other refuting them, and when they direct their inquiries to imaginary problems and ignore the real problems of America—the problems of poverty, of prostitution, of ignorance, of disease, and of crime—I say, when this perversion or diversion of intellect shall take place in our midst, America's glory will wane and her splendor be no more. No other alternative is possible. When one uses his torch not to give light, but to burn down human habitation, darkness and misery must follow.

Darkness, misery and suffering are the lot not only of those who listen to lies, but also of those about whom the lies are told. This need hardly be proved. Shall I remind you of the crucifixion legend? Of the supposed host desecrations? Of the fictitious well-poisonings? Of the blood accusations? Or of the pack of lies that precipitated the recent Polish and Ukrainian inhumanities?

Now, my friends, the three dangers lurking in the lie threaten America. Anti-Semitism, in all of its hideousness, is being propagated openly, boldly and unblushingly in our midst. I, for one, however will not cry "Danger"! to my fellow Americans, Henry Ford, his hirelings and their ilk. Let them look out for themselves. It is better thus. For if I had to do the looking out for them, they would not be enjoying the privilege of being at large. And of a right they should not have that privilege. In a land where justice prevails and where law and order hold sway, the calumniators, traducers, and libelers of entire peoples, the men, who by their false reports put thousands of human beings in jeopardy of their lives, should be rendered harmless. What! Shall the law be invoked against the slanderer of individuals, but shall the slanderer of peoples go scot free? That is, indeed, a condition that calls for regrets but also for a speedy remedy.

Nor will I cry "Danger"! to the American people. There is no need for that. The American people, or rather their leaders, are fully awake to the perilous situation. The emphatic protest signed by Woodrow Wilson, William Howard Taft, and scores of other prominent Americans, as well as the journalistic work of such brilliant writers as William Hard and John Spargo, show clearly that the American people require no warning from me. They know that Ford's canards threaten America more than the Jew and therefore they have hastened to challenge and expose them.

What I wish to do is to cry "Danger"! to the Jewish people, to point out the perils to them, and to offer a plan for avoiding them.

Now, the dangers threatening us today are not to be looked for in anti-Jewish riots, boycotts, or pogroms. However tense the feeling against us may become, riots and pogroms will never take place. We must always remember that America is not, nor never shall be like Russia, Poland, or Turkey. No, the dangers are to be found in a different type of outbreaks. These rather consist not in what we are, but in what you and I may become, if this anti-Semitic propaganda continues much longer. Let me explain what I mean:

Hitherto the dislike that some of our compatriots have manifested against us was entirely the result of inherited prejudice, commercial rivalry, ignorance of our life and ideals, and theologic bias. It never came as the result of personal experience. On the contrary, whenever personal contact between Jew and non-Jew was established, it invariably helped to batter down the barriers theologic bias and inherited prejudice had erected. What is more, the Jew used to meet his neighbor on a basis of equality, without fawning or truckling, without distrust or suspicion. If, despite it all, he failed to secure his neighbor's friendship, he at least earned his respect. And when lack of friendship and neighborliness caused him to suffer, he derived consolation from the knowledge that he suffered not because of his own conduct but because of conditions over which he exerted no control.

But with the persistent spreading of anti-Semitism in America, there is the danger that the Jew may ultimately become personally responsible—remember, personally responsible for the animosity shown him. Apprehending a widespread feeling against him, sensing the suspicions that saturate his atmosphere, realizing that every act of his is being scrutinized by a multitude of hostile eyes, and knowing that his presence among non-Jews only serves as an irksome restraint, he may become entirely too self-conscious. He may turn jelly-fish and fawn and curry favor, or he may become too pugnacious and aggressive. He may go about his business with a chip on his shoulder or with the furtive glance of the hounded animal in his eye. He may become a spiritual hypochondriac and whimper and complain and protest all the time. But as all these traits rather repel than attract friends, and since they would render anyone odious and obnoxious, and most of all one against whom prejudice already exists, it is quite obvious that a time must soon come when the Jew will be personally responsible for the ill-will and unfriendliness shown him. And when that day comes it will mark the saddest chapter in the history of the American Jew.

The burning question of the hour therefore is: What can we do in order to render that chapter impossible?

Shall we hold protest meetings? These avail nothing. Has the recent protest of America's notables caused the virus of anti-Semitism to abate one whit? Why, even the Quixotic Henry Ford had the naivete, (Or was it the knavery?) to declare that he himself would have been willing to sign it!

Shall we resort to reason and argument? They are futile. Reasoning beings do not accept the anti-Semitic lies; and those who accept them are clearly impervious to reason.

Shall we counter-attack and issue such pamphlets as the one entitled: "Ford, a Traitor"? I know there are plenty of good and gullible Americans who will believe all we tell them. But, unlike Ford, I would shrink with a sense of shame from exploiting their credulity. Let Ford lie to his heart's content. I would have none of it. Two wrongs have never to my knowledge coalesced to form one right.

What then shall we do?

If my humble counsel prevailed I would say: Let us stop reading the inspiration and the lucubrations of the anti-Semites; let us stop discussing them. Let us cease becoming agitated over them. Let us ignore them completely. Yea, let us meet them with the dignity of silence and the eloquence of unexpressed suffering. Nor let us be swerved from our determination to be silent by the desire, animating certain quarters, to use the anti-Semitic propaganda as a means of restoring to the fold apostate and indifferent Jews. I for one do not want them. I want Jews by impulsion and not Jews by expulsion. I want Jews by conviction and not Jews by eviction. I want Lord-made and not Ford-made Jews. Ford's products have always had the element of cheapness about them and his Jews form no exception to the rule. On, therewith, our campaign of silence and the eloquence of unexpressed suffering! Our salvation lies chiefly in them.

I know, however, that it is not within the power of everyone to suppress emotions. I know that righteous indignations clamor to be made vocal. I know there is relief in speaking out, in crying out, and in doing something. Therefore, I should also like to suggest two more ways of dealing with Judaphobia. For the more light hearted among us I recommend taking out a leaf from God's own book. What does he do when—"the nations are in uproar and when the people mutter in vain? When the kings of the earth stand up, and the rulers take counsel together, against the Lord and against His annointed"? Does not the Psalmist tell us: "He that sitteth in heaven laugheth; the Lord hath them in derision"? Well, even so let them do. Let them laugh down the conspiracy of the anti-Semites. Let them meet their lies with a symphony of laughter—with snigger, guffaw, and machination, with humor and satire and irony, with quip and quirk and witty word. After all there is great merit to these. Cervantes, Voltaire, Heine, and Lincoln found them most efficacious weapons. There is also this further advantage in them, especially to a people that for the last two thousand years has done naught but weep. It is this: They make for mirth and merriment. And don't we all know that the world laughs with the laugher? Let them, therefore, laugh at and mock and deride, until the silly stuff of the anti-Semitic canards has entirely evaporated back to the realm of nothingness it came from.

The more serious, however, need not resort to laughing as a means of relieving their pent-up emotions. Action might be more becoming to them. And what should they do? Let them, if they will, try to live up to the moral in Lessing's story of the three rings.

The moral of this story is certainly plain and our more serious coreligionists will do well to take it to heart. Let them live Jewish lives, let them be more just, more truthful, and more generous than their neighbors; let them never miss an opportunity to glorify the name of our God; let them devote their energies and their substance toward making our institutions firm enough and influential enough to embody the ideals of our sacred heritage, and then the falsity and the baseness of the anti-Semitic charges will become clear to all. And even as the clouds must disappear before the breath of the Lord, and the ice must melt away when bathed in sunbeams, even so will the flimsy fabric of anti-Semitism be torn into shreds by our nobler and holier lives.

There is, perhaps, no other organization in America more fit to undertake the mission of making our ideals living realities than the Independent Order of B'nai B'rith. It is the only organization where Jews of all shades and complexions of thought and of all climes and cultures meet for harmonious and common purposes. It, therefore, could and it should be not only the missionary, but also the exemplar of the ideals, the far-visioned dreams, and the ennobling aspirations of our seers and prophets. And, above all, remember this, members of the I. O. B. B., that if you make Judaism living and dynamic, if you will reflect its teachings, both in public and in private life, and if you will exalt it at all times and above all other considerations, it will exalt you, and through you the whole household of Israel to a firmament serene, and to an atmosphere free from the miasma of prejudice. Amen!

MAZOL TOV.

Dr. Harry A. Kraus and Miss Frances Gutwillig were united in marriage at the Buena Shore Club, Chicago, on Tuesday, April 12, 1921.

Dr. Kraus is Past President of District Grand Lodge No. 6, I. O. B. B. and is the second oldest son of Mr. Adolf Kraus, President of the Order.

Miss Gutwillig is the daughter of Mr. Ernst Gutwillig, prominent and old-time resident of Chicago.

The Great Misunderstanding

By Dr. Max L. Margolis

IX

DID the founder of Christianity hold himself for the Messiah, or did he not? The very name by which he came to be called by those who believed in him and narrated his life would, of course, only be an indication that they regarded him as the Anointed (Greek "Christ"; Hebrew "Messiah"). It may have been their misunderstanding of him, to which again he may and may not have contributed, either by failing to dispel their misconception, or else by some ambiguity of speech or a dark expression admitting of more than one meaning. The whole question is a very intricate one, and were I to enter into all the details, more than one paper would be required for this subject alone. The tendency among liberal Christian scholars to deny that Jesus appeared in the role of the Messiah is not entirely free from a desire to disengage the founder from the Jewish circle of ideas and to remove him far and above the Jewish horizon. But even where the subject is discussed in freedom from prepossessions there is shown a failure to comprehend the essence of the Jewish Messianic belief as then held. Obviously we ought to concern ourselves with the phase current at that time, and strange as it may seem, we are not so well informed about it. When, therefore, some scholars reduce the matter to just this, that Jesus did hold himself for the Messiah, but for a Messiah of a different sort from the one currently expected—hence once more a link in the chain of the Great Misunderstanding—they are begging the question.

Ask a Jew of the orthodox stamp, who prays for the advent of the Messiah and waits for him though he tarry, ask him how he pictures to himself the Messiah, by what tokens he may recognize him, what are his functions, and so on, and you will find that his notions are quite hazy. Consult Jewish literature even of the less remote sort, and we cannot say that the ideas are particularly clear. All we know is that the hope is or was entertained. and that when the last pretender, a contemporary of Spinoza, appeared, the dormant enthusiasm was awakened and maidens in the streets "prophesied", that is went through all the emotions of a powerful religious revival. Now Sabbatai Zevi did come forward as a liberator of the land and the people. But there were features in his career which are strongly reminiscent of those narrated in the Gospels. It cannot be said for a moment that the latter supplied the pattern. Apparently the program is quite an ancient one and deeply rooted in the people's subconsciousness capable of producing just that kind of a figure. There were miraculous doings, signs of the Messianic advent; there were exalted opinions about the personality of the pretender bordering on what transcends normal Judaism; there was even an attitude of indifference to certain well-established religious habits and the law. Even beyond his apostasy and death his believers clung to him quite after the fashion of those early Christians in Galilee and Jerusalem. In other words, the Messiah is not a mere political hero. He is primarily a religious personality, who effects a new order of things in the spiritual realm.

We must remember that it is Maimonides, who definitively severed the two articles of the Creed, the one concerning the Messiah and the other touching the resurrection and the World to Come. Accordingly, the program is a double one; first, the Messiah who acts as a deliverer from dispersion and establishes a righteous rule; and then after a long interval the end of the present world. This is called millennium, from the idea that the duration of the Messianic reign under a scion of David and his successors will be for a thousand years, lasting until the new world is ushered in, which, of course, is heavenly. It is true that Maimonides could cite a casual saying of the rabbis which was to the same effect. That means simply that the rabbis occasionally held to the rationalistic view. Maimonides, it need not be said, was a rationalist. Messianic description did not harmonize with his notions of immortality or of Heaven. But [illegible] was not the creator of the [illegible]. It is also true that modern [illegible] teachers dispute whether the [illegible] of the dispersed and even the [illegible] the temple may not precede the coming of the Messiah. But this is a bit of legalistic rationalism which has served well as the precursor of the modern movement which, indeed, has issued in what certain circles may with right regard as the beginning of the redemption. But all this does not weigh with the student of religion, who must consult what is universally believed, believed by the masses of the people. And the masses still cling to the hazy notions about the blowing of the great horn, and the dispersed being gathered, and the dead bodies rolling subterraneously to Palestine, there to effect their resurrection—all simultaneous with the appearance of the Messiah.

In other words, the Messianic idea partakes of an other-worldly character. It is really not of this earth. The Messiah, according to the rabbis, is pre-mundane, that is, was created ere the world was. What underlies this notion we quite understand. "The end of a thing is first in thought". The world is for the sake of that which will eventuate from it. But as popularly conceived, the Messiah comes with the clouds of heaven, he descends from Heaven where he is held in reserve, to earth. Or, as the rabbis express it, the Messiah was born on the day when Jerusalem was destroyed. We again understand the meaning. With the catastrophe is created the agency to restore the lost conditions. Nevertheless a being thus conceived is not a common ordinary human being. Such a person may call himself the Son of God. For if or when Jesus used this expression for himself, he did not mean it in the physical sense. That was part of the misunderstanding introduced when Christianity passed on to the Greek. He believed himself nearer to God than all humanity, nearer to God's purposes, nearer to an understanding of God's design with His creatures. But if he used the appellation, it meant that he considered himself as the Messiah. This much is clear that he did not come forward as a scion of David. For he argues from Scripture that David and the Messiah are two distinct persons. But if at all he argued about this matter, it would be proof that he emphasized his Messianic claims. Not all Jews in his day were at one in the belief that the Messiah would be of the stock of David. There were those who held that he would come from the seed of Aaron. The rabbis speak of two Messiahs, one from Ephraim and one from David. The one from Ephraim appears as the suffering Messiah, the one who is pierced in the onslaught of the nations, who paves the way for the triumphant Messiah.

We emphasize, in the light of the evidence presented, that if Jesus stressed the other-worldly features in his Messianic career, he stood on Jewish ground, would be understood by his contemporaries and strike a chord in the deepest recesses of the Jewish soul. If then he met with opposition, it was not from the circles given to the belief in the Messiah of the character described above. The opposition came from the rationalist part of the people, not necessarily only from the Sadducee members of the Sanhedrin who disbelieved in the resurrection and the whole heavenly apparatus, but from the Pharisaic teachers likewise, the representatives of strict legalism, who could not brook the many laxities in practice which the Messianic movement always produces and the freer handlings of religious doctrines in a manner endangering strict monotheism. For as the history of the many pretenders shows, the official spokesmen of Judaism wait for the Messiah with their people, but when one comes and proclaims himself as such they reject him and proceed to wait for the next one to come. It will always be the next one. Not because the task is prodigious, but because of the admixture into the Messianic idea of elements which belong to the World to Come and from which Messianism cannot be separated. The Messiah on earth is really a contradiction in terms. For he is supremely heavenly. Not that orthodox Judaism will ever relinquish that idea, that some day he will come to earth, but then when he comes the earth will be no more, for it will be a new earth and a new Heaven. It is a grandios hope to see earth losing itself in Heaven, when death will be no more and men with crowns upon their heads enjoy the splendor of the Divine Presence. But failing these conditions, the Messiah is an impossibility. And after all the word of a famous Jewish rabbi, that in the end it is not the Messiah who redeems Israel, but God himself—not that the good rabbi for one moment foreswore his belief and hope in the great Jewish doctrine—shows that Judaism, monotheistic Judaism, is much too jealous of its cardinal article of faith to suffer anything that may impair it. If Jesus gave himself out as the Messiah, if he even dwelt preeminently on the other-worldly features, the Great Misunderstanding was inevitable. At best there is in every Messianic personage, I will not call them false Messiahs or pretenders, a spark of the Great Personality everlastingly hoped for, and each and every one is a witness of the deep-rooted ideal which has its foundation in the hope that earth must pass away and Heaven take its place. Each and every one paves the way for his successor. So taught Maimonides of Jesus and Mohammed. But, of course, for the time being when a way-paver appears, proclaiming himself as he must needs do as the end and the goal, Judaism recoils and the Great Misunderstanding is the necessary result.

AGRARIAN REFORMS IN POLAND ARE IMPOSED UPON JEWS ONLY.

Warsaw, (Jewish Telegraphic Agency).

The Jewish Seim Club has received a number of additional complaints against the land and agricultural department. The complaints establish the fact that in trying to enforce the recently-adopted measures for agrarian reform, the representatives of the land department are concentrating exclusively upon Jewish farmers and aro dividing up only Jewish estates. When the official at Lublin was asked to explain why the Jews only were affected by the reforms, he replied that they were the ones who were most anxious to see the reforms adopted The Jewish Seim Club has taken the matter up with the Chief of the Land Department.

DANZIG EXPELLING ALIENS.

Danzig, (Jewish Telegraphic Agency).

The local authorities have ordered a number of foreigners to leave the city on tho ground that they are aliens. Eastern Jewish refugees who are being threatened with expulsion have appealed to High Commissioner Hawking, to intervene.

The First Convention of the Central Welfare Office of the German Jews

By Dr. Alfred Goldschmidt of Berlin

AFTER an interval of three years since its foundation the first general convention of the Central Welfare Office of the German Jews was held January 24-25, 1921, in the building of the Berlin Lodges, I. O. B. B. The meeting was held under promising auspices. On the previous day the Union of the German Jewish Congregations held in the same building its convention which resulted in the amalgamation of all Jewish activities in the newly created "General Organization of the German Jews". This organization renders it possible that the Jews appear to the outside world as a unit. 'Unity'also was the watchword in the convention of the Central Welfare organizations which comprised representatives of all larger Jewish organizations of a similar nature.

The object of this Central office is to bring about the best possible results of all Jewish welfare efforts. It intends to give information and advice on the basis of the material which it has collected and of the experiences accumulated. In this way duplication of efforts shall be avoided, relief shall be suggested, waste shall be eliminated, economy advanced, existing institutions combined and new ones created.

Privy Councillor Timendorfer, the President of the district, opened the convention and conducted the business until the chairman, Dr. George Baum, was elected, who presided over the rest of the meeting.

The two first papers dealt with general principles from the broadest point of view. Mrs. S. Wronsky read a paper on "The Demands of Jewish Welfare Work In Our Days", and Dr. George Baum on "Jewish Sociology". He dealt with the problems which Judaism at the present era has to face. The effects of mixed marriages, late marriages, housing problems on one side confronted with extravagance on the other, the proletariat in the professions, about which he said it will be necessary to discard the superstition that every family must have at least one son who enters a profession. These problems and some others were discussed and suggestions were made how the injurious effects are to be neutralized. "We are living in an era of increased hatred", Dr. Baum said. "Ahasuerus who cannot die is followed by Haman who will not die". Mrs. Wronsky said "We have to go out of our way to meet those who have a claim on our love. When the flood of the terrible war suffering shall have subsided and when the dove of peace shall take her flight out of Noah's ark to bring comfort to those whom we love, then the doors of the ark shall be wide open for all who need our aid".

After the first two papers had been read which outlined the aims and methods of Jewish sociology, individual questions of emergency aid were discussed. Emil Waldstein of Breslau discussed in an exhaustive paper the needs of our orphan asylums and educational institutions. Attorney Dr. Lamm of Berlin read a paper which dealt with the task of juvenile care.

On the second day of the convention a number of physicians read papers. Sanitary Councillor Dr. Hanauer, lecturer at the University of Frankfort on the Main, gave a general survey of the task of social hygiene in Jewish welfare work.

This general paper was followed by discussion of individual points. Professor Toby Cohn of Berlin spoke on the care for people afflicted with nervous diseases. Sanitary Councillor Dr. Wilhelm Feilchenfeld of Berlin spoke on the care of tuberculosis patents and Sanitary Councillor Dr. Nawratzki of Berlin-Nikolassee on the care for mentally retarded boys and girls.

Mrs. Clara Samuel of Elberfeld and Mr. Eugene Caspary, Berlin, discussed the necessity of combining local institutions for Jewish welfare so as to prevent duplication of activities.

Dr. Albert Levy of Berlin announced briefly plans for the establishment of a national organization for voluntary welfare work in which the Jewish Central Organization shall take part. Dr. Friedrich Ollendorff read a report on Jewish Relief Work in Foreign Countries in which he said the Jews of Germany have never turned a deaf ear to distress beyond the borders of their country. The terrible suffering at present, however, requires a national organization of such relief work. It is necessary to create a sentiment like that found among the Quakers. A real peace sentiment which shall express itself not merely in words but in deeds. Dr. Alfred Klee of Berlin discussed the World's Relief Conference which was held in Carlsbad and its importance for Jewish welfare work.

The Secretary General, Fritz Mordecai Kaufmann, of Berlin, spoke in connection with this address on the problem of the eastern Jews in Germany. He gave information on the work of the employment bureau maintained by the Jewish organizations of Germany. The chairman, Dr. Baum, closed the convention which was in every respect satisfactory on the evening of January 25, saying that the spirit of the home in which the convention was held, the spirit of benevolence, brotherly love and harmony, may be a symbol for all future activity. This motto is expressed in a typical Jewish word which means both charity and justice. It is also the motto of the new bulletin of the Central Relief Organization: "Zedakah".

ANTI-SEMITIC WORLD CONGRESS IN BUDAPEST NEXT AUTUMN.

Vienna, (Jewish Telegraphic Agency).

Tho local conference of Anti-Semites has decided to call an anti-Semitic world congress during next autumn. Tho congress will be called at Budapest. The local gathering also decided to organize regular anti-Semitic demonstrations in Austria, Germany, and other countries and to aid in the development of anti-Semitism in countries where the movement is not yet completely organized.

What Our Lodges Are Doing

RAINIER LODGE, SEATTLE, WASH.

Three hundred applications have been secured by the members of Rainier Lodge since the beginning of the drive for members, which was initiated by Louis Friedlander, Vice-President and Chairman of the Membership Committee. Mr. Friedlander commenced the drive by securing a comparatively large number of new members through personal solicitation. Appointments of sub-chairmen for a period of two weeks was the feature of the whole drive. Under the personal direction of the chairmen, each one in charge for only 2 weeks, 300 applications were obtained within 2 months. The chairmen in charge were: Louis Friedlander, Max A. Silver, Harold M. Rogers and S. B. Asia. Of the 300 applicants, 175 have already been added to the roster of the lodge.

The success of the membership drive is only rivalled by the successful attendance at the meetings of the lodge.

At the end of December 31, 1920, the Promotion Committee had succeeded in nstilling enough enthusiasm into the members so that attendance increased from 30 o 100 at every meeting. The seriousness of purpose of the officers-elect for 1921 and he interest attached to the spread of Anti-Semitic propaganda aided P. N. Mendelsohn, chairman of the Promotion Committee, in his work to increase the attendance. At present time of writing the average attendance is about 200, so that attendance will no longer be a problem o solve.

Great interest attaches to the work of he Jewish War Orphans' Committee, consisting of Ralph Schoenfeld, J. Aronson, M. S. Bornstein, Henry Kleinberg, Dr. Samuel Koch, J. Newberger, Samuel Ostrow, Carl Reiter, Sol Rogers, A. Shemanksi and Herman Schocken, who is n personal charge of this activity.

According to the initial report of the committee, $2,100.00 has been pledged already. This is an excellent piece of work and reflects the potential source of power of an organized Jewish community. And he Jewish Community of Seattle has certainly been rejuvenated of late. The progress of the Order in the Northwest will be evidenced in greater measure from now on, as our energy is shifted from the work of organization to the actual accomplishment of the principles for which he Order stands.—[Barnett E. Harvitz, Chairman, Publicity.

One hundred twenty-five candidates were initiated by Rainier Lodge at a meeting held on March 17, 1921. This class was one of the largest ever initiated by the Order in the west. It comprised a portion of approximately 250 elective candidates who have been secured since the launching f the membership campaign by the lodge. nitiation ceremonies were conducted by he Rainier Lodge degree team. The address of the evening was made by Mr. Nathan Epstein and musical program was rranged by Charles Wilson, cantor and onductor. Delegations from Tacoma, Bellingham and Vancouver lodges were in ttendance and the evening was graced y the presence of the president of the District, Brother David Solis Cohen of Portland.

B'NAI B'RITH OF PORTLAND.

Mr. and Mrs. Z. Swett entertained welve guests at dinner on Wednesday vening, February 23, in honor of Mr. D. Solis Cohen, newly elected Grand President of District No. 4, I. O. B. B. After the dinner a reception was held, bout forty friends calling to congratulate Mr. Cohen.

On Sunday, March 13, the members of he Athletic Department of the B'nai B'rith Building met to organize the B'nai B'rith Amateur Athletic Club. A constitution was adopted and officers were elected.

On Monday, March 28, Dr. McElveene spoke on "Love and Marriage" under he auspices of the B'nai B'rith Forum.

Portland Lodge, No. 65, and its Ladies' Auxiliary gave a Purim Dancing Party on Thursday evening, March 24, which was a big event of the season.

The joint program of Portland Lodge and the Daughters of the Covenant rought an unusually large attendance on Tuesday evening, March 15, 1921. "Purim", the subject of the address y Rabbi Wise, was the feature of the evening. Refreshments were served by he ladies.

SCRANTON, PA.

Before a large gathering of Jewish men and women of Scranton, Pa., Hon. Jos. W. Salus of Philadelphia, Past-President of District Grand Lodge, No. 3 and member of the New Jersey State Legislature, denounced tho efforts of Henry Ford to spread anti-Somitism in this country.

Backing up his statement that Ford is the "Idiotic Coward of Detroit", Mr. Salus declared that "the Jews were doing their utmost toward the destruction of autocracy during the recent World War that liberty and freedom might be preserved upon this oarth. But where was Henry Ford and his son? Edsel Ford was trying to dodge the draft, afraid to onter the field of battle. Henry Ford and his son are the type of men that shrink from all patriotic duties".

Answers Ford Questions.

In answer to several questions that Ford had been endeavoring to answer on the Jewish question in his weekly, "The Dearborn Independent", such as the following: 1. The Jews are trying to become international rulers. 2. They are endeavoring to supplant their own and European government in the United States. 3. They are usuring and Annihilating, Mr. Salus declared that "there have been no other peoples that have done more to harmonize, to be fair, better the conditions of communal life and show their patriotism than have the Jews".

Summing up the various articles that are appearing in the Dearborn Independent Mr. Salus declared that they are the product of "a monstrous evil, and one of the lowest, commonest and dullest rascals as well as detestable liars that ever lived.

"This is a serious time we are living and this problem, which has 'The Idiot of Detroit' behind it, must be dealt with in a militant manner. And it shall be done. Henry Ford will regret every word that he has written to slander the Jews. No one has respect, fear or feeling for such a type of man", continued Mr. Salus in speaking of some stand that might be taken to oppress Ford.

All Must Unite.

"It is necessary that all Jews unite in this combat. The B'nai B'rith has organized an 'Anti-defamation League,' whereby all Jews, through their unity, may each serve as a milestone in the progress of this work. And this will be done, but the co-operation of every man, woman and child of the Jewish race must be assembled for the attack upon Ford and his weekly.

"Not only is the B'nai B'rith, which is a Jewish fraternal organization of international repute, determined to destroy all the ill will created by Henry Ford, but it is going to elevate the standards of the Jews of America to as great a plan as possible. And the greatest Jews of the world are behind the project," added Mr. Salus in speaking of future prospects.

Closing his address, Mr. Salus said that it is absolutely necessary that all Jews enroll as members of the organization, for the Order is for the purpose of "uniting Israelites for the promotion of the highest interests and inculcating within them the fullest meaning of philanthropy. And above all, the organization needs your assistance in destroying all the fiendish propaganda that this idiot has been spreading broadcast."

INSTITUTION OF B'NAI B'RITH LODGE AT HAMILTON, OHIO.

On March 7, Hamilton Lodge, No. 882, I. O. B. B., of Hamilton, Ohio, was instituted through the efforts of Sidney G. Kusworm, member of the Executive Committee of the Order, cooperating with David M. Silver, of Hamilton. Edwin J. Schanfarber, of Columbus, first vice president of District Grand Lodge, No. 2, presided, and was assisted by Leonard H. Freiberg, secretary of the district; Rabbi Samuel Meyerberg and Joseph Klein, of Dayton, and Morton Ball, of the same city. A large representation was present from Middletown Lodge, headed by Samuel Bergstein, President of that organization. The lodge was instituted with 40 charter members. Sidney G. Kusworm delivered the address of the evening. Agreeable refreshments ended an evening bright with promise for the unity and increased activity of the Jewish community in Hamilton.

EBN EZRA LODGE, ST. LOUIS, MISSOURI.

At the meeting of Ebn Ezra Lodge, No. 47, of St. Louis, Mo., held during the month of March, resolutions were adopted in memory of late Brother Jacob Lampert.

At the same meeting, a further resolution was adopted that a committee of three be appointed to secure a menorah with the name of late Brother Jacob Lampert inscribed therein as an everlasting tribute to his memory. The committee appointed consists of Brothers Samuel Rosenfeld, William Schwartz and L. E. Amfenger, who were given full power to act.

Resolutions of Ebn Ezra Lodge, Offered and Adopted During Hour Devoted to Tributes to the Life and Memory of Brother Jacob Lampert.

The Independent Order B'nai B'rith offers no glittering rewards. Its highest goal is sacrifice and service for others.

These demands of the Order were fulfilled by our late Brother Jacob Lampert in letter and spirit. The fulfillment of the obligations of the Order was the daily practice of his life.

Sacrifice and service were the beacon lights of his voyage upon the sea of life. Helpfulness, kindliness and cheerfulness were the controlling influences of Jacob Lampert's activities.

He was preeminently a social and a humane man; to him the little things of life appealed; the individual sufferer had a claim upon his benevolence as well as the group; and the orphan child found in him a friend and benefactor of surpassing feeling and generosity.

It was his delight to give before he was asked and in personal service demanding time and effort he was ever foremost.

To Ebn Ezra Lodge he was a faithful, ever loyal member; as the Monitor of its degree team he was unsurpassed in any lodge of the Order.

Ebn Ezra Lodge and its members mourn, deeply mourn the loss of his friendly greeting, his cheery voice, his beautiful expression of its ritual, his example, influence and service in its meetings and among its members.

Jacob Lampert lived beautifully and always blessed will be his memory.

Tennyson has written:

"Howe'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood".

History offers no finer example of the man whose life illustrates the truth of these lines than Jacob Lampert.

Resolved, That a copy of this expression of the sentiments of Ebn Ezra Lodge be sent to the relatives of our late Brother Jacob Lampert, be sent to the B'nai B'rith News and be spread upon the minutes of the lodge.

Adopted, March 10, 1921.

TOLEDO LODGE.

On January 5, 1921, Toledo Lodge, No. 183, celebrated its annual B'nai B'rith Day. A large class of candidates was initiated and officers for the ensuing term were installed by Brother Samuel Rosenfeld of St. Louis, President of District Grand Lodge No. 2. After the regular business was disposed of, the members and their ladies went to the banquet hall, where upwards of 500 spent a pleasant two hours listening to a fine program headed by a splendid address by Brother Rosenfeld.

During the month of February, at the first meeting of the lodge held on February 8, Dr. Horace Westwood, minister, delivered a talk on the subject "What the Jews think of Jesus". This meeting was attended by 250 members.

On February 22, 1921, Toledo Lodge celebrated Past President Night. This was a most remarkable event in the history of the lodge. At this meeting a large class of candidates was initiated and short talks were given by every Past President in attendance. More than 400 members were present, which was a record breaker for the lodge.

On March 22, 1921, Brother Jacob Krohngold of St. Louis, Executive Director of the District Grand Lodge, attended a special meeting of the lodge at which a class of candidates was initiated and Brother Krohngold addressed the lodge on the subject, "The Best Answer to our Defamers".

COVENANT LODGE, DULUTH, MINN.

In compliment to Bernard Silberstein, pioneer resident of Duluth, who joined the Independent Order of B'nai B'rith fifty years ago this spring, members of Covenant Lodge will stage a "golden jubilee" party Sunday, April 17, at the Spalding Hotel. The program will be open only to members of the local lodge and their families.

Preliminary plans for the "golden jubilee" were made at the regular meeting of Covenant Lodge at the Lyceum Building on March 8, when a class of twelve candidates was initiated into the Order. Brothers Chas. D. Oreckovsky and A. B. Kapplin represented the District Grand Lodge during the ceremonies. The members of the degree team in charge of the initiation included Brothers S. B. Copilowisch, Samuel Nides, D. P. Fieldman, and Dave Miller. A social session and smoker followed the ceremony. E. A. Silberstein addressed the candidates on the B'nai B'rith, and Rabbi Lebedinger responded on behalf of the class.

Mr. A. B. Kapplin was named chairman of the general committee in charge of the "golden jubilee", which will include the initiation of fifty candidates in a special "Silberstein class" in honor of Mr. Silberstein. The ceremonial will take place in the afternoon in the large ballroom of the hotel, and will be attended by Grand Lodge officers and representatives from all the lodges in Minnesota and Wisconsin. The other members of the committee are: Brothers Chas. D. Oreckovsky, D. P. Fieldman, Manuel Finkelstein, Jesse Cohen, Ben Miller and Samuel Nides, Secretary.

The initiatory exercises will be followed by a complimentary banquet to Mr. Silberstein and it is expected that 150 members and their ladies will be present. The program for the dinner will include several addresses and musical numbers and will be followed by a ball commencing at 9 o'clock. The dance will continue until 1 o'clock in the morning.

Mr. Silberstein joined Pisgah Lodge of Detroit fifty years ago this spring, just after his marriage to Mrs. Silberstein. Their golden wedding anniversary was a social event of last fall. Shortly after, he came to Duluth, where he has resided ever since.

Mr. Silberstein is now 78 years of age and is very active as the head of a large mercantile firm, and has only recently completed a four year term as city commissioner. He has taken an active part in local civic and fraternal affairs and is one of the most respected citizens of the city. Mr. Silberstein is also a thirty-third degree Mason.

Mr. Silberstein is one of the oldest members of the B'nai B'rith and it is planned by the committee in charge to send invitations to all the "half-century members" residing in the West to attend the "golden jubilee" in Duluth on April 17. Special invitations also will be sent to all the range lodges and it is expected a large delegation will come down for the festivities.—[A. B. Kapplin.

HOUSTON LODGE, HOUSTON, TEXAS.

Mr. Sidney Straus, president of Houston Lodge, is probably responsible for the largest meeting ever held by this lodge which occurred on March 2 at Concordia Club. The members came accompanied by their wives or sweethearts and it had more the appearance of a high class social function than the regular lodge meeting.

The meeting was called to order at 8:30 by President Straus and after reading the minutes of the previous meeting eight candidates were intitiated into the Order.

Delegates were elected to the District Grand Lodge which meets in Dallas in May.

The members of Houston Lodge acquitted themselves gloriously when an appeal was made to the lodge for the adoption of a Jewish War Orphan. The members objected to taking any funds from the lodge treasury, but voluntarily subscribed the amount of $300, thus adopting three Jewish War Orphans.

After the meeting light refreshments were served and an old-fashioned "sociable" indulged in, such as has not taken place in many a month in this town. The evening was pleasant and profitable and one that will induce a much larger attendance.

What Our Lodges Are Doing

EDW. EVERETT AUXILIARY, NEW YORK.

Edw. Everett Auxiliary, No. 1, of New York City, is affiliated with the New York Federation of Clubs and with the Federation of Sisterhoods and Jewish Women's organizations. The auxiliary has 135 members on its roster. The following is a detailed account of current and past activities of the auxiliary:

Educational.

March 2, March 16—"Simple Points of Law that Every Woman Should Know". Speaker, our member, Lillian R. Hirsch, Attorney. April 6—"Simple Points on Banking that Every Citizen should Know". Speaker, Mr. James Rattray, Guaranty Trust Co. April 20—"Simple Points on Parliamentary Procedure that Every Club-Woman Should Know". Speaker, Mrs. Thomas Slack, President, Legislative League. May—Addresses on "The Theatre". Announcement later.

Philanthropic.

The Edward Everett Auxiliary is cooperating with the Free Synagogue at Bellevue Hospital. All members are expected to go on the Visiting Committee for distributing toys and candy to the sick children. We are also cooperating with the Joint Tuberculosis Committee, and are at present particularly interested in a scholarship to a widow's son of $5.00 weekly for one and one-half years to see him through Columbia School of Chemistry. There is an honor roll for donations of $5.00 or more. Please help. Chairman of this Committee, Mrs. S. Golieb, 541 West 156th Street.

Donations for January.

Hoover Relief Fund	$ 35.00
Federation Jewish Phil. Soc.	25.00
Scholarship	50.00
Miscellaneous	15.00
	$125.00

Social.

April 9, at Chalif's, 163 West 57thl Street—Charity dance, for the benefit of above Scholarship Fund. All members are expected to take active interest. Send for tickets to: Chairman, Lillian Marks, 101 West 126th Street. Every Sunday—Sunday afternoon social dances at Clubhouse 2307 Broadway. In March "Get Together Tea" and "Birthday Party" to be announced later.

RICHMOND, VA.

Rimmon Lodge, No. 68, of Richmond, Va., was addressed on Thursday evening, March 3, 1921, by Mr. Clarence M. Lehman of Baltimore, President of District Grand Lodge, No. 5. During the course of his remarks, Mr. Lehman brought out the interesting fact that the Constitution Grand Lodge, which is the supreme body composed of representatives from all the districts in the United States) takes care of ten thousand war orphans in Europe.

Morton L. Wallerstein, the new President of Rimmon Lodge, introduced the speaker. He called attention to the valuable work of the Anti-Defamation League, and prepared the assemblage for the serious talk which followed. After Mr. Lehman's appeal for community support of the organization, the ballroom was thrown open for dancing.

Gaston Lichtenstein, who has charge of the present drive for members, reports that *about thirty applicants were elected.* These candidates will be required to present themselves for initiation on March 20.

INSTITUTION OF B'NAI B'RITH LODGE AT NEW BEDFORD, MASS.

Haym Salomon Lodge, No. 888, was instituted on March 2, 1921, as a lodge of the Order. The lodge started with a membership of 65. The institution of the lodge was attended by a number of officers of the Grand Lodge and the initiatory work on the candidates was performed by the degree team of Springfield Lodge, of Springfield, Mass. Mr. Henry Lasker, of Springfield, President of District Grand Lodge, No. 1, presided over the institution and addressed the gathering on the world-wide growth of the Order.

Mr. Max Levy, of New York, Secretary of District Grand Lodge, No. 1, spoke of the Order's accomplishments. Rev. Herbert S. Goldstein, of New York, spoke of the necessity of an organization like the Order for inculcating ideals of Judaism.

B'NAI B'RITH INSTALLATION AT LEWISTON, MAINE.

The installation and institution of Twin City Lodge, I. O. B. B., No. 889, took place Sunday evening, in Abou Ben Adhem hall.

It has been a long time since such a representative, enthusiastic gathering of Jews of Auburn and Lewiston assembled together for the purpose of spreading the doctrines of this order: that of charity, good citizenship, the welfare of humanity, and those things which stand for the highest ideals in life.

The banquet which preceded the degree work was jolly and filled with good humor.

There were many ladies present, and they fitted nicely into the scheme of things. It was indeed a picturesque gathering and one which will not soon be forgotten.

The degree team from Portland, of which Dr. Cyrus K. Briggs is president, performed the ceremonies in a very capable manner.

Installation of officers then took place. Harry Rubinoff, upon taking the chair, thanked those who had so heartily cooperated with him to make this affair a success, and in his introductory remarks, stated that he hoped the Twin City lodge would soon become a power for good in this community.

The first speaker introduced was Henry Lasker, former president of the board of aldermen of Springfield, Mass., who gave a short stirring address, and pointed out the remarkable work which this Order is doing all over the country. J. Illch, a prominent lawer of Albany, N. Y., spoke briefly, but to the point and made a very good impression on all those present. Mr. Werby, President of Amos Lodge, Boston, who spoke next, showed how rapidly the Order is taking hold everywhere and hoped that the local order would increase its membership very soon, wishing the lodge a full measure of success.

The chairman then introduced the man who is responsible for the local organization, a man who has always contributed his share, no matter what the cause, irrespective of class, race, or religion, Dr. Elias Caplan, of Portland.

Dr. Caplan, who is one of the finest speakers in the state, regretted that he could not talk at length owing to the hour being quite late, but, nevertheless, in his short talk held his listeners entranced.

The meeting was then closed, and all voted that it was a great success.

MINNESOTA LODGE, ST. PAUL, CELEBRATES GOLDEN ANNIVERSARY.

On February 21, 1921, at the Junior Pioneer Hall in this city, Minnesota Lodge, celebrated the fiftieth anniversary of its existence as a lodge. During the day there had been a meeting of the General Committee of the District in St. Paul, which was the occasion for the presence of the officers and members of the General Committee of the District. The celebration took the form of the initiation of a large class of candidates, in fact, the largest in the history of St. Paul, there being approximately 170 men initiated into the lodge.

In addition to the lodge members and the initiates, a very splendid audience of men and women gathered to hear addresses by the officers and members of the General Committee of the District. Upon the platform were three men who became members of the lodge in 1871, one of whom had been a member of the Order since 1868. These were Brothers Max Frankel, P. H. Weiss and Brother Loewenstein. The presence of these three men who had served the community through the lodge for fifty years made the occasion even more significant.

Past President of the District, Brother H. D. Frankel, acted as Chairman of the meeting. Among those who spoke were Brother Eugene Mannheimer, President of the District; the writer of this, as Second Vice-President of the District; Brother A. B. Seelenfreund, Secretary; Brother Mecklenburger, a member of the General Committee, and others. There were also several musical selections that were very greatly enjoyed by the audience.

The lodge has started on a campaign of increasing its membership by not less than 100 per cent prior to June 1, 1921, and the officers of the lodge have set as their goal for the current year a membership of 850, which would be an increase of nearly 200 per cent.—[Gus. Loevinger.

SIXTIETH ANNIVERSARY OF GILEAD LODGE, MILWAUKEE, WIS.

A class of 100 candidates was initiated by Gilead Lodge, No. 41, on March 10, 1921. Nearly two hundred and fifty members were present for the ceremony.

The degree team was composed of Brothers Maurice Goldberg, Alex. P. Greenthal, Hyman E. Padway, and Leo Reitman. The candidates were given a lecture by Brother Chas. L. Aarons. The initiation was followed by a luncheon and social hour.

The initiation was the beginning of the festivities of the lodge in honor of its sixtieth anniversary.

B'nai B'rith Temple Services.

On Friday evening, March 18, at Temple Emanu El, B'nai B'rith services were conducted by Rabbi Samuel Hirshberg. Rabbi Hirshberg discussed Anti-Semitic agitation as manifested in the various countries of the world today.

"The lot of the Jew in Europe has never been more miserable than it is today", Rabbi Hirshberg said. "Denounced, reviled, charged with major and final responsibility for all the woes into which the lands have fallen, despite the heroic manner, and to the fullest extent of their quotas, in which they fought in the armies of all the nations, they are the victims of hideous pogroms or the targets of riotous demonstrations.

"Here in America, the same movement, in another form, asserts itself in the form of social ostracism. It refuses the Jew admittance to the leading clubs, and denies membership in others to his sons and daughters; it flaunts the advertisements: 'Hebrew patronage not solicited or desired.' It generalizes about all Jews, labeling them as sharp, cunning, parasitic, vulgar, narrow and exclusive. Exceptions are admitted, but only such as 'prove the rule' ".

The sixtieth anniversary celebration was brought to a close with a banquet at the Hotel Pfister on Saturday evening, March 19. More than 400 members and their ladies attended. The guest of honor was Mr. Sig. Livingston, of Bloomington, Ill., Chairman of the Anti-Defamation League, who delivered a stirring address on the work of the League in its efforts to combat Anti-Semitism. Other speakers were Mr. Chas. L. Aarons, of Milwaukee, and Mr. A. B. Seelenfreund, of Chicago, Secretary of the Order.

A dance at the conclusion of the banquet brought the celebration to a close.

B'NAI B'RITH OF OMAHA.

The biggest meeting and initiation ever held by the Omaha lodge is planned for all day Sunday, May 1.

It is the hope of the committee to initiate a class of more than 100. The Council Bluffs, Lincoln and Sioux City lodges will be invited to join with the Omaha lodge in the mammoth meeting.

The big class will be initiated in the afternoon and at night a mass meeting, open to the public, will be held. A speaker of national prominence will be on the program.

First Time Ever Tried.

This is the first time in the history of B'nai B'rith that the three lodges have been invited at one time to join in holding one program.

Early announcement is being made by the committee in charge in order to avoid conflicts of dates and to give the neighboring lodges a chance to make arrangements to have as complete a membership as possible on hand for the initiation and meeting.

Local arrangements are in the hands of a General Committee consisting of the Intellectual Advancement Committee, headed by Vice-President William Grodinsky; the Central Council Committee, headed by Harry Lapidus, and the Membership Committee, headed by Dr. A. Greenberg.

Omaha Lodge at its recent meeting voted to contribute $500 towards the free loan fund of the Jewish Charities of Omaha.

The meeting of Omaha Lodge held on March 31 was conducted under the auspices and direction of its Women's Auxiliary. The Intellectual Advancement Committee prepared an interesting program. The meeting was open to the public.

B'NAI B'RITH DAY CELEBRATIO BY EDAR LODGE, SAN ANTONIO, TEXAS.

On the evening of February 21, 1921 B'nai B'rith Day was celebrated on a mo elaborate scale at the Gunter Hotel ba room, San Antonio, Texas. To Brothe S. C. Eldridge, chairman of the Intellectua and Culture Committee and the commi tee of Edar Lodge, No. 211, is due th credit of the entertainment and its su cess. The following out-of-city gues were present: Grand President of D. G L., No. 7, I. O. B. B., Victor H. Hexte Dallas, Texas; Second Grand Vice-Pre ident of D. G. L. No. 7, I. O. B. B., Hou ton, Texas, Rabbi Wm. H. Fineshrive Memphis, Tennessee, Rabbi Geo. J Fox, Fort Worth, Texas, chairman of th Intellectual and Culture Committee of th District, Brother H. G. Goodman, Cha tanooga, Tennessee.

The following program was rendere (Rabbi Samuel Marks, Temporary Chai man); invocation, Rabbi Sidney S. Te esche; patriotic selection, Gunter Hotel O chestra; Presentation of Grand Lodge Of cers; vocal selection, duet, Barcarole; Th Tales of Hoffman, Offenbach, Misses Idel Adelman, Rose Solomon, Prof. Achilles, M J. Minnaert at the piano; presenting Rab Wm. H. Fineshriber, Nat M. Washe address, "A Challenge to the Jew", Rab Wm. H. Fineshriber; instrumental sele tion, Cello, Edward M. Goldstein, Mr Frederick Abbott at piano; instrument selection, Traviata-Verde, piano, Pro Achilles M. J. Minnaert; benedictio Rabbi Gerson Feiganbaum; informal r ception and dance.

The attendance was so large that stan ing room was at a premium and many we unable to gain admission into the ha The address of Brother Wm. H. Fineshrib was an able one and sympathetically li tened to by those in attendance.

A complimentary community dinner w tendered the visiting guests at the Gunt Hotel, and was largely attended by th local B'nai B'riths.

Edar Lodge has had an unusual yea both in increasing members and doing i part in the great work of the Order.

PATCHOGUE, NEW YORK.

Sunday, March 6, was an importa day for Patchogue Lodge, No. 759, Patchogue, Long Island, New York, b cause of the degree team of Akiba Lod of New York, that paid the lodge an o ficial visit, accompanied by Brother M Levy, Secretary of District Grand Lod No. 1, to install the officers and initia a class of candidates. Appropriate speec es were delivered by the members of t team, by Max Levy of New York and officers of the local lodge, Preside Maurice Beck, Vice President Abraha Ratchick and Secretary Dr. Nachm Heller. A sumptuous supper was giv the metropolitan visitors, shared, likewi by the Patchogue members of B'nai B'rit their wives and friends.

Messrs. Theodore Schmerel and Isr Siegel of the degree team visited D Heller's Sunday school and deliver timely addresses, expressing their delig and satisfaction with the curriculum of t school and the progress of the pupils.

B'NAI B'RITH OF PORTLAND.

Portland Lodge has again come to t fore. At the Grand Lodge session of D trict No. 4 held in Portland, Mr. L. M Mendelsohn, in his president's messa recommended that the various lodges the District sponsor the adoption of o or more orphans of the war-devastat areas of Poland and Austria.

Portland Lodge, at its last meetin unanimously agreed to adopt three of th orphans and contributed $300.00 towar this worthy movement. In addition, t individual members are to adopt sev more by voluntary subscription.

Portland Lodge held a regular meeti on Tuesday evening, March 15, at th B'nai B'rith Building. A joint progra was arranged with the Auxiliary.

"Purim" was the subject of an addre by D. Solis Cohen, President of the Di trict Grand Lodge.

Portland Lodge has been backing up th Sunday morning assemblies at Temp Beth Israel. The work is being done und the auspices of the Intellectual Advanc ment Committee of the lodge.

What Our Lodges Are Doing

B'NAI B'RITH OF PORTLAND.

Following the initiation of a class of ;eventy-five candidates, Portland Lodge, No. 65, at Temple Beth Israel, on Monday ;vening, February 21, Brother Lucius L. ;olomons of San Francisco, first Vice-President of the Constitution Grand ;odge, delivered an oration that was a nasterpiece in eloquence. His subject vas "Justice to the Jew". Mr. Solomons aid in part:

"The seeds of Anti-Semitism have been pread broadcast in America of late be-ause the entire civilized world has been guratively overturned. The Jews are cattered in all lands—a divided minority—nd are helpless because in all countries he will of the majority can work against ae interests of smaller groups.

"And we Jews have been tooting our umpet too long. For 2,000 years we ave told the world that we are fore-inners of civilization—the envoys of eace. The world now demands proof. ne evidence of our claims is our existence ter centuries of persecution. But out the original 12 tribes we have but left and these are scattered to every orner of the globe. Yes, we have been o long our own and only defenders and e absolute futility of self-praise is self-ident.

"Now we ask no place of high honor. ll that we ask is that we should be lowed to share in the country of our sidence the man-made laws of equality. nd it is for posterity that we are striving. is for our children to attain a point of mmon ground with our neighbors. We rselves must resent the slanderers and ach and emphasize the lesson that no ople can hope to prosper upon the seeds class hatred.

"But we Jews have not the genius to lp ourselves. We follow divergent ths in our desire to solve many and con-cting problems. We have none. The e problem we have is that of justice the Jew. Then we can learn in truth e ironical compliments paid to us. ve justice to the Jew. Make him at me in his own land. He wants a true herland here, not a stepfatherland or a pmotherland over there. After all our ntroversial differences belong to the lms of the abstract. We must contend concentration of purpose and power of mbers for the vital and concrete things life which lie in harmony and equality".

ZION LODGE, COLUMBUS, OHIO.

Zion Lodge, No. 62, of Columbus, Ohio, d its regular meeting on March 14. A pacity crowd of several hundred attended s meeting, and it was the expression of that never in the history of Zion Lodge they attend a meeting more interesting l enjoyable. The business transacted, ile brief, covered all the important tters before the lodge.

Varden Thomas, of the Ohio State itentiary, spoke on "Crime and Its re". He pointed out clearly that while penal institutions were endeavoring correct an existing evil, that it would to the best interest of society to concern lf more in the welfare of its boys. There no cause for 500,000 youths being ught before the courts each year, and can help to diminish this number and dicate a growing evil by being a pal your boys. Warden Thomas said, that almost all of the cases, the parent neg-ted the boys.

Mr. Wm. Geary, accompanied by Wm. rkeet, both from the Ohio State Peni-tiary, entertained with songs that ught forth rousing applause.

recitation by Miss Goldie Silverman songs by Mrs. Kneram, who was ac-npanied by Miss Rose Jasanoski, com-ed a most entertaining program.—[Ben Caplan.

RIMMON LODGE, RICHMOND, VA.

immon Lodge, No. 68, on March 19, the scene of an impressive initiation. exercises were held at the Jefferson b as part of the monthly meeting. Dr. ward N. Calisch followed the work of degree team with a talk to the initiates n the history and accomplishments of Order.

number of new applications for mem-ship were acted upon, thereby increas-the waiting list. Eight candidates e initiated.

District No. 1.

The following comparative tables show the standing of the lodges in numerical strength, and will no doubt be of interest because of the changes in the relative standing of same:

Lodges Having a Membership of 200 and Over.

September 30, 1920

1.	Horeb, New Haven	886
2.	Toronto, Toronto	492
3.	Amos, Boston	485
4.	Montefiore, Buffalo	477
5.	Manhattan-Wash., N. Y. C.	461
6.	Springfield, Springfield	334
7.	Ararat, Hartford	254
8.	Worcester, Worcester	239
9.	Brooklyn, N. Y.	229
10.	Jordan, N. Y. C.	201

December 31, 1920

1.	Amos, Boston	1,053
2.	Horeb, New Haven	782
3.	Montefiore, Buffalo	527
4.	Toronto, Toronto	448
5.	Manhattan-Wash., N. Y. C.	442
6.	Springfield, Springfield	329
7.	Brooklyn, N. Y.	259
8.	Worcester, Worcester	253
9.	Ararat, Hartford	253
10.	Jordan, N. Y. C.	215

Lodges Having a Membership of 100 to 200.

1.	Gideon, Albany	180
2.	Rehoboth, N. Y. C.	175
3.	Mt. Sinai, N. Y. C.	172
4.	Abraham, Bridgeport	169
5.	N. Y. Isaiah, N. Y. C.	162
6.	Zerubbabel, Rochester	144
7.	Harmony, Bridgeport	139
8.	New Hampshire, Manchester	137
9.	Maccabee, N. Y. C.	130
10.	Henry Jones L., N. Y. C.	121
11.	Massachusetts, Boston	117
12.	Edward Everett, N. Y. C.	102

1.	Rehoboth, N. Y. C.	177
2.	Jehuda Halevi, New Britain	175
3.	Gideon, Albany	173
4.	Abraham, Bridgeport	170
5.	Mt. Sinai, N. Y. C.	166
6.	N. Y. Isaiah, N. Y. C.	160
7.	Zerubbabel, Rochester	147
8.	Harmony, Bridgeport	142
9.	Maccabee, N. Y. C.	126
10.	Henry Jones, L., N. Y. C.	121
11.	New Hampshire, Manchester	115
12.	Melchi Zedeck, Waterbury	104
13.	Yonkers City, Yonkers	103
14.	Edward Everett, N. Y. C.	100

B'NAI B'RITH LODGE INSTITUTED AT SCHENECTADY, N. Y.

The institution of the Schenectady B'nai B'rith Lodge and the installation of officers took place on the afternoon of January 30. In the evening a banquet was held for the members and guests of the new lodge.

The degree team from Springfield, Mass., exemplified the work in a most beautiful manner. The meeting was addressed by Henry Lasker, President of District No. 1, Rabbi R. Kauffman, of Utica, N. Y., Julius Illch, of Albany, N. Y., member of the General Committee, Samuel Aronowitz, of Albany, Deputy to the State of New York and Mr. Rothschild, Superintendent of the Home for the Aged at Yonkers, N. Y.

Mr. Harry G. Coplon acted as master of ceremonies. The following officers were elected and installed: President, Harry G. Coplon; Vice-President, Benjamin Cohn; Monitor, David Cohn; Secretary, Maxwell Marcus; Treasurer, Samuel Myerhoff; Warden, Samuel Frisch; Assistant Monitor, Harry Rothschild; Guardian, Harry Goldstein. Trustees: Charles Fischer, I. J. Cohn and Jacob Ripin.

LEO N. LEVI LODGE, SAN ANTONIO, TEXAS.

Instituting the new procedure in the method of holding meetings the Leo N. Levi Lodge of the I. O. B. B. held an open forum on March 6 at the Temple Beth El. The chairman, Mr. Henry Hershberg, explained that the purpose of the open forum was to allow the general public to participate in the discussions of the questions of the day together with the members of the I. O. B. B. Rabbi Tedesche was the first speaker before the forum, and took as his subject "Anti-Semitism". He traced the feeling from its origin to the present state, and advised just how to best combat the feeling. Mr. Victor H. Hexter, of Dallas, also addressed the audience, showing the relationship of the B'nai B'rith to the Jewish public.

B'NAI B'RITH ACTIVITIES, YOUNGSTOWN, OHIO.

Youngstown B'nai B'rith celebrated its anniversary with a banquet and dance on March 24 at the Masonic Temple. Three hundred guests attended the affair, which was the finest ever held in Youngstown. The banquet was scheduled for 7:30 p. m. Dr. B. E. Malkin, chairman of the committee, introduced the toastmaster, Past President M. A. Myerovich, who then introduced Past President Dr. I. E. Philo for the invocation. President J. J. Friedland delivered the address of welcome and Past President Dr. I. E. Philo spoke on the work of the local welfare of the B'nai B'rith. The principal speaker of the evening was Rabbi J. B. Krohngold, Executive Director of District No. 2, B'nai B'rith. After the banquet the guests proceeded to the ballroom and enjoyed the rest of the evening with dancing until 1:00 o'clock. Several vocal selections were rendered by Madam Hegyesi, Grand Opera star from Budapest, Hungary. Madam Hegyesi's appearance proved to be an exceptional treat to the guests. The committee in charge was as follows: Dr. B. E. Malkin, chairman, Louis Fried, Sidney Sheibel, B. H. Klivans, J. Rudolph, S. Cohen, D. Levitt, Dr. M. A. Bonhard, J. N. Scott, A. Kessler, H. N. Schoenman; Ladies' Committee; Mrs. A. Kessler, Mrs. J. Gelerntner, Mrs. J. J. Friedland, Mrs. Phil Brown.

Sunday, March 27, Youngstown B. B. members paid an official visit to New Castle, Pa., about two dozen in number. Butler, Pa., was also represented. It was the largest gathering in the history of New Castle Lodge. Marcus Feuchtwanger, Past President, District No. 3, presided. David Borton, President, District No. 3, was the principal speaker. Addresses were also made by Morris Schafner, First Vice-President, District No. 3, Mr. Rosenblum, President of Butler Lodge, and J. J. Friedland, President of Youngstown Lodge. After the show was over, a Dutch lunch was served and cigars were passed around. The Youngstown delegates were divided into three groups coming home, first group arriving at midnight, second group at two a. m. and the last, the next day, distance about twenty miles.

Plans are under way to pay an official visit to Alliance, Ohio, April 10, to initiate a class of about 25 in the afternoon. In the evening a grand "blowout" will be given to the Youngstown boys, who will number about 75. The trip will be made by auto. This affair will be, without question, the most important event in the history of Alliance Lodge.

DISTRICT No. 3.

Braddock Lodge, No. 516, of Braddock, Pa., gave a dance in the Malta Temple on March 10. The affair was one of the most successful ever held by the lodge.

The annual open meeting of Monongahela Valley Lodge, No. 776, of Monessen, Pa., was held on Sunday afternoon, February 27, and was well attended.

The officers of the lodge for the ensuing term were installed by Mr. M. W. Jacobs, member of the General Committee, and the meeting was addressed by Mr. Wolk of Pittsburgh.

Thirteen candidates were initiated by the Monessen degree team in a most able manner and at the close of the meeting refreshments were served by the ladies of the lodge.

A regular meeting of Jericho Lodge, No. 44, of Pittsburgh was held in Moose Temple on Sunday morning, March 13. At this meeting the Committee on Amalgamation made its report. The Committee on Membership also made a report.

MICHIGAN CITY, IND.

At a social, open meeting given by Michigan City Lodge, No. 851, February 15, Rabbi Jacob Meyerowitz, of Gary, Ind., delivered a very interesting address. Brother Dr. William Feder, also of Gary, made a few additional remarks. About twenty-five members of Gary Lodge accompanied Rabbi Meyerowitz and Dr. Feder and were the guests of Michigan City Lodge. Musical numbers by Mrs. Moses Moritz and Mrs. Herbert P. Levin, and dancing by little Devera Shon and Lillian Breskin added to the enjoyment of the occasion. Dancing and refreshments followed. The big Purim ball was a huge success.

MT. ROYAL LODGE, MONTREAL, CANADA.

A Purim Dinner under the auspices of Mount Royal Lodge, No. 729, of the Independent Order B'nai B'rith was held on Thursday evening, March 24.

The guests at the head table were Rabbi Herman Abramowitz, Rabbi Max J. Merritt, Rabbi I. A. Hadad, Lyon Cohen, S. W. Jacobs, K. C., Captain W. Sebag—Montefiore, I. S. Goldenstein, Alan J. Hart, Michael A. Michaels, Charles L. Friedman, F. I. Spielman, and Vivian Hart.

Mr. Marcus M. Sperber, President of the lodge, acted as toastmaster. The toast list was as follows:

"The King", Mr. M. M. Sperber; "Purim", Rabbi H. Abramowitz, Rabbi Max J. Merritt, Rabbi I. A. Hadad; "Grand Lodge", Lyon Cohen, Dr. Simon Kirsch; "District Grand Lodge", Lewis Faber, Arthur Levin; "Our Lodge, Mount Royal, No. 729", Max Bernfeld, Martin J. Kaufman; "Visitors", Louis Wolfe, S. W. Jacobs, K. G.; "The Ladies", Dr. B. Duney, Capt. W. Sebag—Montefiore.

The dinner was served under the special supervision of Mr. Horn, of the Continental Dining Room and was of such excellence that one of our rabbis seriously considered the advisability of becoming orthodox. The feature of the evening was the splendid manner in which our rabbis discoursed upon the subject of Purim. The present anti-Semitic movement was throughly delved into and the methods of counteracting it were considered.

Special commendation to the B'nai B'rith Order was given by Mr. Lyon Cohen, Past President of the lodge. Mr. S. W. Jacobs, K. C., also a Past President, delivered a remarkable address in which he laid stress on the necessity of being at all times ready to uphold the aims and ideals of Judaism. Much good has been done by the B'nai B'rith but we must all do our bit to counteract the movements directed against the Jews.

The Order has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism, of supporting science and art, alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity.

Musical selections were rendered by a special orchestra.

The Dinner Committee consisted of Martin J. Kaufman, Chairman, S. Schwisber, S. McKinley and Max Bernfeld.

B'NAI B'RITH LODGE INSTITUTED AT OTTAWA, CANADA.

The institution of the Ottawa B'nai B'rith Lodge and the installation of officers took place on the evening of February 19, 1921. The degree team from Toronto exemplified the work in the most impressive manner, initiating thirty-two charter members.

Henry Lasker, President of District No. 1, and Max Levy, Grand Secretary of the District, were present and addressed the meeting. Many delegates from across the border and district surrounding Ottawa were present.

The officers of the new lodge are as follows: President, Dr. H. Dover; Vice-President, J. J. Marks; Monitor, B. Goldfield; Recording Secretary, H. L. Sternberg; Financial Secretary, B. H. Fogle; Treasurer, Alex. Lerner; Warden, Dr. H. Sloan; Guardian, Dr. S. N. Wathason; Assistant Monitor, M. H. Levy. Trustees elected: M. Friedman, Sam Berger and S. Abesson.

SPOKANE, WASHINGTON.

A regular monthly meeting of Abr. Geiger Lodge, No. 423, and its Ladies' Auxiliary was held on Thursday evening, March 17, 1921, at the K. P. Hall.

After the business meeting of both organizations a basket social was held, which is an annual affair with the lodge. There were many beautiful and artistic baskets prepared by the ladies of the Auxiliary, the sale of which helped to swell the lodge fund. Dancing was enjoyed by the younger members as well as by some of the seniors.

What Our Lodges Are Doing

AMOS LODGE, BOSTON, MASS.

I wish to give you a little resume of our lodge for the duration of the year. Amos Lodge, No. 27, had on December 31, 1919, a total membership of 218. Today, we have a membership of approximately 1,650. I am giving you herewith the number of initiates during the various months of the year 1920:

1920.	
January	9
February	9
March	69
April	59
May	57
June	52
July	....
August	....
September	53
October	119
November	203
December	162
1921.	
January	285
February	152
March	78

The phenomenal growth of this lodge has been due to the systematic and untiring work of a few members of the lodge, who saw the possibilities and the desire of a united Jewry at the present time, and the people have been educated to that extent. Amos Lodge is now the foremost lodge of District No. 1.

We have addresses of very prominent speakers at every initiation night, imbuing all initiates with the spirit and ideals of the B'nai B'rith. We have had men like Rabbis Lyons, Stearns, Levenson, our worthy first Vice President of the Constitution Grand Lodge, Lueius L. Solomons; among others we have had Rabbis Abrams, Levi, Gold and Sohet of our city. In other words, we have the pulpit with us of the leading rabbis of Boston, who are members of the B'nai B'rith and help us to get recruits for our Order.

On March 24, our annual ball took place at the Hotel Somerset, at which all members and their friends had a very enjoyable and social time.

The Honorable Henry Goldfogle, Ex-Congressman of New York, will speak to Amos Lodge, on April 11.

Initiation will take place on April 25, and Rabbi Harry Halpern, of Brooklyn, New York, will deliver the address of welcome to the initiates on that night.—[Davis Scott.

NEW CASTLE, PA.

One of the most successful open meetings ever held by New Castle Lodge, No. 609, was held Sunday evening, March 27. The lodge room was filled to its capacity. The occasion was the official visit of the President of the District, Brother David Bortin, of Philadelphia, Pa. Brother Morris Schaffner, of Erie, Pa., one of the members of the General Committee, was also a guest of honor.

A large delegation of visiting brothers from Youngstown Lodge, headed by their President, Brother Friedland, and Vice President, Brother Fried, came over; also several visitors from Butler Lodge, headed by their President, Brother Samuel Rosenblum.

An excellent speech by Brother Bortin was very much applauded by the audience. Brother Bortin devoted his remarks to the work of the Anti-Defamation League.

Short talks were also made by Brothers Schaffner, Friedland, Rosenblum, Rothstein and Abe Levine.

Brother Marcus Feuchtwanger, President of New Castle Lodge, and a Past President of District No. 3, was chairman of the meeting.

A fine musical program, consisting of vocal and instrumental numbers, were successfully carried out.

At the close of the meeting a luncheon was served and a social hour was spent.

PROGRESSIVE LODGE, No. 841, NEW YORK.

Entertainment, dance and banquet were given by Progressive Lodge, No. 841, of New York City on Sunday, March 20, 1921, at the B'nai B'rith headquarters.

The entertainment consisted of enjoyable vaudeville and a musical program, followed by a banquet and dance in honor and for the benefit of the wounded and disabled soldiers of the world war, a number of whom were guests of honor at the banquet.

PISGAH LODGE, DETROIT, MICH.

Seventy candidates were initiated at the meeting of Pisgah Lodge held on Sunday, March 6, 1921, at Temple Beth El. I. Goldberg, President of Temple Beth El, and Past President of the District Grand Lodge, was the principal speaker at the class initiation. Mr. Goldberg was followed by Brother Bon Ginsburg, President of the lodge, who spoke upon the accomplishments and work of Pisgah Lodge. The musical program at the initiation included a number of songs by the glee club and several selections by I. Leonard Braun.

The Pisgah Lodge smoker held on Monday evening, March 31, at the Elks Temple proved a success, not only by way of attendance, but on account of the successful program presented. Nearly 600 members attended and took part in the ceremonies of the evening.

The feature was the special show presented by professional actors engaged for the occasion. Most ênjoyable was the mass singing, in which all joined.

Julius Deutelbaum was the principal speaker of the evening. He was introduced by Louis Cohane. A five-piece silver set was won by Ira Cohen.

The program also included a series of song selections by Keith and Shaw, the Harts, Hayne Quintet and Mabel Dugan. Wilfred Goldman also sang several numbers, led in mass-singing and accompanied the Pisgah Lodge Glee Club.

Cigars and other features helped to make the evening enjoyable.

Pisgah Lodge has made arrangements to meet every first and third Monday of each month in the old Elk's temple. Lectures and initiation meetings will be held in the new meeting rooms. Regular business meetings will be held at the B'nai B'rith Club rooms.

At the meeting of the lodge held on Monday evening, March 14, 1921, Judge Edw. J. Jeffries was the speaker. He outlined conditions existing in the prisons and spoke at great length of the relation of the courts to the prisons and prisoners. Various reform measures were outlined by the speaker.

ZION LODGE, COLUMBUS, OHIO.

On February 14, Zion Lodge, No. 62, Columbus, Ohio, enjoyed a real live turnout of some three hundred members. This meeting was featured by a ten-round boxing bout and a ten-minute wrestling match between Kotsonoros, world champion wrestler, and Captain Maurer, of Ohio State University. Their services were given gratis.

At this meeting the lodge voted to contribute $300 a year to the Schoenthal Community House and a like amount to the Federation of Jewish Charities. On February 28, the lodge entertained as its guest and speaker Executive Director Jacob B. Krohngold, who addressed an open meeting on the work of the Anti-Defamation League. Eight candidates were initiated at this meeting. A motion was introduced by Brother Rabbi Kornfeld that it be the sense of Zion Lodge that the publication and distribution of the paper called "Facts" be emphatically disapproved; that members of Zion Lodge be discouraged from buying it or encouraging its sale in any way. The motion carried and the matter was placed in the hands of the Anti-Defamation Committee for further action.

The publication of the B'nai B'rith Booster has created exceeding enthusiasm in the affairs of our lodge. Its success can be measured in a degree by the added interest of the members and increased attendance that it encourages. The Booster reaches every member and keeps him in touch with the activities of the lodge. A word of appreciation is extended to Leo Yassenoff, editor-in-chief, who has worked so zealously in its behalf. [B. R. Caplan.

CRITERION LODGE, PHILADELPHIA

Criterion Lodge, of Philadelphia, Pa., opened new headquarters at 1229 N. Broad Street.

The lodge is composed of a membership of eighty young men.

The new building will contain a dance hall, banquet room, library, music room, billiard room and sleeping headquarters. The dedication of the building took place on Sunday, March 20.

On Tuesday, March 1, 1921, the lodge gave a dance at the Ritz-Carlton.

MEMPHIS LODGE, MEMPHIS, TENN.

With the approach of the annual convention of District Grand Lodge, No. 7, I. O. B. B., to be held in Dallas, Texas, May 1, the interest in B'nai B'rith affairs seem to be in the increase throughout the district.

But nowhere is this increased interest more noticeable than among the membership of Memphis Lodge, No. 35, I. O. B. B. For some time past Memphis Lodge has been on the uphill grade, and now that the membership of the lodge is nearing the 500 goal, interest is at fever heat. The meetings are well attended, new members are being initiated at every meeting and a new impetus is noticeable among the members of the various committees.

With a membership of 500 or over it is possible that Memphis Lodge will have the largest membership of any single lodge in the district. The lodge will have a representation at the Grand Lodge of 9 delegates, probably the largest delegation of any single lodge in the district.

William Gerber, chairman of the Entertainment Committee, and his committee, are arranging an elaborate program for B'nai B'rith day, which will be commemorated early in April. An out-of-town speaker will make an address, and a delightful musical and literary program is being arranged.

President Phil C. Levitch has appointed Robert Cohen and Joseph M. Samfield as a committee to complete the membership campaign before March 31, at which time it is anticipated to have over 500 members in Memphis B'nai B'rith Lodge.

The Memphis B'nai B'rith has shown a greater increase in membership during the past twelve months than at any period in its history. This is due primarily to the zealous efforts of Phil C. Levitch, who is now serving his second term as President of the lodge. He has labored indefatigably, and to him much credit is due for the rapid progress of the Memphis B'nai B'rith Lodge.

President Phil C. Levitch has started the organization of the women's auxiliary to Memphis Lodge, No. 35, and expects in a very short time to have the new adjunct to the lodge busy at work. Memphis is the first lodge within District No. 7 to begin the organization of a B'nai B'rith ladies' auxiliary.

INSTITUTION OF B'NAI B'RITH LODGE AT FALL RIVER, MASS.

Fall River Lodge, No. 884, was instituted at Fall River, Mass., on March 1, 1921. The ceremony was followed by a luncheon. The degree team of Worcester Lodge of Worcester, Mass., exemplified the ritual.

Henry Lasker, of Springfield, President of District 1, Max Levy, Grand Secretary of the district, Mr. Beeber, the retiring President of Worcester Lodge, and vice-principal of the Worcester High school and Rabbi Harry Halpern of New York City, spoke.

BELLAIRE, OHIO.

Bellaire Lodge, No. 785, Bellaire, O., recently interested itself in behalf of the Jewish junk-dealers of the city whose license fees were suddenly increased by the city council to $150. This unusual and excessive charge worked a considerable hardship upon these men, who appealed to the B. B. Lodge to intercede in their behalf. Through the activity of Mr. Albert Luchs, the lodge was enabled to obtain a reduction of these fees to $48 a year for dealers and to $12 a year for peddlers.

Bellaire Lodge is unique in that it is the only lodge in District No. 2 that can boast a Women's Auxiliary. This organization is now two years old, is in a very flourishing condition and includes practically all the Jewish women of Bellaire as members. It has a membership of fifty ladies. Meetings are held twice a month, one of which is a business meeting, the other a social meeting. The B. B. Lodge leaves its social activities in the hands of this organization.

Three open meetings were recently held by the lodge, one on the occasion of President Samuel Rosenfeld's visit to the lodge, one on the anniversary of the institution of the lodge, when Brothers E. J. Schanfarber, of Columbus, first Vice-President of D. G. L., and Ralph Levinson, of Steubenville, member of the Propaganda Committee, addressed the lodge, and one upon the visit of the Executive Director to the lodge.

MISSOURI LODGE, ST. LOUIS, MO.

The regular meeting of Missouri Lodg on Sunday, March 27, was very wel attended, the occasion being a memoria for the late Dr. Samuel Wolfenstein, who for so many years, served as Superintendent of the Cleveland Orphan Asylum.

A class of five was initiated, in ver excellent fashion, by a team consisting o these brothers: A. L. Levi, acting as President, Carl Vetsburg, as Monitor, Jos Grand, as Vice President, and Dr. Chas. Rederer, as Assistant Monitor. Twelve applicants were elected to membership and an equal number of new applications were received. By a unanimous vote of the members present, it was decided to adopt a second Jewish Orphan from the war-stricken territory, in memory of our late lamented brother, whose memory was honored on the occasion, and a special committee, headed by Brother Jos. Stampfer reported in this connection that sufficient funds had been raised by individual subscriptions of members of Missouri Lodge to adopt two additional Orphans and that the committee was still engaged in the solicitation of funds for the purpose of adopting additional Orphans.

At the conclusion of the regular business meeting, the meeting was turned over t Brother Harry Simon, who read a most beautiful and appropriate memorial service for Dr. Wolfenstein, the program consisting of violin selections, which wer most appropriately interpolated into th service by Harry Gold, a young Jewis prodigy, a member of the St. Louis Symphony Orchestra, accompanied on th piano by his younger brother, Max The selections rendered by the Brother Gold being "Chant Negre" by Krame and "Song" by Dvorek.

The service proper was followed by most beautiful memorial address read b Brother Dr. Rederer, which address consisted of a beautiful expose of a more personal nature, shedding light upon the beautiful side of the Doctor's nature gaine from a personal acquaintance with hi during the last twenty-five years of hi life. Dr. Rederer stressed the intens human interest, which Doctor Wolfer stein took in the physical well-being of h charges, and emphasized his interests i modern educational and pedagogical met ods such as manual training for boys an domestic science for girls and the necessit of the equal development of the body alo with the mind by means of games and pla as well as strict attention to class-roo routine studies. He referred to the Do tor's habit of personally replying to a of his correspondence in his own han writing, rather than the employment the more modern method of dictating t same to a stenographer, assigning t Doctor's own reason for so doing as a d sire to continue in personal touch with h former charges, long after they had le the institution and his protecting win The address was a most feeling one a conveyed, to those of the brethren w were not so fortunate as Dr. Rederer personally knowing our late brother, feeling akin to intimate friendship with hi

Brother Harry Simon then follow with an address, full of love and affectio He also gave to the brothers an intimat first-hand account of the lovable nature our late brother, referring to the fact th he was among the first in Ohio Orpha ages, and in fact in the United States large, to abolish corporal punishme having forbidden the teachers at h institution to lay a hand upon th charges, no matter what provocation mig exist for discipline. He stated that D Wolfenstein, like Lincoln, was full of lo for the poor and the common people a said that while he was a great succe as a rabbi, a teacher and head of a phila thropic institution, he might have be had he so chosen, a successful busin man, for he was a truly great administrat

Brother Simon also stressed his since love for and interest in B'nai B'rithdo and emphasized his love of its teachin He closed by stating that the Clevela Orphan Asylum was recognized as o of the very best child-rearing institutio in the world and that, preeminently, o reason for this fact existed—that reas being no other than Dr. Wolfenstein.

President Ostfeld then called on Broth Henry Nathan, President of Eben Ez Lodge, who, in a few well-chosen wor expressed his appreciation of our la brother.—[Irwin Sale.

What Our Lodges Are Doing

EDAR LODGE, SAN ANTONIO, TEXAS.

Edar Lodge, No. 211, of the Independent Order B'nai B'rith, held a most interesting meeting at its lodge room at Temple Beth El, Monday night, March 14.

A very large number of members was in attendance, and a large class was initiated into the Order. L. N. Lee, Rabbi S. Marks, Sylvan Lang, S. C. Eldridge, E. M. Welsch, Sam Jacobs and M. Adelman were elected Delegates, and Morris Block, Wm. B. Weininger and Nathan Trottner, alternate delegates to the District Grand Lodge, No. 7, Convention, which will convene at Dallas, Texas, May 1, 1920.

Arrangements for a series of lectures and social meetings of the lodge to be held at the Hebrew Institute were adopted, the first meeting to be the evening of April 11, 1921. Arrangements were made for a lecture with moving picture illustrations to be delivered by Louis Vollmer, Superintendent of the Jewish Widows' and Orphans' Home, at New Orleans, La., the early part of May.

The meeting was brought to an unexpected and pleasing close by a presentation of a beautiful victrola to Past Grand President of the Order, Sam C. Eldridge, and a handsome gold watch to L. N. Lee, from the members of Edar Lodge, as an expression of the high regard and esteem in which these two members of the Order are held for their unselfish work for what the Order stands. The presentation speech was made by Wm. L. Schlessinger.—[S. C. Eldridge.

INTELLECTUAL ADVANCEMENT WORK IN DISTRICT No. 3.

Thus far the Intellectual Advancement Committee under President Bortin's administration has done splendid work. It has really been the entering wedge into a proposition that promises to become the greatest movement in District No. 3.

We have a staff of lecturers consisting of rabbis and educators, who have from time to time delivered lectures in the various communities where B'nai B'rith lodges are located. In most instances we were informed that these lectures were well received and highly commented upon by the local presses.

Brother Dr. Samuel H. Goldenson spoke in Wheeling, Parkersburg, Huntington, Washington, Oil City, and Uniontown. The Uniontown newspapers, besides giving an account of the lecture, made an editorial comment upon the very splendid address delivered by Dr. Goldenson on the "International Scapegoat".

Brother Dr. Max L. Margolis spoke in Wheeling and Lancaster and Brother Dr. Nathan Krass also spoke in Lancaster. We are told by a number of the brethren there that they also were very well received. A number of other men have been booked to deliver discourses before communities consisting of Jews and non-Jews in the various cities in the four states that comprise District No. 3.

Next year we expect to be in a position to arrange for a course of lectures to cover the entire winter season in every community and to include in it other men of national repute.—[District No. 3. Chronicle.

SOCIAL SERVICE ACTIVITIES IN MANSFIELD, O., LODGE.

The Ohio State Reformatory, located in Mansfield, Ohio, is a correctional institution for first offenders. There are over 1,600 inmates, twenty-eight of them being Jewish. Vice-President M. F. Weil, from Mansfield Lodge, No. 797, has been doing welfare work for them for over two years, assisted by Brother Benjamin Loeb. In that time a great deal of good has been accomplished in many ways, not only for the boys, but for the parents as well. Each boy is furnished with a prayer-book and a Bible, which he has during his sentence and which he is also permitted to take with him when leaving. Each year on Pesach the boys receive matzoth and they are excused from all work on Yom Kippur and Rosh Hashona. Services are held each Sunday. We are also furnishing the boys with different Jewish publications.

Although Mansfield Lodge is not yet five years old we have a reputation that we are justly proud of. More than ninety-five per cent of all those eligible in Richland County are members and at least seventy-five per cent of those in adjoining counties are members.

DALLAS, TEXAS.

B'nai B'rith Day was celebrated on Sunday evening, March 6, 1921, by Dallas Lodge, No. 197, at Temple Emanuel and a good sized attendance was present. A splendid program, with Arthur L. Kramor, as chairman, was given, and the principal address of the evening was delivered by Dr. William H. Fineshriber of Memphis, Tenn. He chose for his subject "A Challenge to the Jew", and discoursed on the work being done by the Anti-Defamation League to stamp out anti-Semitism, also set forth suggestions for the individuals on this same question. The audience listened with rapt attention to a very stirring address. Mr. Victor H. Hexter, president of District No. 7, I. O. B. B., gave a short talk, telling the purposes of the Order. The musical program was composed of an organ solo by Mrs. J. H. Cassidy, a violin solo by Mrs. Walter J. Fried, and a vocal solo by Mrs. Lefkowitz, after which she was forced to respond to an encore. Dr. David Lefkowitz pronounced the benediction.

Election of delegates to the convention of District No. 7 and initiation of a large class of candidates were the principal business transacted by Dallas Lodge, No. 197, of Dallas, Texas, at a well attended meeting held on March 24, 1921.

Mr. Alex Weisberg, who recently returned from Europe addressed the meeting on what he learned of conditions during his trip abroad.

CONVENTION OF DISTRICT No. 2.

The next convention of District Grand Lodge, No. 2, will be held in St. Louis, May 8, 9 and 10. Judging from responses already received from various lodges throughout the district and from preparations now under way the indications are that this will be one of the largest and most interesting meetings in the history of the District Grand Lodge. The local committee of the associated lodges of St. Louis, of which Brother Joseph M. Michaels is Chairman and Brother Joseph Stampfer Vice-Chairman, is actively engaged in perfecting arrangements for the entertainment of the delegates. Mrs. Aaron Waldheim has accepted the chairmanship of the Ladies' Entertainment Committee and is surrounding herself with a group of energetic workers. The Statler Hotel has been selected as the headquarters for the business meetings and the social events.

INSTITUTION OF B'NAI B'RITH LODGE AT LYNN, MASS.

Lynn Lodge, No. 892, was instituted on Sunday, March 13, at Lynn, Mass. The degree was conferred by the Worcester degree team, which was in charge of Samuel Beeber.

The following officers were elected and installed: President, Joseph Herwitz; Vice-President, Dr. Edward Shon; Recording Secretary, Sam Herwitz; Treasurer, Isidor Linsky; Trustees: Sol. Newman, Harry Israel, Peter Alkin; Monitor, J. J. Lippitt; Assistant Monitor, Isidor Stone; Warden, Simon Alford; Guardian, Morris Borokky.

After the ceremony a banquet was served at the Women's Club House and the ladies were present. Addresses were delivered by Henry Lasker of Springfield, President of District Grand Lodge, Judge A. K. Cohen of Boston, Member of the General Committee, A. Benj. Werby of Boston, President of Amos Ladge, Leo J. Lyons of Boston, Vice-President of Amos Lodge, J. M. Burrows, and Mr. Sheldon of Amos Lodge, Dr. Elias Pofcher of Worcester, Deputy for Massachusetts, Brother Eisenberg, President of Worcester Lodge, and Rabbi Abraham Goodman of New York.

EDWARD EVERETT LODGE, NEW YORK.

On Saturday evening, March 19, 1921, Edward Everett Lodge, No. 97, of New York City, gave its first entertainment and dance of the season, this to be followed by several others.

The affair proved to be a gala event, and was attended by a splendid gathering.

At the close of the entertainment which was a most delightful affair, refreshments were served when dancing to the tune of an excellent jazz band was indulged in until the early hours of the morning.

JOSHUA LODGE, PHILADELPHIA.

At the meeting of Joshua Lodge, No. 23, held on March 2 at the Continental Hotel, Joseph Herbach spoke on the activities of the B'nai B'rith throughout the district. He dwelt on the contrast between the activities of the lodge in the city and country districts and also reviewed the anti-defamation work of the Order.

An interesting program has been laid out for the next few months. The Membership Committee, of which Samuel B. Lush is chairman, will make an effort to increase the membership of the lodge, which, at the present time, exceeds 700.

The Entertainment Committee, of which Mr. Emanuel Finberg is chairman, is making preparations for the dinner-dance, which will be held at the Ritz-Carlton on April 10.

The Ladies' Auxiliary to Abraham Lippman Lodge, No. 672, of Pittsburgh, held its regular meeting on March 16, at which time it was voted to adopt a Jewish war orphan.

ASHEVILLE LODGE, ASHEVILLE, N. C.

The ninth anniversary of the lodge was the occasion for a public installation of officers and social session held in the Jewish Community Club rooms on Sunday evening, March 6.

Brother Marcus W. Jacobi, of Wilmington, N. C., represented D. G. L. No. 5 and was the chief speaker of the evening. His eloquence and sincerity won the entire audience, which was the largest, most enthusiastic gathering the local lodge ever entertained. There were several fine musical numbers on the program. Introductory remarks by Rabbi Harvey E. Wessel were followed by a report of the Secretary and the introduction of Brother Jacobi, who inspired the crowd with the aims of the Order. The new officers all made short addresses, after which the Secretary presented the retiring President, Rabbi Elias Fox, with the lodge's token of appreciation and esteem. Refreshments followed, while the ladies present solicited applications, which resulted in a 50 per cent increase in membership. Dancing and general sociability were then enjoyed until midnight.

Much good is expected of this visit of Brother Jacobi, as there seems to have been a rebirth of public, as well as members' interest in the Order.

INSTITUTION OF B'NAI B'RITH LODGE AT HAMILTON, CANADA.

Viceroy-Reading Lodge, No. 886, was instituted at Hamilton, Canada, on February 20, 1921. The ceremony took place at the Royal Connaught Hotel and thirty-seven members were initiated as charter members of the lodge.

There were present delegations from the District Grand Lodge, and also from sister lodges of Canada. Brother Henry Lasker, of Springfield, President of the District Grand Lodge, accompanied by the Secretary of the District Grand Lodge, Brother Max Levy, presided over the ceremonies and assisted in the initiatory work.

A supper was given to the visiting members and guests, which was participated in by more than 120 people.

David Sweet acted as master of ceremonies and addresses were delivered by Rabbi Julius Berger of this city, and Rabbi Dr. Breckner, Ralph Raphael, Ald. Jos. Singer, Abe Cohen and N. Philips, all of Toronto, Joseph Sweet of Hamilton, and Henry Lasker, President, also spoke.

ANTI-SEMITISM DENOUNCED BY KNIGHTS OF COLUMBUS.

Denouncing an alleged anti-Jewish movement in southern parts of the United States, Supreme Knight James A. Flaherty, of the Knights of Columbus, announced that he had called upon 2,200 Knights of Columbus lecturers in the United States and Canada to combat anti-Semitism. "An attack on one religion or race may develop easily into an attack on any religion or race", his message read. "The Knights of Columbus will oppose the anti-Semitic movement because it is un-American. There are undesirables of every race in this country, but that does not justify proscription of any race. So long as there is notoriety and profit in the practice of prejudice, we shall be plagued with the anti-Jewish and other movements".

MINNEAPOLIS LODGE, MINNEAPOLIS, MINNESOTA.

An unusually well attended meeting of Minneapolis Lodge, No. 271, was held at the West Hotel on March 22, 1921. Mr. Abraham Goldberg, of New York, editor, publicist, and communal worker who recently returned from a trip to Palestine addressed the lodge on the subject, "What I Saw In Palestine".

A large class of candidates was also initiated preceding the lecture.

A meeting of the Big Brothers is scheduled for the near future at which time Mr. C. L. Burt will address the members on Social Service. A number of members of Minneapolis Lodge are active in this interesting branch of B'nai B'rith activity.

Minneapolis Lodge as an organization has pledged itself to the movement to raise funds for the starving people of China. Sunday, March 13, was designated as B'nai B'rith Day for the China Famine Relief Fund. Two hundred members of Minneapolis Lodge volunteered to solicit the lodge members for contributions. On March 15, the day of the city general campaign, a section of the city of Minneapolis was assigned to the B'nai B'rith. Four hundred members of the lodge were designated to serve on that day.

JULIUS HOUSEMAN LODGE, GRAND RAPIDS, MICH.

Julius Houseman Lodge, No. 238, held one of the most successful meetings in its history on Monday, March 21, 1921. Sixteen new members were initiated and the ceremonies were held in Temple Emanuel. The initiation ceremonies were in charge of Brother Henry Ely, and were most impressive. A full musical program under charge of Brother Abraham J. Gorney added considerably to the beauty of the ritual.

After the initiation a banquet was held in the Vestry Room of the Temple, after which the lodge listened to an eloquent address of Brother. Benjamin Samuels of Chicago, who pointed out in impressive manner the services that B'nai B'rith has made and is making to the cause of Judaism in this country and throughout the world. The meeting was one of the most enthusiastic and best attended in the history of the lodge.

INSTITUTION OF B'NAI B'RITH LODGE AT ROANOKE, VA.

On February 10, Dr. Edw. N. Calisch, of Richmond, member of the Executive Committee of the Order, instituted Israel Friedlander Lodge, No. 877, at Roanoke, Va. There was a large and enthusiastic audience in attendance, forty-five members being enrolled on the charter.

Dr. Calisch officiated at the initiatory ceremonies, installed the newly elected officers and after the initiation doors were thrown open to the public. The hall soon became filled by those who desired to listen to the address of Dr. Calisch on the work of the history of the Order, which address was warmly received.

INSTITUTION OF B'NAI B'RITH LODGE AT SPRINGFIELD, OHIO.

On March 6, 1921, Kadimah Lodge, No. 881, B'nai B'rith, of Springfield, Ohio, was instituted by the officers of D. G. L. No. 2. The petition was secured by Sidney G. Kusworm, a member of the Executive Committee of the Order. Edwin J. Schanfarber, of Columbus, First Vice President of District No. 2, presided. Messrs. Kusworm, Schulman and Klein attended from Dayton and Leonard H. Frieberg from Cincinnati. Edwin J. Schanfarber and Sidney G. Kusworm made eloquent addresses. The lodge started with a membership of 45, all high caliber men, and bids fair to be one of the banner lodges of the district.

HARMONY LODGE, BRIDGEPORT, CONN.

Judge-made law and statute-made law were explained by Prof. Edmund Morris Morgan, of Yale University Law School, at an open meeting held by Harmony Lodge on March 20, 1921. His subject was "Relation of the Lawyer to the Layman." Professor Morgan told why a lawyer is necessary to a community.

The meeting was largely attended and was the first of a series of similar meetings to be held in the near future, which have already been arranged by the committee in charge.

WORCESTER, MASS.

On March 19, Worcester Lodge, No. 600, held a very enthusiastic meeting presided over by Alfred G. Isenberg, President. Twenty-five candidates were admitted and the degree work was exemplified by the Junior degree team. Many of these new candidates, who are members of other American Orders, spoke highly of the B'nai B'rith ritual and of the work as exemplified.

Our Junior degree team has been very active this month, having instituted a new lodge in Fall River on the 6th and one in Lynn on the 13th. The Senior degree team, under the leadership of Attorney Elias H. Pofcher, initiated forty candidates for the Hagai Lodge of Providence, R. I.

Resolutions were also received from the Lowell Lodge, of Lowell, Mass., in appreciation of the splendid degree work as exemplified by the Senior degree team when their new lodge was instituted. —[Jos. Friedman.

DAVIS LODGE, SHEBOYGAN, WIS.

The feast of Purim was celebrated under the auspices of Davis Lodge, No. 872, of Sheboygan, Wis., in March 26, 1921, and it proved a most delightful and enjoyable affair. There was a full attendance of the members of the lodge and its Ladies' Auxiliary.

Mr. H. Davis, acting as master of ceremonies for the evening, spoke about the festival and his talk was very much enjoyed. At the conclusion of his remarks, he presented a silver fruit stand to Mr. and Mrs. Menschoff.

Refreshments were served and the remainder of the evening was spent in dancing and merry making.

DAUGHTERS OF THE COVENANT AUXILIARY TO PORTLAND LODGE.

Daughters of the Covenant Auxiliary to Portland Lodge is bringing joy to many a little soul as well as warmth to the little bodies, by the garments they are turning out.

Many a worthy home was graced with the festive spirit of "Purim" through the generosity of a great many of the members of the Auxiliary who prepared bountiful baskets of food for distribution among the needy.

The Auxiliary holds business lunches at noon, the first and third Tuesday of each month, in the Hazelwood Hotel. These luncheons have proved really interesting.

SEATTLE, WASHINGTON.

The meeting of Ranier Lodge, No. 627, of Seattle, Washington, held on Wednesday evening, March 9, 1921, records the largest attendance ever recorded in the history of the lodge. An excellent program was furnished by the committee in charge, one of the features being the jazz orchestra which has recently been organized. Vocal solos were given by David Elkan, Miss Walker and little Marjorie Grinston. Mr. J. A. Coysell gave an impersonation of the "Madison Men from India". The speaker of the evening was Rabbi Jonah B. Wise of Portland.

HERZL LODGE, HOUSTON, TEXAS.

On Tuesday, March 1, 1921, Herzl Lodge, No. 608, held a meeting at the Y. M. H. A. Hall, which was well attended.

Twelve candidates were initiated, the work being done by the degree team of the lodge.

Election of delegates to the District Grand Lodge convention was also held.

Under new business, the proposition of adopting additional Jewish war orphans was taken up, resulting in the contribution of $400 by members, making the total of the lodge $500 for this purpose. One orphan will be adopted in memory of late Brother Solomon Marx of New Orleans.

It was a late hour when the enthusiastic assembly adjourned.

B'NAI B'RITH AUXILIARY OF SHEBOYGAN, WIS.

A ladies' auxiliary of Davis Lodge, No. 872, was organized on February 20, 1921, at the lodge rooms of Davis Lodge, twenty-three ladies signing as charter members. Officers were chosen and standing committees selected.

The Ladies' Auxiliary is to work in conjunction, as far as possible, with the men's lodge and both will strive to work for the [illegible] of the Jewish people in all manner [illegible]

DISTRICT No. 7.

A grand Purim Masquerade Ball was given by Isidor Strauss Lodge, No. 519, of Ft. Worth, Texas, on Tuesday evening, March 22.

Gulf Lodge, No. 221, of New Orleans, La., held a "Lodge of Sorrow" on Sunday, March 13, at the Y. M. H. A. in memory of late Brother Solomon Marx.

Rabbi Tedesche established a popular forum under the auspices of the B'nai B'rith of San Antonio, Texas. He introduced the Forum before a large and enthusiastic audience on Sunday, March 6, at which time Judge Fly delivered a lecture on "The Privilege of American Citizenship."

COUNCIL BLUFFS LODGE, COUNCIL BLUFFS, IOWA.

Plans and preparations are being made by the members of the Council Bluffs lodge of the B'nai B'rith for its tenth annual celebration which will be given in April.

Although the Council Bluffs lodge has been in existence for only ten years it has already received honorary montion, from the Grand Lodge of the B'nai B'rith because of its large membership. There are one-hundred and twenty-five Jewish families in Council Bluffs, and there are more than 130 members in the Council Bluffs lodge.

DANVILLE, ILLINOIS.

A semi-formal dinner dance was held under the auspices of Danville Lodge, No. 568, of Danville, Ill., at the Elks' Club on March 22, 1921. Over a hundred couples attended and it proved to be one of the best affairs held by the lodge. Representatives from a number of sister lodges of Terre Haute, Champaign and other cities were in attendance. After the dance, a midnight luncheon was given out-of-town guests.

BRISTOL, TENNESSEE.

Nat. Strauss Lodge, No. 779, of Bristol, Tenn., celebrated "The Feast of Purim" in befitting style on Sunday, March 27, 1921, in their lodge room, where the entire community, with few exceptions, congregated to partake of the bountiful repast served by the Jewish Ladies Aid Society of the city. The feature of the evening was an address by Mr. I. B. Finkelstein, of Knoxville, Tenn., President of the B. B. Lodge of that city, who is said to be the youngest President in the Order. He delivered a masterly message on "Brotherly Love", replete with inspiration to the members and full of thoughtful advice to Jews in general, which was thoroughly appreciated by all.

TRINIDAD LODGE, TRINIDAD, COLO.

Trinidad Lodge celebrated the forty-third anniversary of its founding on March 20. A class of Seven was initiated into the order, the work being done by the Denver degree team, consisting of Brothers Freidman, Anfenger, Zwetow and Heller. In the evening a social session was held for the members, their ladies and friends. Trinidad Lodge now numbers seventy-eight members and has waiting four candidates, with a few more in sight.

STEUBENVILLE, OHIO.

More than 250 turned out to hear Mr. Jacob B. Krohngold, Executive Director of District No. 2, I. O. B. B., at an open meeting of Steubenville Lodge, No. 787, held Sunday, February 27, at the Jewish Community Center. Brother Krohngold spoke on the work of the Anti-Defamation League. Several splendid musical numbers rounded out the evening.

JOPLIN, MO.

On February 13, United Cities Lodge, No. 533, celebrated B'nai B'rith Day. The guest of honor and speaker of the occasion was Judge Samuel Rosenfeld, President, D. G. L. No. 2, who spoke on "Opportunity, Security and Happiness". The address was well received by a large attendance, numbering about 160 people. A banquet was served and a musical program was greatly enjoyed.

DISTRICT No. 5.

Gate City Lodge, No. 144, of Atlanta, Ga., is actively engaged in a membership campaign for the purpose of securing 100 candidates to be initiated at a special class initiation during this spring.

The lodge is also actively engaged in Anti-Defamation League work in the matter of raising funds for the league.

EDAR LODGE, SAN ANTONIO, TEXAS.

Edar Lodge, No. 211, is one of the oldest lodges in District No. 7.

The past year has been one of unusual activities. The membership has been greatly increased and splendid and well attended meetings are held.

A short time ago a class of sixty was initiated and a class of about forty or more will soon be initiated. Edar Lodge has never failed to celebrate B'nai B'rith Day, and this year's celebration was a splendid success, having in attendance Brother Rabbi William Fineshriber of Memphis, Tennessee, Grand President; Victor H. Hexter, of Dallas, Texas, Second Vice-President; S. J. Westheimer of Houston, Texas; Brother H. G. Gootman of Chattanooga, Tennessee, and others.

The lodge also had a splendid meeting for the Anti-Defamation League, addressed by Brother Rabbi Henry Cohen of Galveston, Texas, whose efforts were ably supplemented by our Second Grand Vice-President, S. J. Westheimer. A collection of about two thousand dollars was made for the Anti-Defamation League.

The present officers of the lodge are splendid types of the young American Jews.

Above all, the great secret of Edar Lodge's success is its broad democratic brotherly feeling established which prevails throughout its membership, having only one central thought and that is to carry out its principles so the Jews and mankind may be benefitted by its activities.

The lodge has always sought the membership of Jews in the neighboring cities, and during the month of January of this year a session of the lodge was held at Lockhart, Texas, and about twenty initiated into the lodge. The initiation was followed by an entertainment given by the Lockhart brethren under the direction of Brother A. Weinbaum and L. Schwartz and others and was a memorable occasion in the life of the lodge.

Edar Lodge is arranging for a series of lectures and social meetings to be held in the newly opened Hebrew Institute, and the first of these will be held on April 11. An illustrated lecture early in May will be given by Louis Vollmer, superintendent of the Jewish Women's and Orphans' Home at New Orleans, La. At the last meeting of the lodge, a phonograph was presented to Past Grand President Sam C. Eldridge, and a gold watch was given to L. N. Lee in appreciation of their untiring work for the welfare of the organization. The presentation speeches were made by William L. Schlessinger.

AMOS LODGE, BOSTON, MASS.

As a result of the growing work of the lodge, the Secretaries of Amos Lodge felt obliged to tender their resignation. The lodge appointed a committee to investigate the advisability of establishing a business office for the lodge.

The committee reported to the lodge at the February 28 meeting in favor of the establishment of such an office. The recommendation was approved by the lodge. An office was secured at the Carney Building, 43 Tremont St. The records of the lodge will be kept in this office. It will serve also as a meeting place for the various committees of the lodge. A clerk will be in attendance daily to take care of the matters pertaining to Amos Lodge.

Warden Shattuck, of the State Prison at Charlestown, addressed the members of Amos Lodge at the meeting held on Monday, March 14. He spoke of his experiences in his prison work. The meeting was unusually well attended by the members and their ladies.

The second meeting of the lodge in March, held on Monday, the 28th, was devoted entirely to a class initiation. The initiatory work was exemplified by the junior degree team of Worcester Lodge of Worcester, Mass.

Rabbi H. Raphael Gold of Roxbury delivered an address.

DISTRICT No. 4.

Dr. J. B. Wise, grand orator of District Grand Lodge, No. 4, was the principal speaker at a regular meeting of Rainier Lodge of Seattle, Wash., held on March 7.

B'NAI B'RITH OF SAN FRANCISCO.

Golden Gate Lodge, No. 129, entertained its members and friends at a whist party on Wednesday evening, March 16, 1921, in the B'nai B'rith Building. Valuable prizes were awarded and refreshments were served.

B'NAI B'RITH OF CLEVELAND.

The Entertainment Committee of Cleveland Lodge, No 16, presented the "B'nai B'rith Follies" during the month of March. The play is the work of Stanley Koch and David Warshawsky. Lyrics and songs were some of the features of the production.

The B'nai B'rith Chess Circle is planning an individual chess tournament for the members. As part of its program, the circle conducted a simultaneous chess match in which Mr. Edw. Lasker of Chicago, considered to be one of the foremost chess players of the country participated. Mr. Lasker recorded twenty victories and two draws.

The French Circle organized two years ago is arranging for a change of program in the course of study. It is planning to read several light comedies. The circle is planning a soiree at which time a program of interest will be presented.

The Speakers' Club held a meeting on March 6, 1921. Mr. Russell Wiseman of the Western Reserve University spoke on "Business Conditions of the Day".

Cleveland Lodge will celebrate Passover with a traditional Seder on the second night of Pesach, Saturday evening, April 23, at the B'nai B'rith Building. It is intended primarily for those who have not the opportunity of participating in a ceremonial of this kind in their own home. The Seder will be conducted by Rabbi Solomon Goldman.

The Premiere of the "Razzing Show of 1921" was held on Saturday, April 2, 1921. The cast was composed of eight girls and a dozen men chosen with special care as to the character they were to burlesque, with snappy lines and with appropriate parodies on timely songs. The production exceeded even the fondest anticipations of the committee.

DISTRICT No. 2.

Kansas City Lodge, No. 184, of Kansas City, Mo., entertained its members with a cultural meeting on Monday night, March 1, 1921, in honor of its Past Presidents in the assembly room of the Temple.

Dr. H. H. Mayer was speaker of the evening and a large class of candidates was initiated.

JEWS IN LATVIA MAY LABOR ON SUNDAY.

Danzig, (Jewish Telegraphic Agency).

The Constituent Assembly of Latvia has adopted the proposal of the parties that Jews resting on Saturday be permitted to work and trade on Sunday according to a Riga dispatch received here. The proposal had the support of the commission on National Minorities.

ON THE FORD ISSUES.

The individuals and publications responsible for the so-called "anti-Semitic movement" are not serving the cause of true democracy in the United States.

The American government was founded on the principle that men of every race are entitled to equal rights and privileges and endowed by nature with a capacity for good citizenship, under democratic institutions. That, at least, was the conception of Jefferson and Lincoln.

The anti-Semitic movement is an extreme form of bigotry. It goes one step further than Toryism, by urging discrimination against the Jews on the ground of religion as well as the accident of birth.

The anti-Semitic movement will result in evil reaching beyond our national boundaries. Racial prejudice is the surest breeder of war. Until it is weeded out of the hearts of mankind, there will be no lasting peace. The common people of the land, who have most to gain from democcracy and most to lose in international war, must defend this country from attacks like that now directed against the Jew. He is an enemy of American democracy who assails any man or any people because of nationality or religion.—[La Follette's Magazine.

AMERICAN CONSUL WILL NOT VISE PASSPORTS UNLESS MEN HAVE PERMISSION OF THEIR WIVES TO SAIL.

Warsaw, (Jewish Telegraphic Agency),

Announcement is made in behalf of the American Consul in this city that in future he will issue no vises to men going abroad unless they can produce proof that they have the permission of their wives to do so.

6.05
N
R.B.

B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

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Vol. XIII MAY, 1921 No. 9

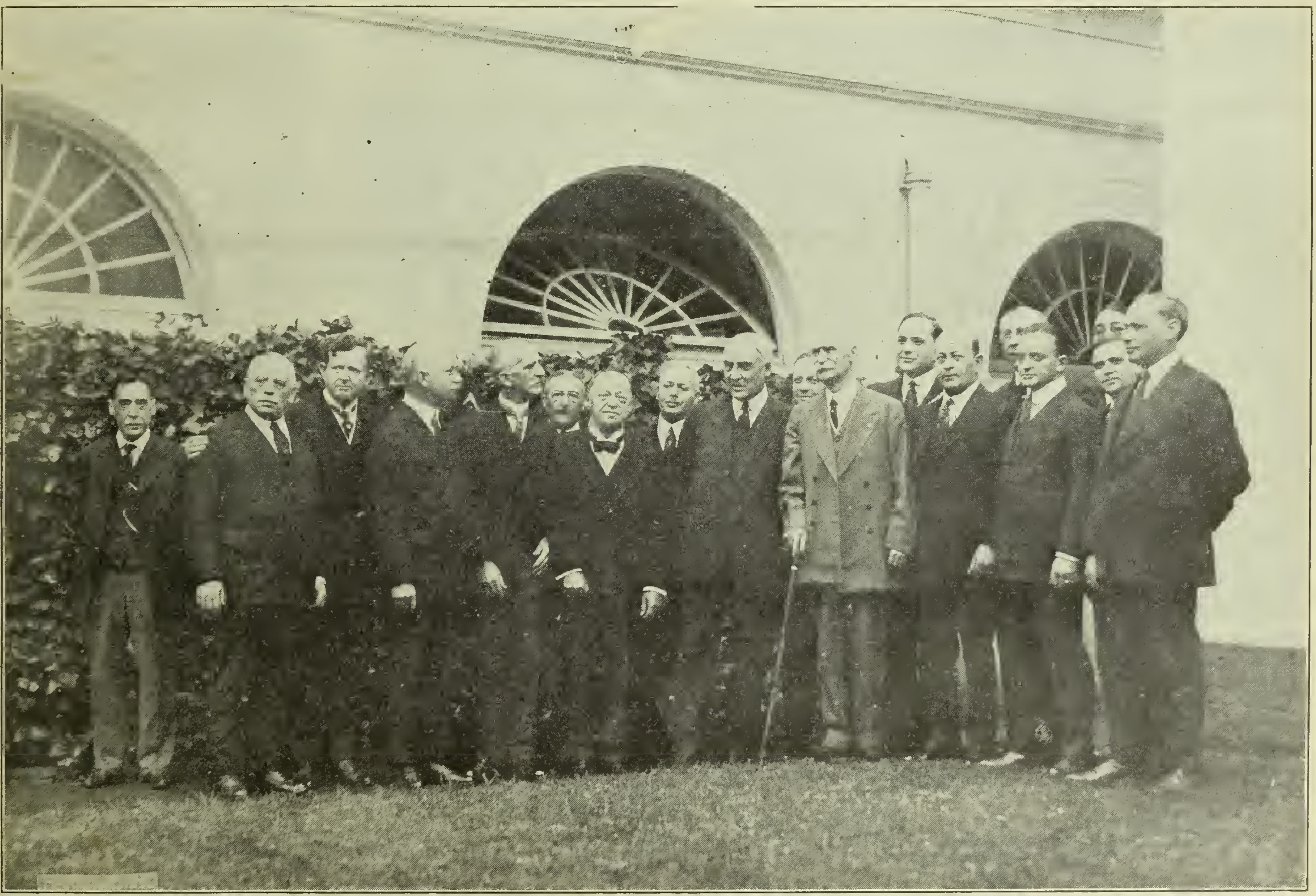
Minutes of the Meeting of the Executive Committee, Independent Order of B'nai B'rith

Held in Washington, D. C., on May 5 and 6, 1921

May 5, 1921.

Morning Session.

A MEETING of the Executive Committee of the Order was held in Washington, D. C., on May 5 and 6, 1921, with the following in attendance: Adolf Kraus, Lucius L. Solomons, Archibald A. Marx, Jacob Singer, Simon Wolf, Charles Hartman, Sidney G. Kusworm, Dr. Edward N. Calisch, Philip Stein, Henry Lasker, Samuel Rosenfeld, David Bortin, D. Solis Cohen, Clarence M. Lehman, Sig. Livingston and the Secretary.



Executive Committee of Constitution Grand Lodge, Independent Order of B'nai B'rith, Received by President Harding at the White House, May 5, 1921.

Excuses were presented for the absence of Brothers Irving Lehman, Eugene Mannheimer and A. B. Freyer.

Brothers Julius I. Peyser, Past President of District No. 5, and Edwin L. Levy, Secretary of District No. 5, were also present.

Greetings were presented from District Grand Lodge, No. 7, in convention assembled at Dallas, Texas, and from District Grand Lodge, No. 8, by its President and Secretary.

Brother Rev. Herbert J. Samuel, of Winnipeg, as representative of the B'nai B'rith lodges in the Dominion of Canada, read a prepared statement, reviewing the creation of a Canadian Anti-Defamation Committee at a conference of representatives of the Canadian lodges in Winnipeg in November, 1920; showing that such committee was necessary because it met the situation in Canada successfully, that it had to be under control of citizens of that country and not of those of foreign lands and that if the lodges cannot carry on the work as such, it would have to be carried on independent of the Order. Brother Samuel, therefore, requested that the Executive Committee reconsider the action of the Central Administrative Board at its meeting on January 4, 1921, holding that: "No independent action be taken by any lodge or lodges here or in Canada on the lines of Anti-Defamation work and that any plan for action or any literature proposed to emanate from any lodge or lodges in regard to Anti-Defamation work be first submitted to the Executive Committee of the Order for its approval".

Brother Sidney G. Kusworm moved that the action of the Central Administrative Board of the Order taken at its meeting held in Chicago on January 4, 1921, be reconsidered. Motion carried.

Moved by Brother David Bortin that the Anti-Defamation Committee, acting under the auspices of the lodges of the Order in Canada, be authorized to work autonomously and as far as practicable cooperate with the Anti-Defamation League of the Order. Motion was unanimously adopted.

The following communications were presented:

From District Grand Lodge, No. 4, enclosing copy of resolution adopted by that district at its fifty-eighth annual convention held in the city of Portland, Oregon, instructing its General Committee to take up with the Executive Committee of the Order the proposition of establishing lodges of the Order in the Republic of Mexico and the South American Republics.

From District Grand Lodge, No. 7, with reference to the establishment of B'nai B'rith lodges at Mexico City, Vera Cruz and Tampico.

From Brother Rabbi Martin Zielonka, of El Paso, Texas, transmitting correspondence concerning the possibilities of organizing a B'nai B'rith lodge in Mexico City.

The three communications were ordered referred to the Central Administrative Board for such action as it may deem proper.

From the Zionist Organization of America extending an invitation to the Order to send a representative to attend the convention of the Zionist Organization of America held in Buffalo, on November 25, 1920. The Secretary presented in connection therewith copy of reply sent by the President of the Order which was read. Upon motion which prevailed action of the President of the Order was approved.

From Green Bay Lodge, No. 618, of Green Bay, Wis., transmitting resolution adopted by Green Bay Lodge endorsing the attitude of the President of the Order in the matter of reconstruction work in Palestine. Communication ordered filed.

From District Grand Lodge, No. 10, Czecho-Slovakia, transmitting report of the President of that district submitted to the convention of that district held on March 20, 1921. Communication was ordered referred to the Central Administrative Board.

From Ezekiel Lodge, No. 90, of Newark,

N. J., inquiring whether the following resolution adopted by the lodge: "That Ezekiel Lodge send representatives to the local provincial committee that will meet to organize an American Jewish Congress provided the action is not unconstitutional", is deemed legal and constitutional by the Executive Committee of the Order. In this connection communication was presented from Brother Fred'k Jay, Past President of District Grand Lodge, No. 3.

Moved by Brother Philip Stein that a committee of three bo appointed to prepare a statement expressive of the sense of the Executive Committee of the Order with reference to participation by lodges or District Grand Lodges in matters of national, racial or political nature. Motion carried and Brothers Philip Stein, Dr. Edw. N. Calisch and Jacob Singer were appointed as such committee.

Brother Simon Wolf announced that the President of the United States designated the hour of 12:30 to receive at the White House the members of the Executive Committee of the Order.

Brother Simon Wolf further announced that Brother Julius I. Peyser of Washington arranged for a luncheon after the reception at the White House at which the Honorable James Davis, Secretary of the Department of Immigration and Labor, would be the guest of honor.

Recess was then taken until 3:00 p. m. same day.

Reception at the White House.

The members of the Executive Committee of the Order were received by President Warren G. Harding in the White House, Brother Simon Wolf introduced to the President, Brother Adolf Kraus, who then introduced each member of the Executive Committee.

President Kraus then addressed President Harding, conveying to him good wishes on behalf of the membership of the Order, and pledging its support and loyalty to the President and to the American Government.

President Harding responded, expressing appreciation of the aims of the Order and that it is his earnest desire to promote peace and good will among the nations and people of the earth.

A photograph of the members of the. Executive Committee with President Harding was then taken.

Luncheon in Honor of Secretary Davis.

With Brother Julius I. Peyser as host, a luncheon was tendered at the Hotel Washington, participated in by the members of the Executive Committee and a number of prominent members of the Order, residents of Washington. The guest of honor was Honorable James Davis, Secretary of the Department of Immigration and Labor. Mr. Davis addressed the audience on the difficulties confronting him in the matter of properly executing the work of the Department under his charge. His address was very much appreciated.

Afternoon Session.

At the appointed hour the meeting reconvened, all those reported present at the previous sessions in attendance.

The President announced the death of Brother Salomon Marx. of New Orleans and of Mrs. Charles Hartman, of New York.

Moved by Brother Simon Wolf that a vote of thanks be extended to Secretary Davis of the Department of Labor and that the Secretary be directed to express, on behalf of the Executive Committee, to Secretary Davis its appreciation and thanks for his attendance at the luncheon and for his address. Motion was unanimously adopted.

Brother Simon Wolf reported that on behalf of the Executive Committee of the Order he caused a basket of flowers to be sent to Mrs. Warren G. Harding and submitted the following acknowledgment received from the White House:

"May 5, 1921. Mrs. Harding asks me to thank the members of the Executive Committee of the Independent Order of B'nai B'rith for the very beautiful basket of roses which came yesterday.

"Assuring you of Mrs. Harding's warm appreciation of this generous thought and with her best wishes,

"Sincerely yours,
"LAURA HARLAN,
"Secretary".

The matter of awarding the B'nai B'rith gold medal was taken up. It was unanimously resolved that the consideration of awarding the B'nai B'rith gold medal be laid over until the next meeting of the Executive Committee.

Following communications were pre-[illegible]

From District Grand Lodge, No. 7 transmitting resolution adopted by the District Grand Lodge at its convention held in Dallas, Texas, on May 2, 1921, to wit:

"Whereas, Owing to difficulties in obtaining passports to United States ports European emigrants in large numbers are coming to Vera Cruz, Mexico, and settling in the vicinity thereof and in the city of Mexico, and

"Whereas, The prospective increase in such emigration is likely to create social and economic problems for our co-religionists in that country as well as in the American states bordering thereon, some of them in District No. 7; Therefore, be it

"Resolved, That the Executive Committee of the Order be requested forthwith to cause a survey to be made and, if found necessary, to establish such agencies in conjunction with the Jewish Communities of Mexico as will provide for the proper distribution of such emigrants in Mexico and in other southern Republics into which they may lawfully enter".

Upon motion which prevailed the resolution was referred to a committee consisting of Brothers Archibald A. Marx and Lucius L. Solomons for consideration and report.

From District Grand Lodge, No. 7, transmitting copy of resolution passed by the Grand Lodge at its convention held in Dallas, Texas, on May 2, 1921, to wit:

"Whereas, Conditions in Europe make it physically impossible for many persons to obtain a legal passport to this country, and

"Whereas, Those same and other conditions in Europe have become so unbearable that many emigrants are seeking a haven of refuge in Central American ports and particularly those of our sister republic, Mexico, from which country such refugee emigrants are attempting to enter the United States, and

"Whereas, Deportation threatens such of them as may be unlawfully in the United States; Therefore

"Resolved, That the Executive Committee of the Order be requested to take such action as will assist the United States Government in enforcing the immigration laws of this country but at the same time appeal to our government not to send such offenders to lands where their lives may be jeopardized".

Moved by Brother Archibald A. Marx that a committee be appointed to consider the foregoing resolution and to confer with the Secretary of the Department of Labor and the Commissioner of Immigration and to submit report. Motion carried. The President appointed as such committee, Brothers Archibald A. Marx, Simon Wolf and Julius I. Peyser.

Brother Simon Wolf thereupon presented to the Executive Committee his report as representative of the Order in Washington. Upon motion which prevailed, a vote of thanks was extended to Brother Wolf for the splendid report presented by him and for the painstaking attention devoted by him to the many problems confronting American Jewry.

The question of maintenance of the office of the Order in Washington was then taken up for consideration.

Moved by Brother Philip Stein that the allowance for the maintenance of the Washington office be increased to $250 per month. Motion was amended by Brother Jacob Singer to increase the allowance to $300 per month. Motion as amended was put to a vote and was unanimously adopted.

Moved by Brother Sidney G. Kusworm that the increased allowance for office expense in Washington be dated from January 1, 1921. Motion carried.

From the Joint Distribution Committee of the American Funds for Jewish War Sufferers, Department for the Care of Jewish War Orphans, outlining a financial adoption plan in connection with the cooperation of the Order with the Joint Distribution Committee for the care of Jewish war orphans.

Moved by Brother Sidney G. Kusworm that the plan as outlined by the Joint Distribution Committee be approved and that the lodges be informed accordingly.

Substitute motion was offered by Brother Philip Stein that the communication be referred to a committee of three for consideration and report. Substitute motion was put to a vote and was carried. The President appointed as such committee Brothers Philip Stein, Sidney G. Kusworm and David Bortin.

From District Grand Lodge, No. 8, Germany, informing the Executive Committee of the Order that there is a great demand on the part of lodges of the district and individual members for a complete and exhaustive history of the Order and suggesting that the Executive Committee take the necessary steps looking to the preparation of such history and tendering the Executive Committee its cooperation with reference to material pertaining to the German District. Communication was ordered referred to the Central Administrative Board.

The matter of making allotments to districts for propaganda purposes was taken up for consideration.

Upon motion which prevailed a committee consisting of Brothers Archibald A. Marx and the Secretary was appointed to consider the matter and submit report.

Dr. Oscar Grün, Editor of the Jüdische Press Zentrale of Zürich, Switzerland, was granted the privilege of addressing the Executive Committee. Dr. Grün in his statement alluded to the work of his newspaper in furnishing authentic and correct information to various organizations and the general press on matters pertaining to Jewish affairs. He appealed for an appropriation to make it possible for him to continue this work, heretofore and up to this time carried on from his own personal means. After discussion of the subject matter and the request of Dr. Grün, it was moved by Brother Archibald A. Marx that the Secretary of the Order be directed to ascertain from the Grand Lodges of Europe and from other available sources the extent of the work of Dr. Grün and the results secured through the publication of the organ under his leadership and that if report on those matters be deemed favorable by the Central Administrative Board, the latter be authorized to make such appropriation in the premises as it will deem proper. Motion carried.

A recess was then taken until 8:00 p. m. same day.

Evening Session.

At the appointed hour the meeting reconvened, all those reported. present at the previous sessions in attendance.

Brother Archibald A. Marx, on behalf of the committee appointed to make recommendations as to propaganda allotments, recommended the following allotments:

District No. 1, to cover expense connected with Canadian propaganda, $2,500.

District No. 1, for general propaganda purposes, $1,500.

District No. 2, $1,750.

District No. 3, $1,500.

District No. 4, $1,500.

District No. 5, $3,000.

District No. 6, to cover expense in connection with Canadian propaganda, $1, 500.

District No. 6, for general propaganda purposes, $1,500.

District No. 7, $1,250.

The committee further recommended that the manner and mode of payment of these allotments be left to the President of the Order.

Moved by Brother Henry Lasker that the report of the Committee on Propaganda Allotments and recommendations connected therein be approved. Motion carried.

It was thereupon resolved that the remainder of the evening session be devoted for the consideration of matters connected with the Anti-Defamation League and its work.

The Secretary presented financial report containing itemized statement of receipts and disbursements of the Anti-Defamation League fund.

The work of the league during the past year was then reviewed and plans for the continuation of the program as outlined during the past year and a possible enhancement thereof were then considered.

The President of the Order and Brothers Lucius L. Solomons and Sig. Livingston addressed the meeting, emphasizing the absolute need of continuing the work and to pursue an educational campaign to enlighten the American public upon the true status of the Jew and urging the necessity of securing additional funds for carrying on the work as outlined.

At the close of the discussion it was unanimously resolved upon motion of Brother Sidney G. Kusworm, that the President of the Order be authorized and requested to secure a competent man to conduct a campaign for funds and that such other assistants be employed as may be found necessary to bring about the desired results. Motion was unanimously adopted.

A recess was then taken until 9:30 a. m. the following day.

May 6, 1921.

Morning Session.

At the appointed hour, the meeting reconvened, all those reported present at the previous sessions in attendance.

Financial reports of the Treasurer and the Secretary were presented showing the balances of the various funds of the Executive Committee to be as follows:

General Fund balance	$22,036.30
Emergency Relief Fund balance	34,361.44
Special Fund balance	11,926.50
Oriental Fund balance	87.18
European Fund balance	435.49
Rehabilitation Fund balance	11,189.81
European Orphan Fund balance	224.00
Total	$80,260.72

The Secretary further presented detailed statement of the B'nai B'rith Rehabilitation Fund, and statement showing changes in the roster of lodges and a membership statement showing the membership of the Order in the American Districts on January 1, 1921, to be 50,866 against 40,423 on January 1, 1920, showing a net gain of 10,443.

Upon motion which prevailed the aforementioned reports were referred to a committee consisting of Brothers D. Solis Cohen and Henry Lasker for audit and report.

Appropriations to philanthropic institutions supported and maintained by the Order were then considered.

Moved by Brother Archibald A. Marx that the same appropriations as made heretofore be renewed. Motion carried and the following appropriations were thereupon entered upon the records for the ensuing year:

National Jewish Hospital for Consumptives, Denver	$6,000
Leo N. Levi Memorial Hospital, Hot Springs, Ark.	6,000
Arizona Tuberculosis Sanitarium	500
Educational League, Cleveland, O.	1,000
Infants Aid Society, Chicago	100

The attention of the Executive Committee was called by Brother Simon Wolf to the seventieth birthday anniversary of Dr. Emil G. Hirsch, of Chicago, which will occur on May 22, 1921. It was unanimously resolved that greetings be extended to Dr. Hirsch on that occasion on behalf of the Executive Committee.

From Brother Rabbi Montague N. A. Cohen, of York, Pa., suggesting certain changes in the ritual. Communication was ordered referred to Brother Dr. E. N. Calisch.

From Dr. Leon Ader of Krakau, Galicia, Poland, with reference to the status of Austria Lodge, of Bielitz, in view of the recent war as a result of which the city of Bielitz became part of the territory of the Republic of Poland.

The Executive Committee resolved that Austria Lodge remain for the present under the jurisdiction of the Executive Committee of the Order.

The attention of the Executive Committee was called to the recent death of late Cardinal James Gibbons and upon motion which prevailed a committee consisting of Brothers Sig. Livingston and D. Solis Cohen was appointed to draft resolutions.

The Secretary presented communication from Brother Charles Hartman expressing in his personal behalf and in behalf of his family sincere thanks to the Executive Committee for its expression of sympathy.

The Secretary further presented communication from the family of the late Brother Salomon Marx extending thanks to the Executive Committee for its kind expression of sympathy.

Brother Jacob Singer on behalf of the committee appointed to consider communication of Ezekiel Lodge, No. 90, of Newark, N. J., with reference to participation in the matter of organizing the American Jewish Congress presented the following resolution:

"The Executive Committee of the Constitution Grand Lodge of the Independent Order of B'nai B'rith, in the exercise of its powers to direct the operation of the Organic Law of the Order, do hereby reaffirm and declare:

"That the Independent Order B'nai B'rith to ensure the harmonious growth and solidarity of the fraternity has ever rigidly adhered to the fundamental purposes of its law and government, that no action may be taken by the Order or by any constituent unit thereof, either within the Order or in cooperation or affiliation with any other body, upon Jewish questions involving racial nationalistic or political controversies upon which Jewish opinion is divided.

"That while it is unlawful for Lodges or Grand Lodges of the Order so to function, the privileges of the members of the Order to act as individuals in the freest exercise of the rights of conscience are not in any manner limited or abridged".

Moved by Brother Lucius L. Solomons that the foregoing resolution be adopted and that copies thereof be transmitted to the lodges and District Grand Lodges of the Order. Motion was unanimously adopted.

Brother Dr. Edward N. Calisch presented the following resolution:

"Be it resolved that the Secretary of the Order be directed to have prepared a monthly digest of the activities of the Order for the Jewish press and that copies of such digest be sent out to the Jewish newspapers of America".

Moved by Brother Lucius L. Solomons that the resolution be adopted. Motion carried.

Brother Sidney G. Kusworm, on behalf of the special committee appointed to consider the question of care of Jewish war orphans, presented the following report:

"Your Committee, appointed to report on the question of the care of Jewish War Orphans, begs to report as follows:

"First, we are in hearty accord with the work of caring for and maintaining the Jewish war orphans.

"Second, we highly commend the splendid work being done in this work by other agencies.

"Third, we feel that our Order should take energetic steps toward assisting in this great work.

"Fourth, we recommend that inasmuch as we have lodges in the war-ridden countries, and are in a position through them to adequately care for as many war orphans as we have funds provided for this purpose, that our part of this work be done through our Order and its agencies, and that we do not send any funds for this work to any other organization.

"Fifth, we recommend that the Executive Committee of the Order expend from its funds the sum of ten thousand dollars for the care of one hundred Jewish war orphans for this year.

"Sixth, we recommend that an active campaign be waged throughout the American districts to the end that at least four hundred of such orphans will be cared for by the lodges during the present year.

"Seventh, that the President of the Order appoint a committee which shall be charged with bringing to the attention of the lodges in the American districts the urgency and the necessity of prompt action in this most important matter, and that said committee shall devise ways and means whereby the contributing lodges will receive full and complete data with reference to the war orphans being cared for by the respective lodges.

"Eighth, that the expense of stenographer, stationery and postage necessary for the committee to carry out the work provided for in paragraph seven be borne by the Executive Committee of the Order".

Moved by Brother Philip Stein that the report of the Committee on Jewish War Orphans be adopted. Motion carried unanimously.

The President appointed Brothers Sidney G. Kusworm, Henry Lasker and Adolf Kraus as the committee provided for in paragraph seven of the report.

Brother David Solis Cohen, on behalf of the committee appointed to audit the financial reports of the Executive Committee, presented a report of having examined the various financial reports and having found the same complete and satisfactory.

The report was adopted and ordered filed.

Brother D. Solis Cohen presented the following resolution in memory of the late Cardinal Gibbons:

"In recognition of a gracious life dedicated to the service of mankind, the Executive Committee of the Order B'nai B'rith, in session assembled at Washington, D. C., May 6, 1921, herewith records its tribute and that of those it represents to the memory of Cardinal James Gibbons.

"His noble life, his broad, liberal spirit, his love of his fellow man as exemplified in his every act, give to that memory a hallowed place in the hearts of his countrymen of all creeds. May it remain as a continuing inspiration to all those to whom may come the opportunities and the influence which were his".

It was moved that the foregoing resolution be adopted by a rising vote. Motion carried unanimously.

Brother Archibald A. Marx presented the following report on social service:

"In reference to outlining a plan of social service for the American districts, which matter was placed in my hands for consideration and a report, and which was deferred for the time so that all efforts and moneys might be available for Anti-Defamation work, I believe that the time is now propitious for us to outline this very important work.

"I have secured from each district a report of its activities along these lines of work, as outlined by them. We all must realize that no plan that could be outlined would suit the conditions of each and every district. The B'nai B'rith should endeavor to lead in this work and I would recommend that, in accordance with the resolution of the Constitutional Grand Lodge, a meeting be called at an early date of the chairmen of the Social Service Committees of all districts so that a comprehensive plan may be adopted, the subjects that we should recommend to them for consideration being as follows:

"First: (a) Big Brother Work, the real looking after of the youth who has no one upon whom to call for advice and assistance, and taking a keen interest in him, realizing, as we do, that 'It is wiser and better to save youth than to punish criminals'; (b) finding or providing homes for destitute children.

"Second: (a) Make an intensive study of conditions and numbers of Jews in Elemosenary and Penal Institutions; prepare carefully compiled statistics with a view to discovering, if possible, the causes of criminality among our people, and the environment and conditions that cause it; (b) give to such inmates all personal, religious and social help possible. Under this heading would come the holding of services on holidays, the furnishing of Passover food, etc., aiding the authorities within the institution to bring about a proper respect for laws and rules, also aiding the dependents of the prisoners, the family, usually the innocent sufferers; (c) provide some method of after care for such persons so that they may again become self-respecting and fit members of society; (d) particular attention and interest should be taken in youths in reform schools. Religious instruction should be given them; (e) youths, if any, in state prisons should be paroled and cared for by the committee.

"Third: Special interest should be taken in wards or inmates of B'nai B'rith institutions.

"Fourth: The advisability of establishing a free loan society in cities where none exists, or of enlarging those which are not adequate".

Moved by Brother Jacob Singer that the report of Brother Archibald A. Marx on social service be adopted but that in view of the fact that there are, at present, no available funds in the Contingent Fund, no appropriation be made. Motion was adopted.

The President thereupon appointed Brother Archibald A. Marx, National Director of Social Service, for the American Districts of the Order.

Brother Archibald A. Marx presented the following report of the committee appointed to define the duties of the Central Administrative Board:

"With reference to our appointment on the committee to define the duties of the Central Administrative Board, we beg leave to submit the following, as our ideas of the duties of this board:

"First, this board, when in session, shall have all of the rights and privileges of the Executive Committee.

"Second, all actions taken at any regularly called meeting of this board shall be final and binding upon the Order, except such actions as the Executive Committee shall refer from time to time to this board for reports on, in which event the report or investigation shall not be considered as binding upon the Order.

"Third, this board shall meet at the call of the President of the Order, or a meeting of the board may be called by any three members thereof, by giving written notice to the other members of the board and to the members of the Executive Committee and the Secretary ten days prior to the day of said meeting.

"Fourth, the expenses of attending meetings of the members of the board shall be defrayed out of the general funds belonging to the Constitution Grand Lodge. Any vacancy on the board shall be filled by the President from the members of the Executive Committee.

"Fifth, members of the Executive Committee must be notified of all meetings of the Administrative Board and those not members of the Administrative Board may attend meetings at their own expense.

"Sixth, any member failing to attend two consecutive meetings of said board, without valid reasons or excuses which are acceptable to the President of the Order and the members of the board, his office shall be declared vacant, and the President authorized and directed to fill such vacancy or vacancies within thirty days after such vacancies occur.

"Seventh, a copy of the minutes of the meeting of the Administrative Board shall be sent to each member of the Executive Committee as soon as possible after each meeting".

Moved by Brother Henry Lasker that the report be adopted. Motion carried.

Moved by Brother Samuel Rosenfeld that the Central Administrative Board be composed of five members. Motion was put to a vote and was lost.

Moved by Brother C. M. Lehman that the Central Administrative Board be composed of seven members. Motion was adopted.

A recess was then taken until 2 p. m. the same day.

Afternoon Session.

At the appointed hour, the meeting reconvened, all those reported present at the previous sessions in attendance.

Brother Samuel Rosenfeld presented the following report with reference to the establishment of a Lyceum Bureau:

"At meeting of the Executive Committee in Chicago, June 21, 1920, I was appointed a committee of one to consider the following resolution, favorably recommended, adopted and referred to the Executive Committee with power to act, by the Constitution Grand Lodge convention at Cleveland: 'There shall be established a Lyceum Bureau, with a list of selected speakers in each district, who will be designated, periodically, to visit lodges and hold lectures on various Jewish topics of the day, on Jewish history, and on the condition of our brethren in various parts of this and other lands, and on the work accomplished by the various bureaus'; and was directed to prepare a plan and submit report to the Central Administrative Board.

"Since said date apparently all activities have been absorbed by the Anti-Defamation League work. However, the resolution should now be considered and plans for putting same in operation should be determined. The demand for speakers is exceedingly great. From every part of the United States and Canada there come calls for speakers. The Lyceum bureau would necessarily have to be developed. Speakers qualified and adapted to advance the interest of our people and of the Order would have to be found and selected. The time, place and distribution of speakers would require planning. The character and substance of addresses, outlined by resolution above quoted, would have to be determined. The cost involved would require analysis and decision. The government of the bureau and its management should be definitely authorized.

"A preliminary plan of operations might be the only undertaking at first. A few of the great centers of Jewish population and activity, such as Boston, New York, Philadelphia, Cleveland, Detroit, Chicago, Denver and San Francisco, might first be considered and served.

"Upon consideration, the following plan is suggested:

"First, the Lyceum Bureau should be under the control of the President and Central Administrative Board.

"Second, the Secretary of the Executive Committee should manage and direct same, submitting selection of speakers, subject matter of addresses, schedule of dates, tour and cost, for approval.

"Third, in the beginning, all cost of Lyceum Bureau to be sustained by the Constitution Grand Lodge and later on districts and lodges might be invited to share a part of expense.

"Fourth, speakers should consist of non-Jewish as well as Jewish lecturers, and it may be arranged for them to address other bodies than purely B'nai B'rith meetings, for instance, universities, colleges, high schools, and other organizations having learning and education as their purpose, such as Contemporary Clubs and the like".

The report was ordered referred to the Central Administrative Board.

Brother Samuel Rosenfeld presented the following report on behalf of the committee appointed to consider the establishment of a Bureau of Enlightenment:

"The Committee on Survey made the following a part of its report: 'We recommend the establishment of a B'nai B'rith Bureau of Enlightenment, Amendment to Constitution Grand Lodge, Part III, to become

" 'Article IX.

" 'Section 1. There is hereby created a B'nai B'rith Bureau of Enlightenment which shall conduct the work of collecting and disseminating data touching creditable, notable, charitable, philanthropic, scientific, artistic, and past and current worthy deeds, actions and accomplishments of Jews. Its plan of management and operation shall be framed by the Executive Committee of the Order. The Executive Committee is empowered to appropriate from time to time, out of general funds, such sum as it may deem necessary to carry on the work of the bureau, which sum shall be expended under direction and control of Executive Committee.

" 'Discussion:

" 'Its purpose and field of endeavor shall be the collection and dissemination of data touching creditable, notable, charitable, philanthropic, scientific, artistic, and past and current worthy deeds, actions and accomplishments of Jews. At the present time the daily press is thoroughly friendly but it has no source of supply, in the nature of the "Associated Press", of news matter favorable and creditable to members of our faith. The converse is, however, very true. Any and every act derogatory to the Jew finds its way into publicity. The magazines, journals, pictorial publications are also without data, articles and services of Jews reflecting the favorable side of our people.

" 'Such bureau might be called "Press Bureau", or "Department of Publicity" or "Department of Propaganda", but all such descriptive terms want in dignity and are hackneyed and are in disfavor.

" 'The world, mankind, christendom, should be enfranchised from its bondage to false report in respect to the crucifixion; in respect to the character, the lives, the aspirations and the hopes of Israel. Enlightenment respecting Judaism and the Jew might clear the vision of mankind and free hearts and hands from slavery to error. Enlightenment will vindicate and redeem the most oppressed and long suffering people known to the annals of time.

" 'The task is a very great one, it contemplates activity throughout the civilized world, but the undoing of the evil of centuries and the gradual rehabilitation of the race in the good graces of humanity would be its effect'.

"The amendment proposed was referred to Committee on Constitution, was recommended for adoption and the convention adopted same.

"At the meeting of the Executive Committee in Chicago, June 21, 1920, I was appointed a committee of one to consider said amendment to the constitution and submit a plan to put same in effect to the Executive Committee. Said constitutional provision and 'discussion' above quoted clearly express the purpose of the Bureau of Enlightenment. Had it been in existence and operation during the past year it could have rendered excellent service in the dissemination of data outlined in above 'discussion'. Of course, the Anti-Defamation matter has occupied all our time.

"Said bureau should be immediately organized and put to work. Upon consideration, the following plan is suggested:

"First, the bureau should be in the office and under the direction and management of the Secretary of the Anti-Defamation League.

"Second, all proper and necessary office equipment, stationery and printed matter should be provided.

"Third, said Secretary should immediately proceed with the collection and dissemination of data in the name of the bureau".

The report was ordered referred to the Central Administrative Board.

Brother Dr. E. N. Calisch presented the following report on behalf of the committee appointed to revise the ritual of the Order.

"Having been appointed a Committee on Revision of the Ritual of the Order, in accordance with the action of the Constitutional Grand Lodge in abolishing secrecy in the Order, I beg leave to report that I prepared a revised version of the ritual, which I presented to the Executive Committee at its meeting in Chicago in June, 1920. The Executive Committee made some further changes in the version which I submitted and then ordered the ritual printed. Scarcely had the book come off the press, when the Administrative Board determined on further changes, which were made and the ritual reprinted and sent out to the lodges of the Order and now in use.

"Relative to the special rituals, for B'nai B'rith Day, Mothers' Day, Memorial Service, etc., I prepared rituals for these special occasions, which I submitted to the Administrative Committee.

Moved by Brother Henry Lasker that the report be adopted and that the Secretary be directed to cause the completion of the printing of the special rituals and their distribution among the lodges of the American District. Motion carried.

Communication was presented from Brother Dr. M. Epstein of London on behalf of London Lodge, advising that the lodge still holds to the order of the Executive Committee the sum of a little over 100 pounds of sterling collected at the request of the Executive Committee of the Order for the purpose of a loan fund for the members of the Order in Europe, sufferers as a result of the war, and requesting instructions as to the disposition of this money.

It was resolved that London Lodge be requested to forward the amount to the Executive Committee of the Order to be used in connection with other funds contributed for similar purposes.

From District Grand Lodge, No. 10, Czecho-Slovakia, transmitting appeal from Orient Lodge of Czernowitz, formerly province of Bukowina, now integral part of Roumania, appealing for assistance to enable the lodge to rehabilitate philanthropic institutions maintained by the lodge and which suffered materially as a result of the war.

Moved by Brother Sidney G. Kusworm that the sum of $2,500 be appropriated out of the Emergency Relief Fund for the purpose of aiding the philanthropic institutions of Orient Lodge of Czernowitz and that the appropriation be turned over to the Secretary of the Order to be paid over by him to the authorized representatives of Orient Lodge. Motion carried.

From District Grand Lodge, No. 11, the Orient, transmitting appeal for funds to enable the Grand Lodge to continue its educational work among the poor children of Constantinople.

Moved by Brother Philip Stein that the sum of $1,000 be appropriated out of the Emergency Relief Fund and be entrusted to the Secretary of the Order. Motion carried.

From Brother Henry Lasker, on behalf of District Grand Lodge, No. 1, transmitting a tentative plan for the establishment of women's auxiliary lodges in the Order, also proposed ritual for such women's auxiliaries.

The communication as well as the proposed ritual were ordered referred to the Central Administrative Board.

From District Grand Lodge, No. 11, transmitting appeal for the support and maintenance of the B'nai B'rith kindergarten located at Balat, a suburb of Constantinople.

Moved by Brother Chas. Hartman that the sum of $1,000 be appropriated out of the Emergency Relief Fund to be entrusted to the Secretary of the Order, who be authorized to turn the amount over to District Grand Lodge, No. 11. Motion carried.

From the Jewish Chautauqua Society with reference to cooperation of the Order with the Jewish Chautauqua Society in the matter of establishment of lectureships, thereby making the work of the Intellectual Advancement Committee of [illegible] more effective.

Communication was ordered referred to the Central Administrative Board.

From Brother Dr. Leon Adler of Krakau, [illegible] submitting report as to the con[illegible] [illegible] Lodge, of Krakau. [illegible] was ordered filed.

[illegible] Grand Lodge, No. 8, [illegible] requesting to be furnished with [illegible] photograph or half tone of the Statue of Liberty, located in Fairmount Park, Philadelphia, to be used in connection with the jubilee number of the District Grand Lodge's publication, and also requesting an article in connection with the Statue of Liberty to be published therewith.

Brother Simon Wolf was requested to prepare the article and the Secretary was directed to secure the required photograph and to transmit the same to District Grand Lodge, No. 8.

From Racine Lodge, No. 697, Racine, Wis., requesting permission to change its name to Israel Lodge. Request was refused because there is in existence a lodge by that name.

It was resolved, however, to grant permission to Racine Lodge to change its name, provided that in the assumption of the new name, it selects one that is not already borne by any other lodge.

From District Grand Lodge, No. 9, Roumania, with reference to the "Jabneh Academy", suggesting that certain pamphlets bearing upon the subject matter be translated and published in the B'nai B'rith News.

The Secretary was directed to inform District Grand Lodge, No. 9, that lack of funds makes it impossible to comply with the request of the Grand Lodge.

From Winnipeg Lodge, No. 650, of Winnipeg, Can., inquiring as to the possibilities of repayment of moneys paid by members of the lodge to the Rehabilitation Fund of the Order.

The Secretary presented in connection therewith copy of reply sent by him to Winnipeg Lodge. The same was approved.

From Brother Bernard Ginsburg, of Detroit, Michigan, submitting for favorable consideration changes in the ritual of the Order.

Resolved that no change be now made in the present ritual.

From London Lodge, No. 663, London, England, advising that the lodge adopted a resolution to the effect that the per capita tax of two shillings per member be paid by the lodge to the Executive Committee each year and enclosing draft for $45.58 in payment of the dues for the year 1921, based upon a membership of 125.

The Secretary was directed to inform London Lodge that the Executive Committee appreciates the action of London Lodge.

From Leopolis Lodge, No. 482, of Lemberg, Galicia, submitting report of activities of the lodge.

From District Grand Lodge, No. 3, advising of the consolidation of the B'nai B'rith lodges of Pittsburgh and requesting authority for the consolidated lodge to assume the name of Pittsburgh Lodge, No. 44. Request was granted.

From Augustin-Keller Lodge, No. 648, Zurich, Switzerland, with reference to the care of undernourished Jewish children by the B'nai B'rith of Switzerland during the summer months, and requesting that an appeal be issued to the lodges of the Order in America for contributions for this purpose.

Moved by Brother Sigmund Livingston that communication be referred to the President and Secretary of the Order for such action as they will deem proper.

From District Grand Lodge, No. 10, Czecho-Slovakia, advising of the election of Dr. Josef Popper, of Prague, to the presidency of District Grand Lodge, No. 10.

Brother Lucius L. Solomons, on behalf of the committee appointed to consider resolution adopted by District Grand Lodge, No. 7, with reference to the care of emigrant Jews coming to Mexico, submitted report recommending that the Executive Committee cause an investigation to be made of the existing conditions in Mexico, ascertain what arrangements may be made for the care of Jewish emigrants coming to Mexico and that a sum not exceeding $500 be appropriated to defray expense of such investigation. Report was unanimously adopted and the President authorized Brother Archibald A. Marx to make the investigation and to proceed in person to Mexico if deemed necessary by him.

Brother Archibald A. Marx, on behalf of the committee appointed to consider resolution adopted by District Grand Lodge, No. 7, with reference to the unlawful entry into the United States by aliens from Mexico, reported that the committee had a conference with the Secretary of the Department of Immigration and Labor.

From Lake Lodge, No. 831, Gary, Ind., inquiring with reference to the adoption of Jewish war orphans

Communication was ordered referred to the Secretary.

From District Grand Lodge, No. 8, Germany, submitting appeal for financial aid to enable the Grand Lodge to maintain its philanthropic institutions, particularly vacation colonies for the Children's Hospital at Norderney and the orphan home.

Moved by Brother Archibald A. Marx that the sum of $2,500 be appropriated out of the Emergency Relief Fund for that purpose and that the appropriation be entrusted to the Secretary of the Order who will sail to Europe next June. Motion carried.

From Brother Max Weill-Bruell, of Zurich, Switzerland, with reference to the institution of a B'nai B'rith lodge at Milan, Italy, and expressing appreciation to the Executive Committee for the confidence imposed in him by delegating him as representative of the Order to institute the lodge.

Communication ordered filed.

From District Grand Lodge, No. 9, with reference to the situation in Czernowitz in need of aid to rehabilitate B'nai B'rith institutions under the auspices of Orient Lodge of that city.

In view of action taken on the subject matter in another communication on the subject matter, communication was ordered filed.

From District Grand Lodge, No. 8, Germany, requesting authority to appropriate out of the funds sent to the Grand Lodge for rehabilitation purposes a portion thereof for the benefit of the organization of Jewish nurses under the auspices of the Grand Lodge.

Held that said fund being a trust fund the Executive Committee has no authority to authorize the use of it for any purpose except that for which it was created.

From District Grand Lodge, No. 2, submitting a propaganda pamphlet prepared by a committee of the District Grand Lodge.

Communication was ordered referred to the Secretary with instructions to prepare propaganda literature and to submit the same to the Central Administrative Board.

From Menorah Lodge, No. 771, of Baltimore, requesting instructions as to whether the laws of the Order permit a lodge to cooperate with other organizations in the matter of Americanization work.

The Secretary reported that he referred the communication to Brother Sidney G. Kusworm, National Director of Americanization Work, and also presented to the Executive Committee copy of reply from Brother Kusworm.

Correspondence was ordered filed.

From the Provisional Committee representing the B'nai B'rith lodges of Vienna, submitting an appeal for a loan to be used for the purpose of rehabilitating the members of the Order in Vienna.

Communication was ordered referred to Brothers Charles Hartman, Henry Lasker and Irving G. Lehman, as a committee to confer with the Joint Distribution Committee.

From District Grand Lodge, No. 8, calling attention to the possibility of establishing a B'nai B'rith lodge in Luxemburg.

It was resolved that no action be taken in the matter of instituting new lodges under the jurisdiction of the Executive Committee of the Order until such time when full peace shall have been declared by the nations of Europe.

From Amos Lodge, of Boston, Mass., referring to a formal application filed for a charter for a ladies' auxiliary of the lodge.

Communication was ordered referred to District Grand Lodge, No. 1.

From District Grand Lodge, No. 2, with reference to the furnishing of membership cards by the Executive Committee of the Order.

Moved by Brother David Bortin that the Executive Committee of the Order furnish the American districts with the number of membership cards desired by them. Motion carried.

From Mr. Santo Semo, of Paris, with reference to the organization of a B'nai B'rith lodge in Paris, France.

Communication was ordered referred to the President with full authority to take such action in the premises as he may deem proper.

From Brother Rabbi H. H. Mayer, of Kansas City, Mo., informing that he received advices from Constantinople that there are many Jewish orphans in need of help, further stating that information has reached him that many such orphans have been placed in homes where they are ill-treated and suggesting advisability of investigation by the Order to ascertain the true facts in the case; furthermore, advising that the writer has issued an appeal to the lodges in his district for contribution to such fund for the relief of orphans in Constantinople, and inquiring also whether a general appeal emanating from the Executive Committee of the Order would be advisable.

It was unanimously resolved that a circular be issued to the lodges of the Order, cautioning them against giving consideration to any appeals for funds or contributions issued by any individual or organization without first securing the approval and consent of the Executive Committee of the Order thereto.

It was further resolved that the Secretary, during his sojourn abroad, investigate the charges made with reference to the alleged ill-treatment of Jewish orphans in Constantinople.

From the women's hospital of Vienna known as "Charité", submitting an appeal for assistance to maintain the institution for poor Jewish women.

The Secretary was directed to forward a copy of the communication to the Joint Distribution Committee.

From District Grand Lodge, No. 8, transmitting for the favorable considera- of the Executive Committee an appeal of Augustin-Keller Lodge of Zurich for support in the matter of taking care of undernourished Jewish children by the B'nai B'rith of Switzerland.

Communication was ordered referred to the President and Secretary of the Order.

From District Grand Lodge, No. 2, enclosing inquiry from Kansas City Lodge, of Kansas City, Mo., relating to the collection of funds for the purchase of x-ray apparatus to be used for treatment of Jewish orphans, exiles in Constantinople and inquiring whether the collection is endorsed by the Order.

The Secretary was directed to inform District Grand Lodge, No. 2, that the Executive Committee of the Order has no information with reference to the subject matter.

From Leopolis Lodge of Lemberg, Galicia, calling attention to the misery of the large number of Jewish refugees fleeing from the Ukraine and finding temporary shelter in Lemberg and other parts of Galicia, and requesting financial aid to assist such refugees.

The Secretary was directed to forward a copy of the communication to the Joint Distribution Committee.

From Brother Simon Wolf, of Washington, and from the Executive Committee of the American Jewish Congress with reference to a conference between the representatives of Jewish organizations and the Polish minister to the United States, which was held in New York City, regarding the condition of the Jews in Poland.

From the Joint Distribution Committee, New York, concerning situation in Europe with reference to refugees in various centers thereof and relative to our tender of the cooperation of our lodges abroad. Communication was ordered filed.

From Michkan Lodge, No. 699, of Bourgas, Bulgaria, calling the attention of the Executive Committee to the necessity of securing for the lodge a permanent home for the housing of the various philanthropies conducted under the auspices of the lodge and requesting that the Executive Committee loan the lodge $5,000 to enable it to purchase a building for the purposes indicated. The Secretary was directed to inform Michkan Lodge that the Order has no funds available for such purposes.

From District Grand Lodge, No. 8, in the form of a cablegram, advising that over 100 Polish-Jewish emigrants are stranded at Cologne on account of having lost their passports and the refusal of the American Consul at Cologne to vise substitute passports. The Secretary reported that the matter was referred to Brother Simon Wolf, of Washington, who conferred with the Department of State and that as a result thereof, authorization was cabled to the American representatives in Cologne and Warsaw to vise supplementary passports. Correspondence was ordered filed.

From District Grand Lodge, No. 8, Germany, inquiring whether the rehabilitation fund may be used to assist a

(Continued on page 16.)

Current Events

By Gotthard Deutsch

A Sad Anniversary.

WHEN this issue will reach the readers of the B. B. News it will be just a year since The Dearborn Independent started its anti-Semitic campaign, an event, which is more depressing than anything else, which the progress of anti-Semitism during the last forty-three years has brought to us. We may, therefore, properly begin with the main issue of the latest phase of this campaign. The Jews are supposed to be back of all revolutionary movements and just at present back of Bolshevism. We take this statement for granted, although we can parallel it with any number of others saying just the opposite; namely, that the Jews are always backing the party in power, and being climbers, are actuated by the desire of being received in "society." The charge of bolshevism as a Jewish propaganda has been recently refuted in a German pamphlet called, "The Profiteers of Bolshevism," by Dimitri Bulashow, probably a translation from the Russian. The author proves on the hand of the official lists of the communist organization in Petrograd that the membership of the party is composed of 74.2 per cent Russians, 10.6 per cent Letts, 6.3 per cent Poles, 3.7 per cent Esthonians, while the Lithuanians and the Jews are at the foot of the list with 2.6 per cent each. We state this purposely, although any fair-minded person would understand at once that it is impossible for the Jews of Soviet Russia who number at best half a million, to keep one hundred twenty millions or more in their leash and especially to have full command of an army of several millions.

It must be remembered that the latest phase of anti-Semitism is mainly based on the "Protocols" which—may it be repeated again—is traced in Bernstein's, "The History of a Lie", quoted in our last review, to the yellow novel of Goedsche and its silly invention of a council of elders, which assembles once in every hundred years in the old cemetery of Prage at midnight. One of these charges quoted in Bernstein's book, page 49, is that the Jews are trying to get into aristocratic families by marrying their daughters to impoverished members of the titled nobility and in this way subject the leading classes of society to their aims. How they succeed in this attempt was clearly illustrated by the behavior of Count Arco-Valley, the assassin of Kurt Eisner, the President of the Bavarian Soviet republic, who bragged of his deed in court, saying that as a good Catholic he hated the Jews. This count is the grandson of Baron Edward Oppenheim, the son of an ennobled Jewish banker. Another charge on which The Dearborn Independent repeatedly expatiated is the claim that the commercial instinct of the Jews had vitiated the moving picture theater. On this subject we have the following, certainly unbiased testimony. A Catholic society, whose aim is a movement for clean amusements, recently discussed the question of movies in a meeting held in Treves. The speaker, a Catholic professor, who denounced the immoral influence of films was interrupted with the remark that Jewish capital is responsible for it. He replied that such bias was bound to injure the movement, for it was his duty to state that just Jewish managers of movies were hearty supporters of the reform. Another report from Germany, bearing on the same subject, is worth telling in this connection. A censor prohibited a film, which had a story of a pickpocket because this pickpocket had the manners of a gentleman while the real pickpocket according to the censor, is in most instances a Galician Jew or another low-class individual.

Another anti-Semitic claim is the accumulation of all the world's wealth in Jewish hands, likewise based on the story in the Protocols which gives directions how the Jews can obtain a monopoly on the world's capital. The following statistics, recently taken in Vienna on the income of salaried Jews, tell the tale completely. It was found that twenty per cent have an income of less than 1,800 crowns a month, forty-five per cent have an income ranging from 1,800 to 4,000 crowns and only ten per cent have an income of more than 7,000 crowns. In order to bring the statistics near to the understanding of American readers it means that twenty per cent of the Jewish people living on salaries have an income of between $3.00 and $4.00 a month while sixty-five per cent of them have an income of about $8.00 a month and ninety per cent have to live on about $14.00 a month or less. Another way of understanding the meaning of these figures is to keep in mind that a suit of clothes costs 20,000 crowns and a pair of shoes 2,000, which means that twenty per cent of the salaried people could not afford to buy a pair of shoes out of a month's income and ninety per cent will have to save up the salaries of three months in order to buy a suit of clothes. It is self-understood that similar illustrations can be given from the price of foodstuffs.

The Plight of Zionism.

Three prominent leaders of Zionism in Europe, Professors Einstein and Weizmann and Mr. Ussischkin, arrived in New York April 2, as was already stated in the last review. Their visit was intended to stimulate the collection for the Palestine Restoration Fund, called Keren Hayesod. The precision with which the Supreme International Council of the Jews is said to work was rather sadly illustrated by the fact that the work of these men was promptly disavowed by Judge Mack, the President of the Zionist Organization of America. In spite of numerous statements from both parties, the real issue of the controversy is not quite clear, except insofar as the American organization demands full control of the money collected in America, and seems to object to the cultural ideals of European Zionists, insisting on employing the money collected for land improvement. A cable sent by Mr. Peter Schweizer, the American Zionist, who is at present in Palestine, asking for unity in view of the fact that interference with the collection of the fund would be disastrous, had no effect on the stand taken by the American office. On the other hand, it seems that the enthusiasm of a considerable section of American Zionists has not been dampened by the official disavowal. At a mass meeting, held in Brooklyn, $1,000,000 was pledged to be paid in five annual installments. A cable report announces the departure of a special representative from London for Argentina, where he hopes to obtain liberal support.

Daniel Solomon Medhekar of the Beni Israel (Native Jews of East India), born at Karachi, 1844. He was the son of a soldier and received a military education. In 1872 he was appointed jailer, rising in 1899 to the rank of superintendent of prisons in Karachi, the highest rank in this department of government service, and retired in 1906. He died at Karachi, June 12, 1920, and left bequests to synagogs and schools, having always been a devout Jew.

Another instance of lack of harmony in the Zionist ranks comes from Palestine, where the Supreme Jewish Council inaugurated in February, is meeting with strong opposition. It was already announced that two orthodox extremists in the Holy City, Rabbi Hayim Sonnenfeld, representing the Hungarian, and Rabbi I. J. Diskin, representing the Russian section, have protested against the new Sanhedrin, announcing that they would not recognize it. According to the latest reports, Sir Herbert Samuel tried to bridge over the chasm by his declaration that this Sanhedrin would not interfere with the autonomy of the various congregational groups, but would merely be regarded by the government as an official Advisory Board on Jewish questions, merely the title of Chief Rabbi is to be confined to the official Presidents of the Sanhedrin. "Der Israelit", representing the cultured orthodoxy of western Europe, sides also with the opposition, expressing its fear that the Mizrahi section of the Zionists might be crushed under the Juggernaut of the official ecclesiastic authority, while the leading Zionist organ of Germany, the "Rundschau," declares triumphantly: Now Jerusalem will have to decide what real orthodoxy is, not Frankfort or Kovno. The Torah will have to be accommodated to life as was the case from Moses down to Hillel." This suggestion of reform is one more reason for orthodoxy to oppose the organization of any ecclesiastic authority.

Another opposition to Zionism comes from British politicians. An article on the Palestine Mandate by Lord Sydenham, in "Nineteenth Century," clearly indicates a strong bias of some sections among British politicians against a scheme which, as the noble Lord views it, will be an opportunity for the mythical International Council of the Jews to establish "the world control foreshadowed by the Hebrew Prophets and indicated in the Protocols," and in this way make Palestine, "which occupies a most important geographic position between the East and West, the instrument of a Jewish autocracy." Lord Cecil in the House of Commons again expressed his dissatisfaction with the Jewish National Home, which he approves in principle on the ground that it will provoke the Arabs who feel that they have not received a square deal. Another member of the House of Commons entertains another serious apprehension. He understood from a remark made by Sir Alfred Mond that the Jews are planning to rebuild Solomon's Temple. Sir Alfred Mond, it may be stated by the way, is not affiliated with any synagogue nor was his father, while his only daughter is a professing member of the Episcopal Church. The control of Palestine by the Jews, through the High Commissioner, receives a peculiar illustration in the fact that a woman physician who tried to settle in Nablus, the old S'chem, where a physician is greatly needed, was compelled by the Arabic population to leave because they claim an ancient privilege of forbidding Jews to settle in their midst.

Two other facts will show that opposition from outside to organized Zionism has not died out and being based on political motives clearly disproves the claim that the Jews act with one purpose in view. The Alliance Israelite branch of Tunis published a pamphlet, in which the Zionists are denounced as agents of British imperialism. Rabbi B. Jacob of Dortmund published in the Jewish press a statement giving the reasons why he declines to take part in the collections for the Keren Hayesod. After stating, for which he cannot be blamed, that the present conditions in Germany are so that every penny is needed for maintaining Jewish institutions in the country, he adds that it is contrary to his conscience as a German of the Jewish persuasion to send money for an English Jewish colony in Asia. He closes with the peroration: "Let the victors who are trying to wring out wealth from German poverty, let the Jews of England and America contribute. The German Jews will stand aside." All of which is respectfully submitted to The Dearborn Independent as material to prove the clockwork precision of the Jewish world organization.

The Land of Darkness.

A favorable report, which naturally must call for some skepticism, comes from the Ukraine. It is said that two Jews were appointed members of the Ukranian Central Council and at the same time it is reported that Samuel Zhitlowsky was appointed minister of Jewish affairs for White Russia. We unfortunately must remember that similar reports reached us three years ago when the Ukranian republic was first proclaimed. We heard then that Moses Goldfarb was appointed minister of Jewish affairs and Dr. Sarchi, who was representative of the republic in London, told us glowing stories of the friendship which Petlura, the butcher, entertained for the Jews. While it is impossible to have any definite information we unfortunately cannot discredit the report of continuous pogroms both in the Ukraine and in White Russia. In the former country it is said that the only change noticeable is the fact that instead of the former armies, now groups of bandits, which are organized from peasants are keeping up the work of devastation. It is said that numerous Jews trying to escape from this hell into Rumanian Besarabia lost their lives drowning in the Dniester River. The plight of the refugees is terrible and the worst is that those who have managed to escape into Poland in order to join their relatives in America because they cannot obtain passport vises from the United States Consul in Warsaw, on the ground that all such passports must wait until the new immigration bill shall have been passed. Instead of enumerating the individual places where pogroms are said to have taken place during the month of April, the following case reported reliably from Czernowitz, the former capital of the Austrian province of Bukowina, now a Rumanian city, will serve by its lurid story as a type of the unprecedented horror reigning in the land which we thought had established a record of brutality in the rebellion of Chmelnicki, three hundred years ago. A woman in Czernowitz appealed to the Relief Society, as a fugitive from the horrors of Ukraine in which her husband and her elder son were killed. A younger son was lying ill with typhoid in a hospital in Besarabia, while a daughter of twelve years, afflicted with syphilis had to be received in the maternity hospital in Czernowitz. Turning from these individual cases to a general presentation, we quote from Herman Saltzman who recently returned to London after having spent three months in Soviet Russia, the following figures. In the Ukranian pogroms of the last three years 140,000 Jews were murdered, thousands of women violated, 200,000 people died from typhus, in 144 towns with large Jewish communities, not a single Jew is left, eleven towns, entirely inhabited by Jews, were so completely wiped out that not a trace of a building remains, and in the pogrom area are 600,000 destitute children of whom 110,000 are Orphans.

All of them lack food, clothes, shelter, and most of them are happy when they can obtain one inadequate meal a day. The better world which we were promised would come after the war has surely not materialized as yet.

The High Priest's Question.

The Talmud, in a glowing description of the services on the Day of Atonement in the temple of Jerusalem, reports that the first act of the High Priest in the morning was to ask of the temple guard, "Has the first light appeared"? We are asking the same question with regard to the situation in Poland, which, as our brethren in that country inform us, is bound to improve in the near future. While it is evident that a serious statesman who hopes for a truly resurrected Poland, depending on her own resources, must realize that the fight against sixteen percent of its citizenship is a hopeless task, definite signs of such realization are still missing. We should expect such a comprehension of realities, first of all among the leading men of science. If such is the case it has not been reported. But Professor Michalski, who holds the chair of political economy in the University of Warsaw, in a French book, recently published in Lausanne and entitled "The Means of Solving the Jewish Question in Poland", sums up his convictions in the plain statement that the only way of solving the Jewish question is to rid Poland of the last Jew. Various members of the Sejm have expressed themselves in a similar manner and it is needless to quote them in detail, for the mere fact that even during the Plebiscite movement in Silesia the agitation did not stop. It may be true, as Korfanty, formerly a member of the German Reichstag, reported that the Jews in Upper Silesia promised him support for the Polish cause if he would pledge himself to a bill prohibiting immigration from Poland proper into Silesia, though there are sufficiently strong indications, as we shall see later, that the Jews in the contested area viewed the possibility of a Polish annexation as a calamity. Smaller instances of hostility, as a resolution passed by the Chamber of Barristers in Warsaw against admission of Jewish members or the report that Jews are not admitted to public meetings of a political nature and the still frequent assaults on Jews by soldiers in uniform are matters to which we would not attach much importance, if we could only see the first ray of light that would, as it did in Jerusalem of old, indicate the work of Atonement to be understood in the etymological sense as at-onement, conciliation.

Still Awakening But Not Awake.

The last doubt that the arrival of the former Austrian Emperor Charles in Hungary was a prearranged affair has disappeared. Various speakers in the Diet declared that one on whose head the crown of Saint Stephen once has rested must remain king forever and similar [illegible] utterances, for which Magyar political oratory was well-known even before 1848, prove that President Horty is at his wit's end and would welcome a restoration of a monarchy. It was surely due only to the threats of France and her [illegible] in central Europe, Poland and Czecho-Slovakia, that the attempt to duplicate Napoleon's return from Elba failed so ignominiously after only nine days (March 27 to April 5). For the Jews it could not have meant a deterioration of their present condition. This may perhaps be inferred from the fact that Wilhelm Vazsonyi, the last minister of justice under the monarchy and an exile in Vienna since the establishment of the Communist Government, returned to Budapest, another refutation of the old [illegible] Jewish and [illegible]. The improvement in Jewish conditions, however, has not [illegible]. Aside from acts of mob [illegible] such large proportions on the Christian [illegible] that in Budapest [illegible]

ignore this decision. An act of incredible brutality is the following report, found in a paper representing the party in power. A Jewish soldier, whose turn it was to prepare the meal for his squad, was killed by the explosion of a bomb which one of his comrades in some manner placed near the fire. Such "accidental" explosions have occurred several times and the organs of awakening Hungary celebrated this "accident" as a work of a patriotic providence. In spite of all this, some Jews are still loud in professing their Magyar patriotism. The President of the Budapest congregation donated 250,000 crowns to a literary society with the declaration that in spite of all which the Jews had to suffer they would remain Magyar patriots.

Austria.

The complete reports found in papers, representing various parties on the pogrom, which took place in Vienna, March 13, on the anniversary of the revolution of 1848, merely confirm what was said in last month's review. It was a riot undoubtedly due to the inflammatory speeches delivered at the anti-Semitic congress, but its managers, realizing the bad effects which such incidents must have on the foreign relations of the republic declined all responsibility and even went so far as to say that it was all done by the enemy who sowed the tares in the wheatfield of true Christian ideals. It was established by the subsequent investigation that German and Magyar "patriots" who must have come to Vienna for this purpose were in the crowd of hoodlums, including a German lieutenant attached to the German legation in Vienna. A comment in the "Wiener Morgenzeitung" on the deliberations of this congress is too good not to be reported verbatim. The paper says: "For three days delegates from Austria, Germany and Hungary exchanged ideas. No party could have lost anything in this transaction". The demonstration against Arthur Schnitzler's play "Reigen" continued and assumed such proportions that the performance had to be interrupted. In this connection the present writer feels that he has to give an explanation, due to an exception taken to his former remarks by a reader. Arthur Schnitzler is a poet of great merit and his Jewish position was nobly presented in his play, "Professor Bernhardi", and in his novel, "The Way to Freedom". Schnitzler is a modernist, and some of his presentations of the sexual problem may be considered as going too far. This, however, is not the point. The present writer believes himself to be free from prudishness, yet Schnitzler's novel, "Casanovas Heimfahrt", Berlin, 1918, is, in his opinion, a production whose literary merits—which for argument's sake we are willing to grant—do not excuse the lewdness which fills the book. The present writer admits, as he has admitted before, that he has not read the play which gave cause to the turbulent demonstration but the fact that at certain "critical" moments the curtain falls because the audience must not see what it knows to pass behind the curtain, is in itself sufficient to justify our judgment, and the additional fact, that the Jewish Morgenzeitung condemns the play too, is bound to confirm the original opinion that anti-Semitism seized a justifiable opportunity to emphasize the anti-Semitic claim so prominently heralded in the Dearborn Independent that the Jew exploits vicious instincts for commercial purposes.

A similar case of encouragement given to anti-Semitism is also reported from Vienna. Count Palffy who was a collector of art left his valuable collection to the state. But, as the care of the collection would have been too expensive, the state refused to accept the bequest, and the collection was sold at public auction. Among the bidders was Herr Von Reitzes, the son of a Galician Jew who became a millionaire through lucky street railway speculations, who bought a writing desk once owned by Napoleon for 13,000,000 crowns which sum is not as big as it sounds but may be on March 8, just a few days before the anti-Semitic convention, when it was bought, represented a sum of $22,000 to $25,000. Such an ostentatious display of wealth in the midst of the terrible distress prevailing in Vienna was quite naturally a welcome proof of anti-Semitic claims, supplementing the statement made by the anti-Semite [illegible], in the National Assembly three days before who spoke of the disproportionate wealth of the Jews, claiming that their number has risen to 370,000—somewhat improbable as the census of 1910 gave only 175,000—and that thirty-five per cent are found in the high schools, that furthermore, while Vienna had only 100 millionaires before the war it has now 8,000, of whom 7,200 are Jews. It is not our object to claim that the innocent and well-meaning anti-Semites are provoked beyond endurance by facts such as the action of Herr Von Reitzes, but incidents of this kind are bound to intensify the agitation. We can, however, not forego the pleasure of reproducing a clever epigram on this incident found in the Vienna daily, "Der Morgen",

"In Wien hat nun ein Herr Baron
  Den Schreibtisch im Gebrauche,
Da wandte sich Napoleon
  Und liegt jetzt aufdem Bauche
Und donnert im Kommandoton:
  'Er Kann mich—was? Er weis es schon"

under a cartoon presenting Reitzes before the desk of Napoleon.

The Fatherland.

The death of the Empress of Germany will, like every death, first of all call for an expression of sympathy, which is so much the more in place as she survived a tragedy of which in her youth she could never have dreamed. While we do not intend to revive old grievances, it is a historical duty to remember on this occasion the fact that the old lady was a strong sympathizer of Court Chaplain Stoecker and aided in his movement which hoped to strengthen religious sentiment by a little anti-Semitic seasoning. We particularly remember that in 1900 she selected an innocent remark of Professor Hugo Preuss, the an alderman of the city of Berlin, and since that time internationally known as the author of the constitution of then German republic, for an unjust attack, claiming that by applying the words of the psalm "Commit thy way unto the Lord," to the autocratic ideas of the then minister of education he had ridiculed the Protestant religion because this verse is used in a hymn of the Protestant Church. She made atonement at that time by schnorring from Jewish financiers for her favorite plans of relieving the need of churches in Berlin but, now that she is dead, the Jews surely have no reason to recall old complaints.

The anti-Semitic riot in Berlin was noticed in last month's review and again we may repeat that such acts of rowdyism are by no means as serious as the constant agitation in the population, especially among the educated class. At the head of the movement we find the nationalists who are racial chauvinists and reactionary monarchists. Their secretary general went so far as to say in a public meeting that while the progress of his party is slow it is sure, and the day of reckoning is bound to come when "propaganda of action" will be preached. The Protestant clericals combined with the Junkers represented in the Kreuzeitung, with its motto, "With God for King and Fatherland" gave recently an interesting exhibition of their religious ideals. The paper reported that a prominent Protestant minister, addressing a meeting of the National People's Party, had attacked the Jews as having corrupted the nation by dancing around the golden calf. A Christian young lady wrote him a letter of protest based on her own experience, having lived for years with a Jewish family. The clergyman replied that the paper had misrepresented him. He not merely had not made this remark attributed to him, but when the remark was made from the audience he had protested against it, saying that instead of attacking the Jews we should clean our own house. The lady then wrote to the Kreuzeitung, demanding a correction, but received a reply that it was such an old story that nobody would recall it any more. Similar are the proofs of hostility in the circles of educators. The present minister of education, Haenisch, is the constant object of attacks on the part of the students and anti-Semitic professors. The tone of these attacks may be judged from one specimen. A paper published in Goettingen, the old university town which, by the way, was the first or second university in Germany to appoint Jews to professorship, greeted the minister on a visit to the city with the gentlemanly criticism that, by his impudence which beats that of the most obtrusive Galician, he is ahead of his favorite Jews by a Hebrew nose-length. Another specimen of incredible rudeness because coming from a "lady" is reported from Berlin. A Frau von Waldheim, teacher in a private school for girls, asked her class how many were not baptized. Three girls rose. She asked one why she was not baptized and received the reply that her father was a Jew and her mother a Christian and she was brought up a Jewess. The "lady" then told her class that this girl was a specimen of the offspring of a full-blooded bulldog and a cur.

With all this it can clearly be noticed that the Jews in the Polish parts of Prussia consider the annexation of their homes to Poland a calamity. From a town in Upper Silesia it is reported that a woman of ninety-one, bed-ridden for years, had herself carried to the polls to cast her vote for Germany. Still more important is the fact that the latest report of the statistics of the Jews in the Province of Posen gives the number of Jews as 2,800. The census of 1910 had 26,511, representing about 1.25 per cent of the total population and showing a decline since 1871 from 61,982 or 3.9 per cent. This would be so rapid that we must believe in an error of the transmission of the figures but it remains a fact that the Jews fled from the districts ceded to Poland in such large numbers that flourishing congregations were disbanded and, rabbis rendered homeless, had to be taken care of in various German congregations. Considering this fact it is deeply depressing that just from a town in Silesia it is reported that the son of the burgomaster leading a troup of boy scouts past a Jewish cemetery ordered the whole troop to halt and to spit. It is worth while remembering this incident, when some distorted or exaggerated passage in the Talmud is quoted again to prove Jewish fanaticism. It certainly has an effect in solidifying Jewish organizations. The city of Cassel had since 1810 a Jewish normal school, the first one ever established. As reported at the time it was closed last year on account of financial conditions, but the practice school connected with it has now been revived as a Jewish primary school, which, according to the constitution, the government has to support, if there is a sufficient number of children who want a denominational school. The congregation must, for the present pay a considerable part of the maintenance of the school, on account of some legal difficulties, one of which is the surprising fact that this school because it keeps the Sabbath is also frequented by thirty children of Seventh Day Adventists. The difficulties met by congregations in maintaining existing institutions to which Rabbi Jacob, as pointed out before, referred, is brought home to us by the fact that the Berlin congregation had to close the maternity pavilion of its hospital on account of its inability to maintain the institution as it was conducted before the war.

News From Eastern Europe.

The Russian Soviet Government has been so often denounced in various ways that it is never safe to accept any report, damaging it without full evidence. The latest is a Berlin dispatch, quoting a Moscow paper to the effect that the Jewish painter, Samuelson, a Bolshevist, was lynched because he presented an execution in a manner which was revolting even to the Bolshevist sympathizers. The London Times, also strongly biased, reports April 11, that the city of Moscow is placarded with appeals to overthrow the government which is run by Jews, so that a Russian must believe he is living in Palestine. Yiddish papers report rather credibly that the celebrated Hebrew poet, Bialik, was in Moscow, asking for permission for the Hebrew authors to emigrate. Bialik was repeatedly reported as dead, as starving, as a millionaire and as on the way to Palestine, so we reserve our judgment as to what we shall hear of him next.

From Rumania reports continue to be favorable. The inspector of theaters in the part annexed from Hungary announced that the government not only will tolerate but will encourage Yiddish theaters and may subsidize them, being interested in all cultural Jewish activities. We remember that the modern Yiddish stage under Abraham Goldfaden, later in New York, had its origin in Rumania. The report is rather credible, although it suggests the terrible plight of the Hungarian Jews who also were used by the Magyars in former years for the suppression of non-Magyar nationalities. Rumania evidently has not learned the lesson of the uselessness of such attempts at forced denationalizations, and a student's riot in Czernowitz against Jewish students for speaking Hebrew furnishes another evidence.

(Continued on page 16.)

News from London

By Our Correspondent, Dr. M. Epstein

London, March 18, 1921

THE communal limelight is for the moment not working. There has been nothing of outstanding interest during the month to which special attention need be directed. We are still without the Chief Rabbi, and the wheels of the communal machines are revolving as usual. The question has occurred to many people whether it is the Chief Rabbi who produces the great problems or whether, on the other hand, his absence means that the great problems are neglected. In any event the community is proceeding along the calm tenor of its way, only troubled by appeals from all sides, appeals for workers and appeals for money. A generation ago social workers were abundant. It seemed to be regarded as a sort of duty in each family that had anything like a high standard of respectability for the younger members to volunteer to do social service of all kinds. To-day many a Jewish institution is languishing for lack of workers. It may be that the work has grown to such enormous dimensions that it has expanded beyond the supply of social workers. On the other hand it may also be that possibly the keenness and zeal of olden days has become somewhat slack. Moreover, the war will not be without some influence in this matter. The present period in Europe has produced a lethargy and an idleness which it is easy to comprehend. The pendulum in all things has swung backwards; we are perhap as little more selfish than before. But all this is bound to change. The new generation which is growing, and growing somehow so quickly, will have a very different outlook from that of its predecessor, and all observers are agreed that it will be more serious in tone, more ready to sacrifice itself. Indeed, many people say that religion will, before long, come into her own again, for the healing of the world, both of individual men and of nations, will come through a moral regeneration. It will be a case of changing hearts, instead of changing garments. In that day social workers will be abundant, and the intricate problems which arise in the lives of our weaker and poorer brethren will be solved with a zeal and a bustling which will do credit to the age which produces it.

Money, too, is wanted in all directions just now. There are bitter cries from the Ukraine which we doubt not have also reached the ears of American Jewry. We, too, are asked to rescue Jewish Orphans from that European hell. Despite the general slump in trade, people are striving to do their duty to help the helpless. Then there is the appeal of Palestine. Anglo-Jewry is learning more and more to regard Palestine as a matter, which it cannot set aside and which it must help to the utmost of its powers. Even the most "patriotic" Jews—those who are more Royalist than the king—and who in the past were frightened by such bogies as nationalism, Jewish citizenship, independent government and so forth—now feel that Palestine means something to them. A grand dame of one of our oldest Anglo-Jewish families was telling a bosom friend of hers that she had seen so little of her only son. Before 1914 he was at Oxford; then he joined the army; and since the armistice he has felt the call of Palestine and has gone to live there. Her friend comforted her by saying he might have gone to India. The reply is significant. "We should not have allowed him to go to India," said the mother, "but we cannot object to Palestine". Many such young men are gradually settling down in the Holy Land and slowly, almost imperceptibly, an Anglo-Jewish colony is springing up in Jerusalem, the latest adherent being Mr. Albert M. Hyamson, who occupies a responsible position in the Immigration Department of the Administration. Mr. Norman Bentwich is there, too, and several of his sisters, one of whom has just married a Palestinian, namely, Mr. David Yellin's son, and we mention this fact because both Mr. Yellin and Mr. Bentwich are members of the Order, the one of the London, the other of the Jerusalem Lodge.

All this is very pleasing, and the sentimentality of the thing must of necessity interest all and sundry. But the deeper side of Palestine is a thorny problem, made thornier by the disagreements in the Zionist camp itself. On their return from Palestine both Dr. Weizmann and Sir Alfred Mond (who, by the way, has just changed his port folio in the Cabinet from Minister of Public Works to that of Public Health) came back from their visit to Palestine full of enthusiasm. Both were agreed that the slogan was "Possibilities". The land had possibilities, the people had possibilities, economic development was exceedingly promising, if only means were available to help things begin to move. At a banquet which the *Keren Hayesod* organized in honor of Sir Alfred the same note was struck, and Colonel Amery, who was then Under-Secretary of the Colonial Office, which now has charge of Palestine, declared that the authorities were most amicably disposed towards the development of the country and hoped to see a prosperous Palestine before long. But the Jews must do their part. Here is the rub. It is unfortunate that the managers of the *Keren Hayesod*, excellent people every one of them, are yet by training and sympathy out of accord with the Jews of this country. They fear them partly, and partly despise them, and a combination of this sort is clearly not healthy for the purpose of collecting funds. It is all right when you are writing poems or dramas or novels or critical essays, but when it comes to practical work of a business character, fear, combined with contempt, is a poor key to open the door with. What is the result? The *Keren Hayesod* is making but little progress, and its self-appointed directors are becoming somewhat uneasy. Can they be left stranded? By no means. The *Keren Hayesod*, the Zionist movement, Palestine itself, are all such big things that they transcend the leaders and must of necessity make their appeal to every Jewish heart that feels and every Jewish mind that thinks. It is not that the movement is without sympathy in this country. On the contrary, not only has Sir Alfred Mond thrown himself heart and soul into the Economic Council for Palestine, over which he is to preside, but Sir Robert Waley Cohen, one of Anglo-Jewry's great men, has likewise lent his support to this Jewish movement. It simply must succeed. The desideratum at present is money. It is always money. Doubtless it will be forthcoming in due course. Mr. Winston Churchill's journey to Palestine will also help the movement, seeing that he is most enthusiastic in regard to everything he saw. The political situation out there remains unchanged. It can be summarized in a few sentences. Sir Herbert Samuel is a huge success with all classes of the population. The British Administration is trusted and respected; in the course of time there will be more and more scope to carry out the terms of the Balfour Declaration; and if only the means are forthcoming Jewish settlers may be placed on the land who will sacrifice every ounce of their energy to build up a country of which Jews will have reason to be proud.

The wave of anti-Semitism which swept over this country about a year ago seems to have spent itself at last. It has passed away, leaving behind it only little, ugly, creeping things, small insects that make a dull, horrid sound and send forth little stings. Clearly they cannot exist without the swell of the tide, and since that tends to disappear, these ugly little creatures must, of necessity, die. They are no great loss. They do no credit to a Christian country, for their gospel is a gospel of hate, and they can claim little popularity as true Englishmen, though as is usual in such cases, they label themselves superlatively British. Fortunately, we have no Ford, as you have. The couple of old women who, whenever the newspapers print a somewhat striking head-line, see red, who when there is a heavy fall of snow imagine that the British Empire is toppling to pieces, who if there is industrial unrest, cry triumphantly, "Bolsheviks"! (and by "Bolsheviks" they very often mean Jews), these people will go on calling in the wilderness until either the natural progress of time will put an end to their cawing or their own good sense will show them the extent of their stupidity. In the meantime Jews will go on doing their duty as citizens, shouldering their burden with the rest, contributing their energy, their brains and their heart to the up-building of a country where righteousness and justice shall be the watch-words of the commonwealth.

It is of interest to chronicle the fact that the London County Council, the parliament of Greater London, has chosen a Jew for its chairman, namely, Major Percy Simmons. Mr. Simmons is 47 years of age and a lawyer by profession.

The great social event of the season promises to be the magnificent concert on Sunday, May 8, at the Alhambra, in aid of the Jews' Free School. That educational institution is approaching its 100th birthday, and has done splendid service to the Jewish community in London. Many are its distinguished alumni who are found in all walks of life, and many are those who look back to the days of their boyhood, to that massive building in Bell Lane, with more than sentimental memories. There was a time when the Free School received ample support from the community, to say nothing of the house of Rothschild, whose favorite institution it was. But today, when all education is supported by public funds and when the Free School thus requires money only for specifically Jewish religious education, it is not always easy to make ends meet. Much is expected from this concert, to which all the leading artistes in London have promised to contribute, for which all the great dames in the purlieus of Park Lane have undertaken to sell tickets, and at which, it is said, the most beauteous damsels in the community will sell programs on the evening itself. All will work in the name of sweet charity, and the Free School in Bell Lane will be enabled to proceed with its religious classes as before.

Another communal institution, which is becoming popular, is the regular University Extension Course of Lectures organized by the Jewish Historical Society of England at Toynbee Hall. In the present session the sixteenth century will be the playing ground of the lecturers, among whom are included Dr. Gaster, Mr. Lucien Wolf, the Rev. Morris Joseph, Mrs. Redcliffe Salaman, Mr. Elkan Adler and Mr. Fred Spiers. The society was responsible, too, for a series of three lectures delivered by Dr. M. Vishnitzer, on the history and the organization of the Jews of Eastern Europe. It ought to be chronicled, too, that the popularity of Jewish history is spreading in the provinces, and in one instance has taken a form, which is distinctly pleasing. At all the English universities there has been a movement on foot for bringing university studies to adult workers. Classes are formed which meet once a week during the six winter months, and the courses are so arranged as to extend over three years. All sorts of subjects are taken. At Liverpool last year, Jewish history was one of these. The class was conducted by a distinguished Liverpool graduate, Mr. Bertram Benas, and after a very successful first year proceeded to the second year of the course, and hopes to conclude the third and final year with the same degree of enthusiasm as at the very beginning.

Another social event was the performance of a Hebrew play last Purim in Northwest London by children who came from the well-to-do neighborhood of Hampstead, and who pleased an admiring crowd of fathers, mothers, uncles and aunts in a way that one would hardly have expected. It is clear that Hebrew plays have come to stay. Only yesterday another was performed at the West-Central Jewish Girls' Club, on the occasion of their annual exercises. It is perhaps a sign of the times, and it is a good sign. Jews have always been famed for their dramatic sense, and when it expresses itself in Hebrew it is quite clearly good for the study of that language. But it also expresses itself in English, as anyone can see who goes to one of the West End theatres where the "Great Lover" is being performed so magnificently by Mr. Moscovitch. Starting his career as a Yiddish actor, Mr. Moscovitch has won deserved fame among London play-goers for his wonderful dramatic art. The other day he was dined by the Maccabbaens, where his praises were sung by no less a person than Lord Rothschild, who voiced the admiration of this great artist, of Jew and Gentile alike.

We have two visitors in this country who deserve a word of mention. One is your own Rabbi, Dr. H. Pereia Mendes, who is at present visiting his native town of Manchester. The other is Dr. A. S. Yahuda, who is still lecturing extensively all over the country, and who has now captured the heart of one of the daughters of the country, or rather of the colonies. Congratulations are due to him on his engagement to Miss Judes of Johannesburg. Both Dr. Mendes and Dr. Yahuda are members of the Order and while our greeting to them would have been warm, it is in this case especially hearty. It is not unlikely that the former may honor the London Lodge not only by a visit but by a lecture. This will be one of a series dealing with the various communal problems, and brethren are looking forward to the success of this symposium with much interest. We need only add that the membership of the lodge is increasing apace, and we feel that every increase brings us one step nearer the establishment of a home of our own, which is, from our immediate standpoint and from the standpoint of the community, a great necessity.

DEMANDING PROTECTION OF JEWS, BRITISH STATESMEN OPPOSE HUNGARIAN TREATY.

London, (Jewish Telegraphic Agency).

At the second reading of the Peace Treaty in the House of Commons recently, considerable opposition to its passage was voiced by a number of leading men in the House, including Mr. Balfour, who expressed his disappointment at the treatment of minorities and aliens by the new states. Colonel Wedgwood moved the rejection of the Hungarian Treaty on the ground that the clauses affording protection to minorities and labor elements were never fulfilled. Wedgewood particularly condemned Hungary's treatment of the Jews, declaring that justice in that country had ceased to exist and that brute force alone ruled. After indicating the terrible extent to which Jews are being persecuted, Colonel Wedgwood demanded that the Foreign Office should instruct the British representatives in Budapest not merely to carry out his diplomatic duties, but also to watch over the safety of the Jews and the workers. Mr. Asquith also participated in the discussion, adding his condemnation of the flagrant manner in which the protection of minorities was being violated.

BRAZIL AND ARGENTINA SEEKING JEWISH EMIGRANTS.

Paris, (Jewish Telegraphic Agency).

Reporting upon his efforts in Roumania, in behalf of the Executive of the World Relief, Engineer Tionkin states that he has succeeded in collecting five hundred thousand lei for the relief of refugees. He also reports that the situation of the refugees in Roumania generally is considerably improved since the Roumanian government has decided to permit the naturalization of refugees. Great possibilities, Tiomkin announces, are opening up in direct immigration to Brazil and Argentina, the representatives of both countries having offered every possible help and cooperation in that direction. On the other hand the American Consul in Roumania is making all sorts of difficulties for prospective immigrants. Tiomkin is at present organizing a number of children's summer colonies and in this connection makes a special appeal to American Jewry.

POGROM IN WHITE RUSSIA.

Report of a pogrom in the province of Gomel, White Russia, whose known living victims number more than 60,000 and whose dead are estimated at several thousand, has just been received by the Joint Distribution Committee from its American Jewish relief director at Reval.

The cabled report of the Gomel pogrom said: "Banditism rapidly spreading and dangerously threatening the districts of Retchitsa, Gomel, and Novosibkov. Number of Gomel pogrom victims grows from day to day and now totals over 60,000 wounded and maimed men, women and children driven from their homes with several thousand killed and dead. Refugees are concentrating in Gomel. Position of Gomel Relief Committee for distributing aid to pogrom victims critical as it has no funds, no supplies and no relief workers. Imperative that relief supplies be forwarded immediately, as great majority of victims are starving, naked and living in cold houses without windows."

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JEWISH CALENDAR.

5680	1921
New Moon	May 9
New Moon	June 7
Feast of Weeks	June 12
New Moon	July 7
Fast of Tammuz	July 24
New Moon	August 5
Fast of Ab	August 14
New Moon	September 4
Selihoth	September 25
5682	
New Year	October 3
Day of Atonement	October 12

DRIVEN HITHER AND THITHER.

As one of the after-effects of the war, and most deplorable it is of all, there stands out a hardening of the heart and the banishment of humanitarian sentiment. Yesterday shoulder to shoulder with other nationals to punish the aggressor who knew no pity, we are come home forgetful of the common cause, but ever mindful of the strength of our own arm. After all it would seem as if we were caught by the wave of enthusiasm at one time, just as to-day we are carried on the wave of reaction now engulfing the world. There was a glamour of sentiment in our war business; there is cold calculating selfishness in our "return to normalcy". We may be turning, but we are not returning. This notion of "We are first of all for ourselves" was not the normal one in which we had grown up. There was a time, not so far off, when the cry of the persecuted abroad stirred us. We not only remonstrated with the evildoer, but we extended our arms to welcome to our shores the victims of tyranny and of political chicanery. We are infested by colonies of the bloody authors of hatred and right under our eyes they ply their trade at inciting their hosts against the hapless people whom they themselves so cruelly dealt with. Who but the minions of the Czar invented that diabolical scheme, born of suspicion and libel, to uproot a section of the population and to carry the despoiled hundreds of miles away to far regions? Since from that time on they have been "driven hither and thither", that is, as many of them as did escape the fate of thousands upon thousands of their brethren when armies marched and countermarched, advanced and retreated, over a vast area and left behind communities wiped out, women dishonored, the survivors robbed of their possessions and fleeing to some place of safety, often to find themselves exposed to new dangers and frequently bidden to 'move on". What if families have become disunited, if husbands and fathers across the seas well able to take care of them call for them, the bars are shut against them. They are undesirable, for have they not been 'driven hither and thither'? There is no pity for this driftwood upon the [illegible] of hate, there is no humane sentiment. Let them continue to drift. They had once homes, and homes are waiting for them. Let them stay homeless. We will not play the part of the 'Good Samaritan'. We will not be moved with compassion. This shall no longer be the haven of refuge for the oppressed. We [illegible] with them at a distance, [illegible] keep them away from our shores. We are entrenched behind our solicitude for our own selves. This land is [illegible] for us only. It is a well recognized slogan of the changed times. It betokens the reign of an exaggerated self-consciousness. The "horror of the stranger" has taken hold upon us. It manifests itself in a variety of ways. The world may be out of gear. The war in which we participated has bequeathed to coming generations burdens untold and all the ills of a disturbed equilibrium. We will do what we can to minimize the evil. But the stranger must not cross our threshold. Those that come from well-regulated homes may enter. Those that are "driven hither and thither" will please remain where they are, homeless and aimless. For it is a changed world, a world changed in sentiment. The war has given the death blow to the finer sensibilities. The return to complete "normalcy" may come, some day, but meanwhile, for fourteen months at least, we will stay "abnormal". Which, of course, means untrue to our traditions. They are just suspended, shelved for a while. But will they come back?

THE NEED FOR THE JEW.

We have heard the cry of Jewish nationalists that the preservation of the Jewish people calls for no other reason than the "biological". The Jewish variety exists, and varieties contain in themselves the justification of their existence. As well may an individual ask himself the question, Is there need of my existence? That the life of a mass, no less than the life of an individual, rests upon the instinct of self-preservation, will be readily granted. But that is only half the story. For if we proceed purely on "biological" principles, history, recorded and unrecorded, registers defunct varieties, such as were and then passed away. Apparently the need for them ceased to exist at one time. They had done their work. Others succeeded to their heritage and built upon their foundations. The melting pot was stewing and brewing in remote antiquity. Races and aggregates of mankind break up and out of their debris new amalgamations arise. With the will to live there goes the submission to decay. On purely biological grounds, it might be argued that to live on where out of death a new birth would emerge, to persist in segregation where integration might lead to new grouping, is not at all the law of nature. The out-and-out assimilationist has long told us that those who stay Jews, rear their children as Jews, and fill them with that very "staying" capacity which we call Judaism or the Jewish consciousness, sin against nature. We therefore who refuse to submerge ourselves must justify our position on different grounds. It is not sufficient to say that because we are we ought to remain and continue to be. Assuming that the biological motive is operative within ourselves, let us remember then that it is not we who require to be convinced, but the outsider. We can live only if we are let live. We must prove to the other man that there is need for Jew. That need is by no means conceded. The Church contends that the need existed at one time to produce certain results and that so soon as these were reached the need ceased to exist. To the Church, Israel's persistence is an anachronism. The Jew must therefore maintain that the need still exists, that the results spoken of were not achieved, are still to be achieved. In other words, the Jew has not yet acquitted himself of the task which the progenitor and builder of the people was bidden to assume. This religious consciousness alone can give the Jew standing in the world. The Jew must impress himself upon the world, the world of living issues. The Jew must prove that he has something to give to the world, and it matters not whether you call it religion or name it culture. It must be something spiritual. It is not at all necessary that the Jewish Mission be invested with the conversionist outfit. We should not wish to convert the world even if we had the power to do so. We resent the conversionism of others. This attitude of superiority and of possessing the whole truth will be a hindrance rather than a help. We concede something in the Christian religion, and in other religions, which we do not possess. But there is something that we have set out to do, there is a coloring and a motivation to our piety that others do not possess. That we call the Jewish truth, or rather the Jew's contribution to the truth. The world will lose by suppressing it, the world will gain in richness of the spiritual life by suffering it to be cultivated. The Jew brings something to the world that the world has not. Therein lies the need for the Jew. A world faced by the ugly rise of naked materialism should husband all its spiritual resources. The religiously minded cannot afford to be a house divided against itself. Jew and Christian must come to terms by acknowledging that there is a need for both, that each has something which the other man has not. Let us walk on roads parallel. We shall meet in eternity.

THE REAL PERIL.

"The real peril of anti-Semitism, should it develop into one, would not be to the Jew but to the nation, to democracy, to the spiritual life of the people."—[Christian Work.

BRITISH GOVERNMENT AGAIN CRITICIZED.

London, (Jewish Telegraphic Agency).

Commenting on the introduction of the new budget, the "Daily Express" again takes to task the government for its policy in the Near East. The "Express" remarks that the British taxpayer has nothing more to hope from a government, which is determined to force him to pay nine pennies out of every pound for the maintenance of Mesopotamia and two-pence in every pound to purchase bayonets for the protection of the Jews in Palestine. The "Daily Mail" speaks in similar terms of the government's policy.

NOTED JEW OF FRANCE DEAD.

Joseph Reinach, one of the leading Jews of France died on April 18, 1921, after a long illness, aged 66. Reinach was one of the leaders of the "Alliance Israelite" and took a leading part in the defense of Captain Dreyfuss. He was an historian of note and during the late war rendered invaluable service to the Allied cause. Almost throughout the period of the war, he was a regular contributor to the influential daily, "Figaro," where he dealt mainly with the military situation. At one time Reinach was Gambetta's secretary and he entered the French Chamber of Deputies as far back as 1889. At the age of twenty-one he had already gained note as a writer.

The entire French press mourns the loss of M. Reinach and speaks in most praiseworthy terms of his manifold activities during a long and most useful period.

NOTED RUSSIAN TO REVEAL ORIGIN OF "JEWISH PERIL."

Paris, (Jewish Telegraphic Agency).

Vladimir Bourtzeff, the noted Russian revolutionary who has been instrumental in exposing the Russian secret service, announces his intention of publishing startling revelations respecting the origin of the "Jewish Peril," the anti-Semitic volume containing the Protocols of the "Elders of Zion".

TOO MUCH FOX-TROTTING IN JERUSALEM, CATHOLIC ORGAN ASSERTS.

London, (Jewish Telegraphic Agency).

The "Daily Express" cites a report which appeared in the "Unita Catholica" asserting that the entire population of Jerusalem has gone dance-mad. According to the quoted report, Christians, Jews and Mohammedans of all classes crowd Jersualem dance-halls at all hours of the day and night, and the fox-trot and similar modern dances are indulged in.

Interesting Letters

Through the kindness of Mr. Louis Buckspan, of Dallas, Texas, we are enabled to publish the following interesting letters:

Sounds Warning.

To the News:

"Great men are not always wise," says Elihu in the Book of Job, and this allagis has been verified. Napoleon was great but not wise, and so also "His Majesty," William II, as the finish of both proved.

These men were great as statesmen and warriors, but others in other lines are great, such as writers, inventors, financiers, etc., and yet do some foolish things. To-wit, a few years ago no one knew Henry Ford, but he is now known from continent to continent. He is the reputed master of millions and millions, which his inventive and financial ability has enabled him to acquire. Yet he has undertaken a foolish endeavor. He has turned his guns upon a fortress he can never conquer. He is making war upon Israel. Mr. Ford, go back and read of Assyria, Egypt, Babylon, the Hittites, Philistines, etc., and show us where all these are, save poor old Egypt.

In the fifteenth century Spain was the mightiest nation of earth, and in the fulness of her pride she turned her hand against 500,000 Israelites dwelling securely in her borders. Where does she stand among the nations today? "Them that curse thee, them will I curse", was fulfilled upon her. America was then a howling wilderness. One hundred and forty-five years ago the Declaration of Independence was framed, and a Constitution guaranteeing protection to all, both "Jew and Gentile", and today America is the mightiest Nation on earth, God fulfilling to her "Them that bless thee, them will I bless". Beware, Mr. Ford. View with alarm the fate of Israel's enemies.

Unless you do "Ichabod" will be written over Henry Ford's greatness. Beware!

W. H. KITTRELL, SR.,
Cisco, Texas.

Denton, Texas, March 12, 1921.

Dear Friend:

Your "Sounds Warning" to Henry Ford in today's Dallas News is very opportune. Send him a copy of today's Dallas News, it may enlighten him if he is capable of it. Are there not enough Christian—Christian countries which for centuries have persecuted and still persecute Jews without doing that same thing in this country which calls itself the home of all those who suffer persecution? Dearborn Independent, Henry Ford's paper, indicts the Jews for all the sorrows of the world. How can 15,000,000 Jews hope to rule this world? It seems an insult. May others help you in preventing a clash between Jews and Christians in this country. God bless you.

RAYMOND VERNIMONT,
Catholic Priest.

Cisco, Texas, March 31, 1921.

Mr. Louis Buckspan,
Dallas, Texas.

My Dear Sir:

Am just in receipt of your favor of 30th instant and assure you that it gives me great pleasure to receive such communications, also to say you have my fullest and ready consent to have the letter reprinted.

Am enclosing you a letter from a Catholic priest, who also read the letter. This was somewhat a surprise to me since Catholics have been such anti-Semites for centuries.

I thank God for these assurances that He is raising up friends for persecuted Israel among her former enemies.

Today I mailed the Dallas News a second communication on the same lines, viz.: Austria's recent announcement that "all foreign Jews be expelled from Europe", and calling for a convention of anti-Semites the world over to meet in Budapest to carry out this nefarious purpose. Thus has Austria the impudence to appeal to this country—the friend of Jacob to come to her financial succor or "we perish". God forbid that our government lend aid to the red-handed murderers.

I am a firm believer in Jesus Christ, for whom we owe a debt of gratitude to the Jew.

Furthermore, I reverence the Bible, Old and New, and the Jew wrote every word of it.

Where would the Christian be but for Jacob?

For many years I have written in their defense in Houston Post, Dallas News, Fort Worth Record and many other papers. Am now 70 years of age and have preached the Gospel for nearly forty years and hope to fight Israel's battle what time the God of Jacob may allot me in this present existence.

Assuring you of my kindest regards.
Believe me sincerely,

W. H. KITTRELL, SR.

The Convention of 1874 and the Statue of Religious Liberty

By Simon Wolf

THE reinterment at the National Cemetery at Arlington, Virginia, of Eminent sculptor, Sir Moses Ezekiel, brings to memory the great Convention of the Order in 1874 in the city of Chicago, at which I had the honor and privilege of presiding. It was an epochal convention in every sense. At one time the conditions were of a very grave character. The Order was threatened with disruption. The members of the Sixth District were on their feet about to leave the convention. It was through my humble efforts that peace was restored, and time and again eminent members of that convention have stated in person and in writing, that I saved the Order on that day. It was during the proceedings that I suggested that a Statue to Religious Liberty should be given by the Order to the United States, and that Sir Moses Ezekiel, practically an unknown artist, residing in Rome, Italy, should be the sculptor. The matter was referred to the Committee on Resolutions, of which Adolph L. Sanger of New York was chairman, and their report was in the affirmative of my proposal. The award was made, and in due time the Statue was dedicated in the City of Philadelphia and placed in Fairmount Park, and unveiled on the 4th of July, 1876. The oration was delivered by Brother Sanger, inasmuch as I was prevented from doing so. I invited President Grant to be at the unveiling, but public business prevented him from accepting. The correspondence that passed between us is as follows:

"Washington, D. C., June 26, 1876.

"My Dear Mr. President:

"No doubt you are aware of the fact that the Independent Order of B'nai B'rith at its quinquennial convention held in Chicago in 1874, unanimously voted the erection of a Statue to Religious Liberty, and that the same should be erected in Fairmount Park, Philadelphia. Now on this coming Fourth of July, the Statue, having been completed by an American sculptor, Sir Moses Ezekiel, will be dedicated and given to the people of the United States. This evidence of patriotism and of love of liberty on the part of American citizens of Jewish faith is in keeping with their history and their lofty ideals and conception of duty. No class of citizenship has been made happier by religious liberty than the Jew, for the denial of that liberty in other lands has been the cause of endless persecution and misery.

"We sincerely trust that this statue, typifying so grandly the separation of church and state, may be an inspiration and an example for all the generations of the future.

"Is it not possible for you to attend the unveiling?

"Very sincerely,
SIMON WOLF".

And the President replied:

"White House, June 28, 1876.

"My Dear Mr. Wolf:

"Your letter in the matter of the Statue to be dedicated to Religious Liberty in Fairmount Park, Philadelphia, on the 4th of July, has been duly received.

"It has impressed me deeply, and I congratulate you and all concerned for this splendid contribution on the part of American citizens who at all times, in war and in peace, have shown their loyalty and patriotism on and in behalf of the Republic.

"I sincerely regret that official duties will prevent my attendance.

"Sincerely yours,
"U. S. GRANT".

A curious incident in connection with this Statue is that most of the Lodges responded to the call of paying a per capita for each member of the Order, but a few of the Lodges, having a large Orthodox membership, for ritualistic reasons objected and I finally had to make two trips in various parts of the country to secure the assessment.

In 1906, on my seventieth birthday, I received the following letter from Sir Moses Ezekiel, which has never before been published and is of intense interest, as it voices the sculptor's gratitude and gives a lofty conception of what inspired him in creating this monument:

"Rome 8, October, 1906.

"Hon. Simon Wolf,
"Washington, D. C.

"My dear and honoured Sir:

"I have heard with very great pleasure that you are about to reach the allotted three score and ten years, and that it has pleased the Almighty to bless you with the vigour of body and soul, that will enable your many friends (without putting a limit to the will of God) to offer you the old Roman augury of 'Cento di Questi Giorni'.

"I, who have been the humble instrument of carrying out in enduring stone the fundamental idea of that which alone can give peace on earth and good will towards all men, owe the initial steps to you and to you alone, and to your lofty clear mind and your most noble desire to reflect honor upon our race. The placing of an enduring record of the one principle of our government which alone prevents the recurrence of oppression, of religious fanaticism and intolerance, and makes our country the most civilized one on the face of the earth.

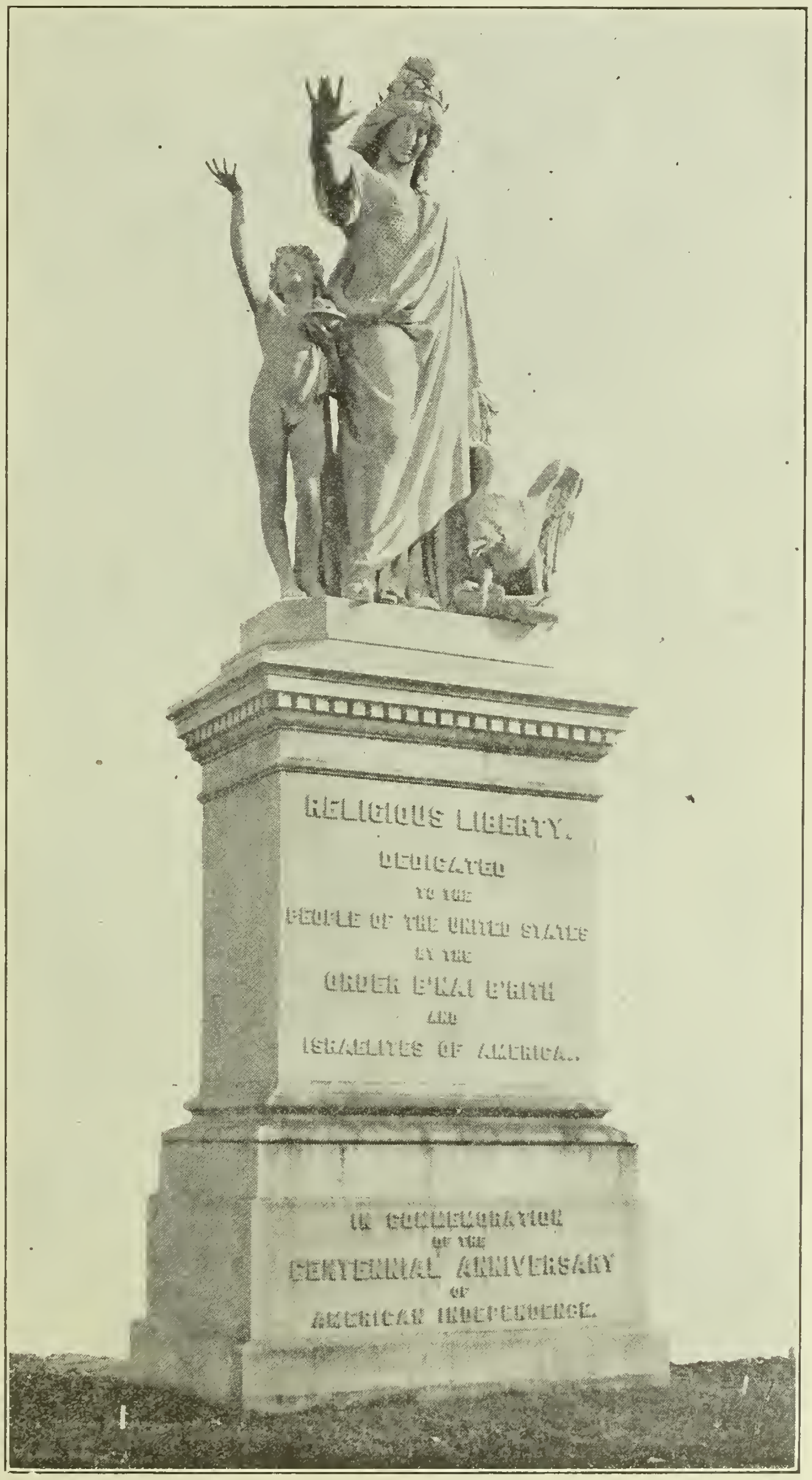
"I come to you, therefore, today with feelings of deep reverence and gratitude to offer to you my heartfelt congratulations on your birthday and to wish you and those dear to you the greatest joy and the fruition of your dearest wishes and to beg of you to remember me on the 28th as yours very truly and sincerely,

"M. EZEKIEL".

Not only the Order, but all of Jewry, is to be congratulated that we are the only organization in the United States that has given a monument typifying Religious Liberty, and that it should stand in the city of Philadelphia where the independence of the Republic was first declared is no less significant and inspiring.

It is also gratifying to note that Ezekiel was not only an American but a Jew and a member of the Order, and who is now recognized all the world over as one of the great sculptors of all time. His wonderful work at the Arlington Cemetery has been the object of great admiration, and when his remains were finally entombed, the services were most inspiring, and Dr. Philipson gave light, color and eloquence in his tribute to the sculptor.

Three eminent Americans of Jewish faith sleep near each other at Arlington Cemetery—Admiral Adolph Marix, General C. H. Lauchheimer, Sir Moses Ezekiel.



That same convention endorsed the mission of Brother Peixotto to Roumania, and authorized me to secure, by Act of Congress, the creation of a Consulate at Bucharest, as Peixotto's appointment, as President Grant himself said, was in the nature of a missionary rather than an official of the Government.

FORD AND THE JEWS.

Henry Ford's general conceptions of the fundamental factors that make for war or peace were not at all accurate when he launched his famous and futile expeditionary peace ship and took it overseas to futile wreckage on the coasts of Denmark.

His present ardent attacks upon the Jews are at least equally silly. They are worse than silly, because instead of merely accomplishing no good they do absolutely harm from spreading in the minds of many already predisposed toward anti-Semitism a fresh impetus of suspicion and hatred toward a people whose advance and frequent leadership in all good citizenship was never more notoriously praiseworthy than today.

Race prejudice is a blind emotion. Its cruelties can be incalculable, both toward the individual and the mass. Its encouragement in this country is a harmful thing, to be regretted wherever indulged. We are threatened with no wave of foreign domination of any kind. In dealing with Jews, as with citizens of other sorts, we find them at no time mustered as a segregated group bound together in interest against our interest, or for any unworthy interest. It is commendable that they are strong in defense of their common reputation for their own character and the privilege of worship according to their faith. Their place, public and private, in American life is an indispensable national asset. Mr. Ford finds public opinion indignantly set against his ridiculous attempts to prove the contrary.—[The Evening Mail, New York City, February 19, 1921.

SIR MOSES EZEKIEL BURIED AT ARLINGTON.

President at Services for Confederate Soldier and Sculptor.

Within sight of the Confederate Monument, his last and his greatest work, the body of Sir Moses Ezekiel, sculptor and Confederate soldier, was buried on Wednesday in Arlington. The commitment services were accompanied by memorial services in which President Harding, Secretary Weeks and Roland Ricci, the Italian Ambassador, joined in paying tribute to Sir Moses, who died in Rome in 1917.

President Harding in a letter read at the exercises characterized Sir Moses as "a great Virginian, a great artist, a great American and a great citizen of world fame".

"Ezekiel will be remembered", the President wrote, "as one who knew how to translate the glories of his own time and people into that language of art which is common to all people and all times. . . . He served his State in the conflict that threatened to divide and that at last served to unify our country. He accepted the verdict of the Civil War's arbitrament with all that fine generosity that has been characteristic of both the North and the South".

Secretary Weeks made the principal address, while Ambassador Ricci spoke on "Sir Moses Ezekiel as an Adopted Son of Italy", and Colonel Robert E. Lee, as a representative of the Confederacy for which Sir Moses as a Virginia Military Institute student fought at the Battle of New Market in 1864. took as his subject "Sir Moses Ezekiel as an American and as a Southerner".

TERRORISTS IN HUNGARY RESUME ACTIVITIES—FIVE JEWS MURDERED.

Vienna (Jewish Telegraphic Agency).

The White Terror has been resumed in Budapest, according to latest advices received here from the Hungarian capital. Within the past few days the bodies of five Jews, merchants from the province, have been found murdered on the shores of local rivers.

ANNOUNCEMENT.

Mr. and Mrs. George A. Solomons, Indianapolis, Indiana, announce the engagement of their daughter, Claris, to Rabbi Jacob B. Krohngold, of St. Louis, son of Mr. and Mrs. Maurice Krohngold, Akron, Ohio.

The Great Misunderstanding

By Dr. Max L. Margolis

X

A CHRISTIAN reviewer of a book recently written by a Jew discerns uneasiness in the mind of the modern Jew concerning the tragic end of Jesus. Let it be remarked at the outset that the present writer has no uneasiness whatsoever on that score. As I read judicious statements by Christian scholars, the accounts of the trial and death of Jesus are distinctly one-sided. What actually happened is obscured by the whole trend of the Gospel narrative to lay the blame on the Jews. It is not at all necessary to charge the writers with wilful misrepresentation. They put down what they believed was the true account. But the times in which the narrative reached the form which it now has were somewhat removed from the event and the controversies between Jews and Christians, which developed as the breach widened, cast their shadow upon the occurrences. Jesus said and did many more things than the disciples retained in their memory. As the case often is, when a great teacher has passed away, remarks made by him on different occasions and in the hearing of different people lodge themselves in the memory of this or the other person, and the fewest will recollect all his sayings. Moreover, as no man is wholly consistent and as occasions vary and with them a person's moods, there will result contradictory statements, which biographers will tend to reconcile. Biographies are dictated by love and veneration. Whatever does not lend itself to glorification is submerged, is simply not remembered. We shall never know what particular action or utterance was seized upon by the court of justice. But in the light of our previous expositions there was enough of a misunderstanding to be construed into unorthodoxy. The Church can least afford to cast stones upon the Jews who handed Jesus over to the Roman authorities. The Church has burnt at the stake many an offender for less reason. And the Jews have been amply dealt with for the action of their fathers against one of their own, who certainly came within their jurisdiction. Our aim was not to deal with that phase at all. We have confined ourselves to the misunderstanding. We saw what its true proportions were. But a misunderstanding it was, and that was sufficient to bring about the result. We called it the Great Misunderstanding, because its results have been far-reaching. But once we abstract from these results, and confine ourselves to the issue at the time, the misunderstanding reveals itself as inevitable, yet not at all so prodigious as to cause that estrangement and continued misunderstanding, which separates the Jew and the Christian of to-day. For we have seen how many points there were in the misunderstanding which have proved a stumbling-block to the Church, and how on many a matter the Church almost reversed the attitude of the Founder. Surely there is cause for a coming together, for an understanding.

Had Christianity remained in Jerusalem, had it been developed among native Jews solely, it would have remained a sect, one of many, and would have of itself come to an understanding with the main body. Gamaliel's cautious attitude shows to what extent Pharisaism could be tolerant. But the Christianity which came to be is of Antioch and the Dispersion. The Jew of the Dispersion was different from the native Jew. He was subject to all the [illegible] and all the currents of his surroundings quite as much as he is to-day under similar conditions. Paul was a Jew of the Dispersion, and that sums up his entire career. We dispute not that he was a [illegible]. We have his like [illegible] Jew, who stands out [illegible] religious leader. [illegible] of the Jewish [illegible] Paul was a Reform Jew [illegible] all the national- [illegible] of Judaism. Judaism is a [illegible] that [illegible]. The orthodox [illegible] has come to recognize it. The Christianized [illegible] the Jew? And when [illegible] Reform Jew [illegible] and [illegible] of the Liberal Movement in England, and many another in this country. But reform offers another parallel. In emphasizing the universalistic elements of Judaism, Reform, as well as the Pauline Movement, must needs invite the outsider to come in. It is this opening of the gates to them without, it is this orientation to the non-Jew, that inevitably must lead to that pass that came about in the days of Paul. It was simply a question of numeric preponderance. Where Gentiles formed the backbone of a community, a church, the original misunderstanding between Jesus and his contemporaries was exaggerated and assumed those proportions, which it came to possess ever after. Expressions, harmless in their Jewish setting, were invested with a meaning quite foreign to them. The Christianity that came to be is a very complex product. The founder's part is there; but much more besides. It was an age of religious mixture. Currents crossed and re-crossed each other. Various cults vied with each other, and some came near to playing the part, which came in the end to Christianity. There were those mystery societies, in which the initiates were offered personal, individual salvation. They had their ceremonies or sacraments. What to the Jew had been sanctification came to be with Gentile converts, to the Jewish variety called Christian, a sacrament. The Jew knew himself to be sanctified by commandments. Marriage was a sanctified state. But none of these were sacraments. The Jewish faith was a redemptive one. The Jew looked for his own personal salvation likewise. But he obtained it through the salvation of his people, in which he shared. His association was ready made for him. He was born into it.

In Gentile Christianity, which was essentially Greek, we must look for that exaggeration of the original misunderstanding. As it parted company with the Jewish people, its very differentiation was bound to erect that wall of separation which should distinguish the Christian from the Jew. It has been said that Paul transformed the religion of the founder into a religion about him. And that religion was cast into the mould of Greek thinking. And so the scheme of salvation was made to center in a belief concerning the God incarnate in a God-Man who offered himself on the cross that others might become free from sin. We are not criticizing the creed of Christianity. We are merely explaining it. Nor do we pass judgment on the manner in which non-Jewish rites were suffered to be perpetuated, assuming as they did a Christian interpretation. Indeed, the result was something new, new in its very composition. And undoubtedly that composition insured its hold upon Western humanity. But all this will explain how the rift between it and the Jew widened. The Jew, the protestant of remotest times, who brushed aside Babylonian cosmogonies, Canaanite Baalism, Samaritan half-heartedness, Greek frivolity, Roman worship of the state, kept up his mute protest against the new religion in its ultimate formulation and cult. The Jew remained the uncompromising monotheist. He has stood as a rock amidst the flux of ages.

But when all is said, there remained even in Catholic Christianity enough of the original foundation, which is unmistakably Jewish. The Catholic Church brushed aside many heresies, which went much farther in the desire to rid the new creation of all the Jewish elements. In one form or another the Jewish Law reentered. Remnants of the ancient temple liturgy are imbedded in Christian worship. The Christian Scriptures contain the Hebrew Bible, and the New Testament is unintelligible without an understanding of latter-day Judaism, which fills the blank page between Malachi and Matthew. Jewish psalms are sung in Christian cathedrals. Jewish morality, and not Greek, is the foundation of the Christian life, and Christian saints have modeled themselves upon Jewish prototypes. By keeping himself intact, the Jew paved the way for the Reformation and for the latter-day outgrowths, which came in its wake. The Jew is face to face with a vindication of his position. He has not stood out in vain. Providence had endowed him with strength. There was a purpose in his [illegible]. There was a meaning in his diffusion. He lives on as a witness that God's work is not yet done. He will remain what he is and has been. Humanity needs this everlastic protestant. He is inured to persecution and villification, to slander and libel. He sloughs off the weaklings, who bend their knees to Baal. Those who remain are steeled in their adamant endurance. He means to come to terms with the world; not by resigning his uniqueness, but by recognizing in the true Christian a brother in spirit. He would not meddle with the inner affairs of the Christian communion. But he cannot help observing how modern Christianity, in the measure that it casts off Greek formulae comes nearer and nearer the religion of the founder, and that religion, it has been shown conclusively, was in its background Jewish to the core.

These papers, we believe, have accomplished the task to show the very background in its historical truth. We do not deny that Jesus had ideas of his own and that sometimes they clashed with the orthodoxy of the day. But measured with the sequel, the difference was a far smaller one. Thus, in setting forth the true proportions of that Great Misunderstanding, it is not our intention to criticize, impugn, or impair Christianity in the form which it has historically assumed. We have aimed solely at convincing the Jew within of his providential position in the religious world of to-day and of all times. Let him understand that he is serving a purpose and that he is here to stay, so that his work begun in the times of Abraham may prosper. He is surrounded by a world into which the very best of his thought has entered, and that, encrusted though it be by much that is alien in spirit, it dominates to-day the world of piety. Moreover, the Jew to-day has in him potencies of spiritual energy, which it is for the world, in its own interests, to permit that they develop freely. Jews and Gentiles are passing through a most critical period of irreligion and immorality. Christians as well as Jews, the true Christians and the true Jews, must work shoulder to shoulder that the reign of faith may endure. This they can do by removing ancient misunderstandings and by learning to know and to understand each the other.

PALESTINE EXPENDITURE IN 1921 TO BE MORE THAN TWO MILLION POUNDS.

London, (Jewish Telegraphic Agency).

The Palestine Administration has made public its budget for 1921-2, says a Jerusalem dispatch received here. It is estimated that the revenue during the year will amount to 2,214,047 Egyptian pounds, while the expenditure will amount to 2,286,133 and will include 100,000 pounds, which will be used for purposes of national defense. Speaking of this phase of the budget, Sir Herbert Samuel officially declared that recruiting for Jewish and Arab defense units will be started at an early date.

According to Palestine advices thirty-nine new Arabic schools have been opened in the district of Haifa during the last four months.

SERBIAN ANTI-SEMITISM ASSUMING ALARMED PROPORTIONS.

Vienna, (Jewish Telegraphic Agency).

Anti-Jewish manifestations have occurred in various cities in Serbia and make it evident that anti-Semitism is assuming alarming proportions in that country, according to a dispatch received here from Belgrade. A manifesto, issued by anti-Semitic organizations, accuses the Jews of having helped the Bulgarians and appeals to all patriotic Serbians, Croatos and Slavs to boycot the Jews and so isolate them as to force them to go to Palestine. The Serbian government is doing nothing to discourage the anti-Semites and has, on the contrary, more recently been expelling a number of Jews belonging to Greece and Spain, who have been resident in the country for many years.

CHRISTIANS PROTEST AGAINST ANTI-SEMITIC PUBLICATIONS.

London, (Jewish Telegraphic Agency).

The local Christian organization, known as the "Prophesy Investigation Society," which devotes itself chiefly to a study of the Bible, adopted a resolution at its last meeting vigorously protesting against the anti-Semitic volumes and periodicals, which have recently made their appearance.

MONTEFIORE LODGE, BUFFALO, N. Y.

On March 30, 1921, a most inspiring meeting of Montefiore Lodge, No. 70 was held at the Buffalo Consistory, when the degree team took part in the contest for the cup offered by the District Grand Lodge. This team, composed of Israel Rumizen, Captain, Benjamin D Reisman, Emil H. Rubenstein, Herman Kahn, I. M. Hellwitz and Rev. B. Schachtel, performed the initiatory services in a most creditable and highly efficient manner. The judges of the contest were Brothers Charles Hartman, member of the General Committee, and Henry Lasker, President of the district. They expressed their entire approval and satisfaction with the manner in which Montefiore Lodge conducted and performed the initiatory rites. Following the degree work, speeches were made by Brother Henry Lasker; and Brother David Ruslaner, member of the General Committee, who presided, also gave a very enthusiastic talk on the manner in which the Jews of Buffalo should act toward the selling of the Dearborn Independent on the streets of this city. The announcement has not yet been made of the winner of the cup, but Montefiore Lodge looks forward to winning the prize.

On May 4, 1921, the next regular meeting of the lodge was held at Temple Beth El. A large and enthusiastic membership was present and business of a very interesting nature was transacted. Among the propositions proposed is one which is to be known as a gratuity fund, whereby in the event of the death of a member, his wife or heirs will be entitled to a certain sum of money as a gratuity from the lodge. This is to be purely voluntary on the part of the members, and the lodge is looking forward to establishing practical means of carrying this plan into execution. No definite action, however, was taken on the question, but the matter was referred to the General Executive Committee to prepare plans and submit the same to the lodge. Israel Rumizen, who presided in the absence of Brother Rodenberg, who was busy preparing for the minstrel show, talked briefly on the article written by Claude Montefiore on Anti-Semitic Antipathies. Announcement was made of the fact that the minstrel show, which was directed and prepared by Brother David Rodenberg, President of the lodge, would take place on Sunday, May 8, 1921, and he asked the cooperation of all those present in this first endeavor.

Minstrel Show.

Montefiore Lodge, No. 70, is indeed proud to announce the fact that its first minstrel show was held at the Majestic Theatre on Sunday evening, May 8, 1921. This show was managed by David Rodenberg. The proceeds of the program went toward paying up the pledge made by the lodge for the University of Buffalo Building Fund, and also to adopt a Jewish war orphan. The program was as follows: Part I was the "Montefiore Minstrels", which was prepared by David Rodenberg, President of the lodge; Part II was "The Skin Salesman", a one-act playlet written by David Rodenberg; and Part III was a "Jazz Wedding", performed by the Montefiore Minstrels. The following are the gentlemen who participated and who deserve the credit for this wonderful production: Brothers David Rodenberg, Nate Freedman and Robert Rodenberg; end men, Robert Levenson, Jack Feldstein, Ray Freedlander, Sidney Ehrenreich, Lew Ellison; and the following chorus: Irving Bareun, Samuel Rosenberg, Albert Schwab, Nat Morrison, Lew Walters, Michael Lewis, Norman Klein, Herman Rosenberg, Jay Brownstein, Albert Mandelkern, Joseph Kole, A. Drellich, Sam Mattis, George Rosen, Abe Mazure, Irving Schwab. The play, "The Skin Salesman", was performed by Robert Levenson, Irving Rodenberg, Harold Ehrlich, and Rheda Lewis, who was the only girl in the whole show.

The club, through this medium, takes this opportunity to thank all those who participated in this splendid production for the B'nai B'rith spirit as evidenced by this wonderful hit. The local lodge is indeed proud of its performers and the self-sacrificing manner in which the boys worked and participated in the show. Credit is also due to I. M. Hellwitz, Israel Rumizen, Jack Yellen, the Buffalo Jewish Review, and all Buffalo newspapers, which contributed toward making the production a success.—Israel Rumizen

Meeting of the General Committee of District Grand Lodge, No. 8, Germany

A MEETING of the General Committee of the German District Grand Lodge as held on February 18, 1921, in the 'nai B'rith Building, and in the absence Brothers Timeudorfer and Kuznitzky, rother Maximillian Stein presided.

Report was presented announcing the tablishment of a Ladies' Auxiliary in eipzig.

Danmark Lodge, of Copenhagen, in- rmed the Grand Lodge that it will not pen a fresh air colony for foreign children is summer.

With reference to Freemasonry, the eneral Committee was advised that the tuation in Masonic circles has not sub- antially changed from its attitude. At y rate, no new action has been taken ndering it more difficult for members the B'nai B'rith to be admitted to asonic lodges. Much emphasis is laid on the information that Masonic circles an a communion of activity with the dd Fellows and similar fraternal organ- ations.

The Propaganda Committee presented report to the effect that 18 candidates ve expressed their willingness to join 4 members of the Order, residents of olp, and form a lodge of the Order in at city, and that such lodge, if instituted, augmented further by 30 members cured in adjacent counties. The Gen- al Committee resolved to hold a propa- nda meeting in Stolp on March 12.

A class of 13 candidates has been secured d will be initiated in Westfalia Lodge ultimate view of organizing a B'nai 'rith lodge in the adjoining city of Seest.

The General Committee issued a cir- lar to the lodges of the district and em- oyment bureans maintained by them, lling upon the organizations to aid wish school boys whose school days will me to an end by securing for them an portunity to learn a mechanical trade. he smaller communities are particularly lled upon to supply positions for ap- entices.

eneral Committee Meeting, March 1, 1921.

Dr. B. Timendorfer, President of the strict, tendered his resignation as repre- ntative of the Grand Lodge in the uratorium in the Jewish High School.

Communication was presented from unich to the effect that the B'nai B'rith dge of that city has resolved to petition e Grand Lodge for a charter for a second dge of the Order to be instituted in that ty.

The B'nai B'rith Lodge of Cologne has solved to unite the Westfalian lodges th a view of making it possible to care r the members of the lodges still located the ceded territory and to enable them be placed in a position to become self- pporting and self-sustaining.

In Duesseldorf, a new Ladies' Auxiliary to the B'nai B'rith lodge of that city was organized. A member of the lodge contributed 5,000 mark on that occasion for the use and benefit of the auxiliary.

The General Committee was advised that the two lodges of Frankfort a/m have resolved to petition the Grand Lodge for a charter for the institution of a third lodge in that city.

On Sunday, February 20, 1921, a gathering was held, largely attended by members of the Order belonging to lodges located in ceded territories, particularly Poland. At this meeting, various resolutions were adopted, among them, that it is left to each individual brother to regulate his relationship with his own lodge. The question as to the establishment of a Grand Lodge in Poland will be considered after the Plebiscite in Upper Silesia shall have been finally disposed of.

The General Committee appropriated the sum of 6,000 mark for the benefit of the Advance Society of the German Jews, conditioned, however, that other Jewish organizations contribute in proportion to their means.

The German League of Nations was the subject of extensive discussion. Dr. P. Nathan advocated the support of the league on the part of the Grand Lodge and lodges of the Order. It was pointed out that the Grand Lodge is not a member of the league in view of the fact that the Order cannot take part in any matters of a political nature.

General Committee Meeting, March 22, 1921.

In the absence of Brother Dr. Timendorfer, Brother Maximillian Stein presided.

Report was presented of official visit paid by Brother Blumenau to the lodge at Coblenz, emphasizing real activity in that lodge.

Report was presented that, of all Jewish institutions, only the Jewish orphan Home of Frankfort was favorably considered for the distribution of American milk cows, and that two such cows were assigned to the orphanage.

In view of the fact that a just and equitable distribution of these milk cows is not taking place, it was resolved to forward a protest to America and emphasize that Jewish institutions should receive favorable consideration.

Dr. Strauss reported that he paid an official visit to the lodge at Mannheim on the occasion of its twenty-fifth silver anniversary celebration; that despite restrictions made necessary by political conditions, the celebration was most eventful, that a donation of 175,000 mark was raised among the members for the purpose of subventioning a children's home under the auspices of the lodge.

Reception to Eugen DePolnay, Former Cabinet Minister to Hungary

America Must Combat Anti-Semitism

"THE exercise of the moral influence of the people of the United States against the baleful effects of Anti-Semitism in certain parts of Europe is needed if this malignant growth is not to spread in America itself". This was the statement made at a reception in his honor, held on May 3, 1921, at the Hotel Astor by Eugen de Polnay, former cabinet minister of Hungary, and the only Jew, with one exception, ever to hold a Cabinet post in that country.

M. de Polnay, who has been in America for the past six weeks, returned on the Adriatic on May 4, 1921. The reception took the form of a meeting of the Jews of Hungarian extraction in New York to express their appreciation of M. de Polnay's services in behalf of the Jews of Hungary in Europe and Palestine. M. de Polnay is President of the Association of Hungarian Jews, formed in 1919, to care for Hungarian Jews impoverished by the war and for the refugees from other lands who poured into that country.

In describing the situation confronting the Jews of Hungary at this time, M. de Polnay, who was presented with an engrossed memorial of appreciation by his hosts, said:

"The Jews of Hungary are deeply appreciative of the sentiments and sympathy of American Jewry. We are confident of the future and of our ability to work out in time our economic rehabilitation. Never in history have the Jews of Hungary been compelled to ask for outside aid to care for their unfortunates. At this time, with thousands of children, the aged and the sick to be cared for, it is the policy of the Association of Hungarian Jews, in giving assistance, to refrain from charity, from the giving of doles which destroy the self-respect of the recipient without materially improving his situation. What we are doing is, by a system of loans, establishing in business the breadwinners of the family, providing employment and adopting other reconstructive methods by which the people shall be made self-supporting. We rely upon the honor, the purpose and the conscience of those aided to repay the loans and we have not thus far been disappointed.

"We need the aid of America, not to dispense charity, but to assist us in establishing a suitable fund to carry on our endeavors in the direction of reconstruction and to bring back the ability of our people to be self-supporting and themselves to care for those among us who are unable, by reason of physical impairment, to provide their own livelihood. Our own Jews will, in the future as in the past, provide for their poor and their aged and sick by the support of our institutions for this purpose".

Continuing M. de Polnay, who was Food Minister in the Cabinet of Premier Stefan Friedrich, which was set up following the Bolshevist collapse in 1919, said, concerning the material conditions in Hungary at this time:

"With the next harvest there will be ample food in Hungary not alone for our own people but for export and I feel confident of a very great improvement in the rates of exchange".

M. de Polnay's reference to anti-Semitism in the United States came at the conclusion of his remarks when he said:

"The example of America, where Jew and Gentile live together in fraternity and harmony is inspiring. The effort to stir religious prejudice in the United States will always fail, but the seeds of such prejudice must not be permitted to be transplanted. Anti-Semitism can only exist where there is ignorance of the Jews' contribution to the cause of humanity and civilization and to the quality of patriotism which is inherent in him and will always assert itself if not crushed and stifled. We hope for the moral support of America in stamping out anti-Semitism, whatever its source and in this way America can look forward to being free forever from the introduction of a cause of bitterness and hatred as useless, senseless and debasing as any of the evil influences which retard the coming of a better and more complete human understanding.

"The Hungarian Jew has, like the American Jew, enjoyed, with but few exceptions in the chapters of Hungary's history, equality with his non-Jewish brother and religious and political freedom. He appreciates and has taken advantage of the liberties accorded him to be a leader in Jewish thought and culture as well as in the business, agricultural and economic life of his native land, and he asks only to be permitted to pursue his ways in peace and in fraternity. American Jewry can do much to help in the attainment of this ideal".

At the conclusion of the reception to M. de Polnay, announcement was made by those in charge of the meeting that a fund of $500,000 to assist the Jews of Hungary in Europe and Palestine is to be raised in this country at once by the Relief Association for Hungarian Jews of which Dr. Philip Klein, rabbi of the First Hungarian Congregation Ohab Zedek, 18 West 116th Street, is Chairman and Albert Herskovitz of 44 West 28th Street, is the Treasurer. The campaign, in which all the prominent Jews of Hungarian extraction are deeply interested, is to be national in scope. Upon its conclusion a committee of American business men and leaders in Jewish religion and culture will be sent to Hungary to administer the fund.

JEW-BAITING.

A group of Christian men and women hose names stand for the best in American nduct and character have issued a man- esto in earnest deprecation of the "un- merican and un-Christian agitation ainst the Jews."

When Henry Ford financed the peace usade and the famous shipload for a pre- ature experiment in idealism, he was ven credit for a warm heart that took in l mankind, though his common sense as not so highly rated. His action then as at odds with his policy now. His riodical is doing all that it can to create d widen a cleavage in mankind. This preeminently a time in the world's story when every possible effort should made to bring the nations and the races gether. Those who set class against ass and man against man can only be garded as enemies of society.—[Phil- lelphia Public Ledger.

EWS OF CZECHO-SLOVAKIA CONCERNED OVER PRESIDENT'S RES- IGNATION.

Vienna, (Jewish Telegraphic Agency).

Advices from Prague received here re- arding the situation created by the signation of President Massaryk, indi- ate that the Jews of Czecho-Slovakia are eatly disturbed by the President's act. resident Massaryk it is pointed out has ways shown concern for the Jews and stricted during his term of office, all anti- emitic manifestations.

SEDORIM FOR JEWISH IMMIGRANTS.

The Hebrew Sheltering and Immigrant Aid Society of America gave Sedorim for Jewish immigrants at its Home, 229 East Broadway, New York City, at Ellis Island, New York, and at quarantine station, Hoffman Island, New York.

At Ellis Island 800 Jewish immigrants were the guests of the society. Among those present were Menachim Mendel Ussisehkin, Dr. Benzion Mosessohn and Dr. Shmaryaha Levin of the Zionist delegation, now in this country, Mr. Ruben Brainin, the well known Hebrew writer and other distinguished men. Mr. John L. Bernstein, President of the Society, acted as host.

During the whole of Passover all Jewish immigrants detained at Ellis Island or in other quarantine stations, were provided with Passover food.

227 WOUNDED IN JAFFA—JEWS AND MOSLEMS RIOT.

Jerusalem, May 3.—The rioting at Jaffa on Sunday, in which a number of persons were killed or wounded, was renewed Monday, when several additional Jews and Moslems were killed. Moslem and Jewish notables have calmed the combatants temporarily, but a renewal of the disturbance is threatened. Martial law has been declared.

The total number of persons wounded Sunday and Monday was 227.

GERMAN MINISTER OF EDUCATION DEPLORES ANTI-JEWISH MEASURE.

Berlin (Jewish Telegraphic Agency).—In the course of an interview granted to some foreign correspondents, Minister of Education Heinisch deplored the fact that Eastern Jewish students are being discriminated against in the universities. Jewish names, he declared, are prominent wherever German scientific and artistic achievements have won world-wide recognition. The Minister added that anti-Semitic riots are a blot upon those responsible for them as well as upon those countenancing them.

ROTHSCHILDS GIVE TWENTY-FIVE THOUSAND POUNDS FOR ELECTRIFICATION OF PALESTINE.

Paris, (Jewish Telegraphic Agency).

It was learned recently that Baron Rothschild contributed twenty-five thousand pounds, to help work out the plans of Engineer Rnttenberg for the electrification of Palestine.

TEN THOUSAND JEWS WERE CONVERTED IN SIX MONTHS.

Vienna, (Jewish Telegraphic Agency).

Reports received here from Budapest establish the fact that during the first six months of 1920 no less than ten thousand Jews in the domain of Hungary, adopted the Christian faith. During the same period there were also 526 mixed marriages between Jews and Gentiles.

CONFERENCE BETWEEN POLISH AND JEWISH LEADERS.

The Ministers of the Interior, Finance and Education have conferred with the Jewish leaders, Dr. Nossig, Deputies Farbstein and Thon and Messrs. Prilutzki and Kirshbaum. Dr. Nossig proposed as a basis for an understanding the abolition of the old Tsarist anti-Semitic laws, the recognition of the Jewish communists, repeal of the Sunday closing law and the establishment of a special ministeral department to deal with Jewish affairs.

In reply, the Ministers invited all Jewish parties to agree upon one memorandum stating the Jewish demands and to present it at the next meeting.

JEWS HAVE ALSO A RIGHT TO EXIST, GERMAN MINISTER DECLARES.

Berlin, (Jewish Telegraphic Agency).

The question of the eastern Jews in Germany was again debated at the last session of the Prussian Diet. Minister Severing defended the position of the eastern Jew declaring that he is as much entitled to existence as any other section of the community.

YOUNGSTOWN, OHIO.

A B'nai B'rith Community Seder under the auspices of Mahoning Lodge, No. 339, of Youngstown, Ohio, was held on Friday evening, April 22, at the European Restaurant, 125 E. Federal St. Dr. J. B. Grossman, former Rabbi of Rodef Sholem Temple officiated.

What Our Lodges Are Doing

B'NAI B'RITH BULLETIN.

District Grand Lodge, No. 2.

Kokomo, Ind., Wants B'nai B'rith Lodge.

District Grand Lodge, No. 2, is in receipt of a petition from Kokomo, Ind., signed by twenty-seven names requesting that a B'nai B'rith Lodge be instituted in that city. The petition has been approved by members of the General Committee and a lodge will be instituted in the near future.

New B'nai B'rith Lodges in District No. 2.

On March 6, Kadimah Lodge, No. 881, of Springfield, Ohio, was instituted by the officers of District Grand Lodge No. 2. The newly elected President is Brother Moses Weixelbaum. The lodge started with a membership of forty-five.

On March 7, Hamilton Lodge, No. 882, of Hamilton, Ohio, was instituted. Brother David Silver was elected President. The lodge was started with forty charter members.

More Propaganda Pamphlets.

Pamphlets, graphically illustrating "B'nai B'rith benevolent institutions in the United States" are now ready for distribution. A copy of this pamphlet, together with the pamphlet "Ideals and Achievements of the Independent Order B'nai B'rith, should be placed into the hands of every initiate into the Order. Write for a supply at once.

Jewish Periodicals Wanted by Inmates of Penal Institutions.

Jewish inmates of the several penal institutions in District No. 2 frequently request that Jewish periodicals be sent them. Funds at present available for Social Service work in these institutions are not sufficient to supply this need. It is suggested that individual lodges subscribe to one or two Jewish periodicals and send them to the nearest penal institution for the use of the Jewish inmates.

Has Your Lodge Adopted a Jewish War-Orphan?

There are more than three hundred thousand Jewish Orphans in Europe today. They turn their pallid, tear-stained faces to us for help. We are their sole hope for salvation. Shall we disappoint them? One hundred dollars will care for a child for one year. Each lodge, however small, can surely adopt at least one child, perhaps more. The name, address and photograph of the adopted child will be sent to the lodge. Come across.

How Old Is Your Lodge?

It is well to keep this in mind and to make a fitting celebration on the anniversary of the institution of the lodge. During the month of April the following anniversaries occurred: April 1, Denver Lodge; April 2, Eschol Lodge; April 4, Ligonier Lodge; April 15, Joseph Lodge; April 26, Muncie Lodge; April 27; Gihon Lodge; April 29, Mahoning Lodge and East Liverpool Lodge; April 30, Lima Lodge.

During the month of May the following anniversaries occurred: May 4, United Cities Lodge; May 5, Lake Lodge; May 7, Steubenville Lodge; May 10, Toledo Lodge.

Yours for a Bigger and Better B'nai B'rith.

MYER L. VICTORIOUS DINNER.

The fraternal spirit of the I. O. B. B. was exemplified at the beefsteak dinner tendered on April 6, to Brother Myer L. Victorious, Chairman of the House Committee of the I. O. B. B. headquarters in New York.

The twenty-five members of the committee united in planning this dinner as a complete surprise to Brother Victorious, who is held in the highest affection and esteem by his co-workers.

The dinner was held at Healy's and proved a most successful affair. Songs appropriate to the occasion and humorous [illegible] helped to advance the spirit of comradeship.

At the conclusion of the dinner Brother Victorious was presented with a gift. This was the occasion for a few remarks fraught with deep feeling on his part.

The committee intends, under the able leadership of Brother Victorious, to continue its good work of making the I. O. B. B. headquarters a center of social and fraternal [illegible] for the members of our Order.

TRI-CITY LODGE, ROCK ISLAND, ILL.

On Sunday, April 17, 1921, Tri-City Lodge, No. 837, held its banner meeting of the year. A membership campaign was brought to a gratifying conclusion, by the obtaining of over 100 new members under the captaincies of Brothers Dr. Kalman and Ben Comenitz, eighty of which members were initiated at this meeting.

The District Grand Lodge, in appreciation of the splendid showing made by Tri-City Lodge, sent as its representatives, for the purpose of exemplifying the initiatory ceremonies, Brothers Harry Okin and Joseph A. Golde, of Chicago.

With the full attendance of all the members of the lodge, the large class of eighty candidates had unfolded to them, in an impressive and solemn manner, the purposes and aims of the Order. That the newly initiated members were profoundly impressed was evidenced by their expressions after the meeting.

The class was of an unusually high personnel, the leading citizens of the cities of Moline, Davenport and Rock Island being among their number.

After the initiatory services, members of the class of initiates were called upon for remarks. Among those who spoke were E. P. Adler of Davenport, one of the largest newspaper publishers in the West; Max Rosenthal, of Davenport; S. L. Grossman, of Moline; and Mayer Levi, of Rock Island.

In appreciation of the services of the respective captains, presentation was made to them of excellent gifts. The visiting degree team from Chicago was likewise presented with tokens of appreciation by the lodge.

Following the meeting in the afternoon, a banquet was tendered the newly initiated candidates at Terrace Garden in Davenport. Following the banquet, the lodge had arranged for a dance at the club rooms of the lodge in Rock Island, which affair was well attended.

Before the dancing program started, advantage was taken of the presence of all of the fair sex of the Tri-Cities and a Ladies' Auxiliary of B'nai B'rith was organized. Temporary officers were elected and the enthusiasm displayed augurs well for the success of the auxiliary.

Following the election of officers, the dancing, which was participated in by all present, concluded what was generally agreed to be a memorable day in the community.

Too much credit cannot be given Tri-City Lodge for the splendid progress shown by it. The lodge is making itself a factor in the community and is in a large measure accomplishing the hopes and aspirations of the Order. It is officered by energetic young men and those of more mature years cooperate in a splendid manner with the younger men.

Keep up the good work, Tri-City Lodge.

B'NAI B'RITH DAY CELEBRATION BY WINNIPEG LODGE, WINNIPEG, CAN.

The most successful B'nai B'rith day celebration ever held by Winnipeg Lodge, No. 650, took place on Sunday, April 3. The visitor for the occasion was Rabbi Samuel S. Cohon, of Chicago, Director of Intellectual Advancement, whose charming personality and eloquent address delighted the large gatherings. In the afternoon an initiation was held and a class of thirteen was initiated, after which Dr. Cohon installed the new officers.

In the evening an audience of over a thousand of the members and their friends was present at the Allen Theatre. The memorial service of the Order was conducted by Brothers S. Hart Green, and H. J. Samuel. Brother Goldstine read his report of the work of the past year showing the considerable activities of the lodge and also the large volume of most important work which the lodge has undertaken this year in the interests of the community. Brother Cohon then delivered an oration which for warmth of feeling and eloquence has never been excelled in the experience of the lodge. It is confidently expected that B'nai B'rith day this year will be most fruitful in inspiring the lodge with enthusiasm for increasing the membership and maintaining our record of work.—[H. J. Samuel.

RAINIER LODGE, SEATTLE, WASH.

On Wednesday, April 6, at the Odd Fellows' Hall, Rainier Lodge held a social meeting.

Mr. Henry Lambado, the famous operatic tenor who recently signed a contract with the Manhattan Opera Company, appeared at the meeting by special arrangements and rendered a number of vocal selections.

Rainier Lodge is most active in the matter of caring for Jewish war orphans. This lodge was probably the first one to form a strong committee to carry on this important work, under the direction of Herman Schochen. The committee has already secured pledges amounting to over $2,000 to be used towards the adoption of Jewish war orphans.

As a result of the strenuous activity of the Membership Committee of Rainier Lodge, headed by Vice President Louis Friedlander, the roster of the lodge has been doubled within a period of 3 months. At the same time the attendance at the meetings has increased from a nominal quorum to an attendance of about 200. The membership at the beginning of 1921 numbered 203 and at the end of March the roster reached 398, with approximately 100 applicants awaiting initiation. This splendid spirit reflects a renaissance in which the younger members of Seattle Jewry have been the shining light.

Rainier Lodge has not only done a great deal for the Order in the district, but has been the sponsor of a great communal consciousness which has hitherto been latent but which has now been revived. This is the consensus of opinion of many of the leaders of the community who point to the splendid accomplishments that now feature the work of other Jewish organizations in the city.

Now that plans for the organization of the lodge are well under way, arrangements are being made to make the meetings a source of pleasure as well as of interest and education. The Rainier jazz band, organized by J. A. Koerpel, consists of J. G. Cohen, Lou Singerman, Max Berliner, I. H. Friedenthal, and J. A. Koerpel. Plans have been completed for the organization of a glee club to be known as the Rainier Glee Club.—[B. E. Harvitz.

B. F. PEIXOTTO LODGE, No. 421, SALT LAKE CITY, UTAH.

The most enthusiastic meeting of the year held by B. F. Peixotto Lodge, No. 421, was the open meeting on Tuesday, April 19, under the auspices of the Intellectual Advancement Committee. The principal speaker of the evening was Daniel Alexander, who gave a lengthy address explaining the reasons for the articles in The Dearborn Independent as advocated by Henry Ford. He fully outlined the origin of various articles and how they might best be refuted.

The progress made by the committee on the Jewish Community Center was of much gratification to the entire audience when the chairman announced he had received pledges of nearly $14,000 and that much more could be expected before long. As soon as enough funds are on hand to warrant further action, plans will be formulated for the construction of the long desired and greatly needed Community Center for and in behalf of the Jewish population of the city.

Since the first of the year, the membership of the lodge has been increased by twenty new initiations. This now makes the membership of Salt Lake Lodge about 275 members. The good work will be kept up and it is anticipated that by the end of the year the membership will be fully 350 or more.

It is rather early to be out for the Grand Lodge convention of 1923, but Salt Lake is after it right now and expects to get it. This is the ideal place for conventions and your visit in 1923 will be well repaid in more ways than one. This is only a starter of the publicity this campaign will have up to the time of the next Grand Lodge convention.

Brother Lucius L. Solomons is to visit this lodge early in May and plans are now under way for the entertainment of our distinguished guest. District Deputy Dr. F. Coret will preside as toastmaster at the banquet and all other arrangements are under his supervision and that of the Entertainment Committee.—[S. J. Friedman.

HAR SINAI LODGE, PHILADELPHI PA.

The largest class initiation ever held the city of Philadelphia occurred on Mar 16, 1921, when over 500 candidates wer initiated into Har Sinai Lodge, No. 8.

The ceremonies of initiation took plac at Moose Hall, one of the largest halls the city of Philadelphia, and it was crowd to its capacity.

This was an open meeting to which t ladies were invited. The hall was han somely decorated with flags and flowe and an orchestra which had been engag for the evening rendered selections bo before and after the meeting and durin the initiatory ceremonies.

The officers and degree team, as is the custom at every meeting, appeared evening clothes and the degree team pe formed the ceremonies in such an admi able way that the visitors from other lodge both in Philadelphia and nearby town agreed that it was the grandest ceremon they had ever witnessed. This will, n doubt, go a great way towards influencin other lodges to arrange for a degree tea that can perform this work without th use of the ritual books.

During the initiation Jewish anthem were sung by Mrs. Lena Weber Bricker, noted Jewish singer of this city. Th charge to the candidates was delivered b Past President of the District Joseph W Salus, and by David Bortin, President o District Grand Lodge, No. 3.

In October of 1920, Har Sinai Lodge ha a membership of about 280, and, in th four months following, nearly 75 candidates were initiated at every meeting, s at the February meeting the lodge had membership of 525.

At this meeting a proposition was mad that the lodge double itself for the March meeting, and during the four weeks that followed an active campaign took plac which resulted in 800 propositions fully paid being obtained by the committee in charge.

As already stated, about 500 were present at the initiatory ceremonies, and Har Sinai Lodge now has a membership of approximately 1,100, and now is the largest individual lodge in District No. 3.

About 300 candidates still remain to b initiated and an attempt will be made at special meeting not only to bring in thes men but a number of other proposition that have since been received.

A regular meeting of Har Sinai Lodge, No. 8, which was attended by over 400 of its members, was held on Wednesday evening, April 20, 1921, at the Hotel Majestic.

The enthusiasm aroused during the past few months during the large membership drive in which the lodge grew from 280 to 1,100 members was so manifest that arrangements were made for another large class initiation for the month of May, and there is no doubt that this lodge, which is now the largest lodge in the district, will very shortly be the largest lodge in the Order.

The prizes offered to the members who brought in the largest number of candidates during the recent drive were presented at this meeting, Walter I. Davidson receiving a silver loving cup, Abraham Lifter a gold watch fob with the insignia of the Order, and Herman Savage a silver watch fob with the same insignia.

As a result of the membership drive, the lodge was entitled to nine additional delegates to the Grand Lodge convention, who were elected at this meeting, so that the lodge now has eighteen delegates for the convention to be held in Erie on June 26.

The delegation, which will be the largest ever sent to a convention by any lodge of the district, consists of Harry S. Platowsky, Abraham Berkowitz, William Portner, William Lowenthal, George Goldstein, Norman Platowsky, Charles H. Kors, Herman Bendiner, David Berger, Frank Kohn, William M. Lewis, Samuel W. Salus, William H. Smallock, Harry L. Silk, Abraham Wernick, Dr. Henry S. Wieder and Past Presidents of the district Joseph W. Salus and Adolph Platowsky.

Arrangements are now being perfected for a series of events during this month, consisting of a large class initiation, a vaudeville show and a May hop, to which latter affair the ladies will be invited.

Following the meeting a collation was served.

What Our Lodges Are Doing

B'NAI B'RITH OF CLEVELAND.

In order to effectively conduct and carry on the work of the Employment Bureau Committee of the B'nai B'rith, contributions are being asked from the members. There is a vital need for employment work among the members of the lodge in view of the numerous requests received daily from applicants. The B'nai B'rith Employment Bureau intends to cooperate with other agencies and employment managers throughout the city.

In true festive spirit, a number of B'nai B'rith members and their friends celebrated Purim with a masquerade ball on the evening of March 24. Prizes were awarded both for clever dancing and interesting costumes. The evening was by far the most delightful spent by members of the lodge and much credit is due to the energy and ingenuity of the committee.

Rabbi Solomon Goldman addressed the members of Cleveland Lodge at an open meeting on April 4, at the B'nai B'rith Auditorium, on the subject "Is Religion Logical?" The address proved most interesting and instructive and was open to the members of the Order and their friends. At the conclusion of the lecture, the audience was permitted to question the speaker.

The usual Sunday evening dance under the auspices of Cleveland Lodge was held on April 24.

On Thursday evening, April 28, a special initiation ceremony was held at the meeting of Cleveland Lodge at the B'nai B'rith Building. The degree team made special plans to make this ceremony most effective and impressive and was augmented in its work by members of the General Committee of the district. A class of over 100 candidates was initiated, in the presence of a very large audience. Brother S. G. Kusworm, of Dayton, member of the Executive Committee of the Order for District No. 2, delivered the address of welcome to the initiates.

Seder Services by Cleveland Lodge.

Over two hundred voices joined in the singing of traditional hymns which featured the celebration at the B'nai B'rith Seder.

The Seder was conducted by Rabbi Solomon Goldman, and in a most interesting and eloquent manner the rabbi explained the significance of the Seder and the symbols and what they represented.

The hall was beautifully decorated with flowers which had been gathered by members of the committee.

As part of the service a special musical program had been arranged which included several Hebrew traditional melodies by John Manuel Rosenberg, the singing of Adir Hu by Miss Lillian Spero, as well as several musical selections by Misses Ruth and Miriam Stiglitz. Cantor J. Greenberg, who recently came from New York and officiated at the B'nai Jeshurun Temple, rendered several vocal selections. Harry Miller sang several songs which were very well received.

The Community Seder was a splendid expression of the communal Pesah spirit and was the best attended Seder the B'nai B'rith has had for several years.

Credit for the splendid work is due to the committee of which Miss Samuel Hartman was chairman.

PISGAH LODGE, DETROIT, MICH.

A public Seder was given under the auspices of Pisgah Lodge, No. 34, on Friday evening, April 22, at the B'nai B'rith club rooms. Jewish soldiers stationed at Fort Wayne were entertained. A number of members of the lodge responded to the appeal to entertain soldiers for the following evening and during Sunday.

EZEKIEL LODGE, NEWARK, N. J.

On Wednesday evening, May 4, 1921, a most interesting meeting was held under the auspices of Ezekiel Lodge, No. 90, of Newark, N. J. The meeting took the form of a discussion regarding Passover. Three viewpoints were covered by the principal speakers, Messrs. Chas. Ruben, Joseph Kraemer and Nathan Kussy, after which a general discussion took place. The meeting and the debate lasted until about 10 o'clock after which dancing followed and arrangements were under the auspices of the Ladies' Auxiliary.

B'NAI B'RITH OF PORTLAND.

At the regular meeting of Portland Lodge, No. 65, held at the B'nai B'rith Building on Tuesday, April 19, Jacob Weinstein addressed the lodge on the subject "The Problem of the Immigrant". A class of candidates was also initiated by the celebrated degree team of the lodge.

The Orphan Fund Committee of the lodge with Brother Alex Bernstein as chairman is raising the necessary money to take care of a number of European war orphans. So far, the lodge has adopted ten such orphans.

Portland Lodge's famous degree team will accompany the President of the District Grand Lodge, Brother D. Solis Cohen, on his annual official visit to the lodges of the district.

The Educational Committee in charge of the B'nai B'rith Forum arranged for a lecture on April 25 at the B'nai B'rith Building, on which occasion Mr. W. B. Wheelwright delivered an address on "Our Relations with the Orient". This meeting was open to the public. Mr. Wheelright, who has been a keen student of Oriental affairs and is well qualified to discuss that subject, made a splendid address which proved interesting and educating.

At a meeting of Portland Lodge, held on April 19, Jacob Weinstein delivered an address on the subject, "The Problem of the Emigrant". This was initiation evening and the hall was packed to capacity.

After a short business session, the Daughters of the Covenant held a delightful social hour, at which cards were enjoyed.

Mr. I. Irving Lipschultz, head of the Federation of Jewish Societies of San Francisco, addressed Portland Lodge at its meeting held on April 5.

The benefit card party and tea, for the adoption of a War Orphan, given by the Daughters of the Covenant, May 10, at B'nai B'rith Building, was one of the most delightful social affairs of the season. Tables were arranged for bridge and five hundred. Ten beautiful prizes were donated by members for the winners.

A splendid program is being arranged and will be presented in the reception room for the entertainment of those who do not play cards.

Mrs. Julius Wertheimer is in charge of arrangements and is being assisted by a very able committee, which is exerting every effort towards making this affair a social and financial success.

LEO. N. LEVI LODGE— SAN ANTONIO, TEXAS.

Leo N. Levi Lodge, No. 675, organized and instituted in February, 1911, by Past President of District Grand Lodge, No. 7, Brother Godcheau A. Levi, of Dallas, Texas, brother of the Order's great leader with whose name this lodge was honored, and by Rabbi Henry Cohen of Galveston, Texas, whose congregation Leo N. Levi served as President for many years.

The lodge at once took its place in the communal life of the city and has since labored earnestly and well with its problems. It has grown in influence and membership until now it has about two hundred members, and is at this time in the midst of a steady campaign to extend its sphere of usefulness by instilling into the thoughts of all Jews that they should endeavor to bear their share of our people's burdens, and not be satisfied with seeing some one else do it. This lodge has on its roster the names of many men prominent in the Jewish and civic life.

The lodge meets regularly every other Sunday morning, and after the business session, the lodge adjourns to the body of Temple Beth-El, and holds a forum, having this open to the public. A speaker of prominence delivers an address and then a general discussion is held upon the subject of the address. These forums are well attended and apparently are serving to better communal life.

The officers of the lodge are: Eugene Oppenheimer, President; Sol C. Nathan, Vice President; Eph M. Goldstein, Monitor; Henry A. Hirshberg, Treasurer; Leon A. Baer, Secretary.

ANNIVERSARY CELEBRATION OF DENVER LODGE, DENVER, COLO.

More than five hundred members of Denver Lodge, No. 171, I. O. B. B., attended its 49th anniversary celebration at Knights of Pythias Hall on April 6.

It was the largest gathering of members ever seen in a lodge room of a Jewish fraternal organization in the city. Twenty members of the recently organized Cheyenne lodge came down to extend congratulations to Denver Lodge and Trinidad Lodge sent four representatives to show its fraternal spirit.

The initiation of seventy-five splendid men was impressively conducted by the degree team of the lodge, composed of Messrs. Zwetow, Harlem, Simon J. Heller, Arthur F. Friedman and J. Olcovich, with Ludwig Buka at the piano. Musical numbers were ably rendered as follows: Miss Miriam Sternfield, piano solo; violin solo, Mr. Albert Weinberg, accompanied by Miss Anna Weinberg; solos by the Remwit Four. Mr. Karcher, presdigitateur, proved an excellent entertainer.

The feature of the evening was the address of Rabbi Harry H. Mayer, of Kansas City. He took for his subject "How Much Do You Care?" After congratulating the lodge upon its splendid history and progress, he spoke of the work of the Order, especially with reference to its present dignified and effective work against anti-Semitism, and greatly impressed his listeners with the high ideals of the Order and the power for good it exerts. He appealed for a spirit of self-sacrifice and loyalty to Jewish ideals and Judaism, and said it all depended on: "How Much Do You Care?"

Sincerity was stamped upon everything Rabbi Mayer said. He spoke with eloquence and conviction, and held the attention of his audience to the conclusion of his address.

Before the meeting the officers and Past Presidents tendered Rabbi Mayer a dinner at the Albany Hotel, at which a number of the out-of-town visitors were also present. —[S. Friedenthal.

AMOS LODGE, BOSTON, MASS.

On Sunday, April 11, at the regular meeting of Amos Lodge, we had Judge Henry Goldfogle of New York as speaker of the evening.

On Friday, April 15, Amos Lodge arranged a special B'nai B'rith Night at Temple Ohabei Shalom on Union Park Street. Rabbi Abrams delivered a most inspiring address on Judaism, B'nai B'rithism, and the Jew. Cantor Wolkowich rendered appropriate special music for the services. It was a most inspiring night and a most inspiring occasion.

The Ladies' Auxiliary of Amos Lodge had their first dance on Tuesday, April 19, where the members of Amos Lodge and the auxiliary had a most enjoyable time.

On Monday, April 25, Amos Lodge initiated sixty-five new candidates, making the membership now close to seventeen hundred. Rabbi Harry Halpern of Brooklyn, New York, was the speaker of the evening. At that meeting it was voted that Amos Lodge pursue the work left off by the late lamented Jacob H. Schiff for providing a prize for the Menorah Societies in the vicinity of Boston for an essay on a Jewish topic.

On Tuesday, May 3, the Ladies' Auxiliary of Amos Lodge will be instituted, members initiated, and officers installed, and for Sunday, May 8, extensive preparations were made for Brother Lucius L. Solomons who delivered two addresses, one in the morning at Temple Israel and one in the evening at Temple Ohabi Shalom.

On Monday, May 9, the business meeting was followed by an entertainment and refreshments.—[David Scott.

YOUNGSTOWN, OHIO.

Under the auspices of Mahoning Lodge, No. 339, of Youngstown, Ohio, a public meeting was held on Sunday, May 1, 1921, with the following program of exercises: Opening, singing "America", by audience; invocation, by Past President M. Myerovich; welcome address, by President J. Friedland; vocal solo, by J. N. Scott; piano solo, by Prof. Ehrenfeld; clarinet solo, by D. Sacherman; overture and selections, by B'nai B'rith Orchestra, D. Sacherman, leader; address, by Hon. F. J. Warnock, Mayor of Youngstown, Ohio.

INSTITUTION OF B'NAI B'RITH LODGE AT YORK, PA.

The Independent Order of B'nai B'rith has added another strong link to its chain of lodges throughout District Grand Lodge No. 3 in the formal institution of York Lodge in York, Pa.

Miss Miriam Schoenfield and Mr. Edward Hemple, both Pittsburghers, played a prominent part in the organization.

Mr. Isadore Rosenthal, formerly Rabbi of Lancaster, assisted by Albert Rosenstein, member of the General Committee of District No. 3, had much to do with the success of the occasion. Mr. Rosenthal gave a notable oration on the tenets of the Order and he in turn was assisted by a very delightful discourse by Mr. Edward Hemple, former Secretary of the District and former chairman of the Propaganda Committee, a man who has served the district throughout the past many years with ever-earnest devotion.

One of the illuminating features of the occasion was an address by Miss Miriam Schoenfield on the activities of the Council of Jewish Women in the direction of religious schools the country over. Everyone acclaimed her address as one of the bright contributions in the program.

Mr. Edward Hemple, who was the chief sponsor for the organization of this lodge, has also been instrumental during the past several months in instituting lodges at Greensburg, Pa., New Brunswick, N. J., Elizabeth, N. J., Perth Amboy, N. J., Coatesville, Pa.

HENRY JONES- LEBANON LODGE, NEW YORK.

The monthly meeting of Henry Jones-Lebanon Lodge, No. 79, was held at the B'nai B'rith headquarters, New York City, on March 14, 1921.

The meeting was well attended by representatives of all the lodges in Greater New York. A musical program followed the meeting. A visitor in the person of Gamaliel Levy, of the B'nai B'rith of London, visited the lodge, and made an address as to the workings of the B'nai B'rith in Great Britain.

Our lodge has had some doings since the present President assumed the office. Congressman Isaac Siegel of New York addressed the meeting in February on "Immigration". Mr. Justice John Ford at the March meeting spoke on "Americanism", and our April meeting will be addressed by President Henry Lasker, of District No. 1. For the first time in Greater New York, a moving picture will be given at the lodge, showing the varieus phases and activities of the B'nai B'rith in this and other countries. The meeting will be followed by a musical program, with Jewish operatic songs, given by Samuel Kantor, of the Brooklyn Jewish Center, and Bernard Schramm, of Washington Heights Congregation.

Every member of the district has been invited to attend this meeting. A membership drive is on in the district for 10,000 new members and President Henry Lasker expects to make a very satisfactory report of the increase in membership since the drive began on April 7.

INDIANAPOLIS LODGE, INDIANAPOLIS, IND.

Indianapolis Lodge, No. 58, has started, under the direction of its President, Harry Blatt, an active membership campaign. On Sunday afternoon, April 17, a class of 40 was initiated at the Claypool Hotel, the degree team, one of the best in District No. 32, having charge of the initiatory work.

A banquet for the members and their ladies was held later in the evening and was attended by over 250 persons, one of the finest representative gatherings of Jews held under the auspices of the B'nai B'rith in Indianapolis.

After a short musical program, the President, acting as toastmaster, introduced the following speakers who delivered stirring and inspiring talks on the work of the Order: Brother E. J. Shanfarber, of Columbus, Ohio, First Vice-President of District Grand Lodge, No. 2; Brother Alfred A. Benesch, Cleveland, Ohio, member of the General Committee; Brother Sidney G. Kusworm of Dayton, Ohio, Past President of District Grand Lodge, No. 2.—[Harry Blatt.

What Our Lodges Are Doing

INSTITUTION OF B'NAI B'RITH LODGE AT CEDAR RAPIDS, IOWA.

Cedar Rapids Lodge, No. 811, of Cedar Rapids, Iowa, was instituted on the evening of May 20, 1921, by Brothers Rabbi Eugene Mannheimer and A. B. Seelenfreund, President and Secretary of District Grand Lodge, No. 6, respectively.

The visiting Grand Lodge officers upon their arrival were met by a committee of the new lodge and were entertained at dinner at the home of Mr. L. Oransky.

The charter list contained 80 names of which number 72 presented themselves for initiation and were duly initiated by the Grand Lodge officers, after which the election of officers and their installation by the President of the district followed.

At the close of the formal ceremonies of the institution of the lodge, the doors were thrown open to the public and a large number of the ladies and friends of the members were admitted. Addresses were made by Brothers Mannheimer and Seelenfreund, touching upon the work of the Order and the problems of the Jew. The addresses met with the approval of the audience.

INSTITUTION OF B'NAI B'RITH LODGE AT SIOUX CITY, IOWA.

On Tuesday evening, April 19, 1921, Sioux City Lodge, No. 598, was instituted by Brothers Rabbi Eugene Mannheimer of Des Moines, Henry Monsky, of Omaha, and A. B. Seelenfreund, of Chicago, officers of District Grand Lodge, No. 6.

The petition for charter contained 104 names of which number 84 presented themselves for initiation and the initiatory work was performed by the Grand Lodge officers.

After the formal institution of the lodge, officers were elected and were installed by the President of the district.

Addresses touching on the welfare of the lodge and the Order were made by the visiting Grand Lodge officers and by the President of the lodge.

At the close of the meeting refreshments were served and a social hour was spent.

The visiting Grand Lodge officers were entertained by a committee of the lodge for luncheon and dinner, during which matters pertaining to the welfare of the new lodge were considered and acted upon.

A delegation numbering five from Council Bluffs Lodge, of Council Bluffs, Iowa, made a special trip to attend the institution of the lodge.

PITTSBURGH LODGE, PITTSBURGH, PA.

On Sunday, April 17, Pittsburgh Lodge held its first initiatory ceremony. Brother I. W. Jacobs opened the meeting and was followed by A. L. Wolk. The initiation was conducted by a team consisting of A. L. Solomon, Chairman; A. L. Wolf, Simon Davis, Sol Bachman, Baer Horvitz, Lem G. Ball and Harry C. Sirvan.

After the initiation, Brother L. S. Levin, President of Pittsburgh Lodge, No. 44, I. O. B. B., welcomed the new members in a few well chosen remarks. Among the other speakers were Leon B. Stein, member of the General Committee of District No. 3; Maurice Schaffner, First Vice President of District No. 3, who presented the charter of Pittsburgh Lodge, No. 44, on behalf of the District Grand Lodge, and Joseph Herbach, Secretary of District No. 3, who delivered a very inspiring speech.

Among the candidates who were called upon to speak were Rabbi Alfred H. Kahn and Dr. Ludwig B. Bernstein.

The meeting as a whole was very inspiring and one that will be long remembered in B'nai B'rith circles.

LIMA LODGE, LIMA, OHIO.

One of the most beautiful and interesting initiations ever witnessed by members of Lima Lodge was held in Canton on Sunday, April 24, and a class of 6 applicants was initiated.

More than 25 members of the lodge journeyed by auto to Canton for the purpose of conferring the initiation at the meeting of Lima Lodge held at the Elks Home.

After the business of the meeting was over the visiting brothers were entertained by the local members with a luncheon, during which short talks upon the work of the Order were indulged in.

GIHON LODGE, ZANESVILLE, OHIO.

Ten orphan children of Europe will be adopted by Gihon Lodge at a cost of $100 for each child. This amount will keep a child for one year and this lodge, which is always in the fore when there is an opportunity to relieve suffering, is pledging the support for one year.

The money is being collected from the members in Zanesville and Cambridge for the keeping of these orphans. The members who have so far been solicited have been very liberal in their donations.

The committee to look after the Cambridge members, who are about 40 per cent of the entire membership, is composed of Arthur Blith, Mark Greenwald and M. Hafer. The Zanesville committee members are Sam Goldstein, Sam Zwelling and Louis L. Weber.

Gihon Lodge has about 60 members, all of whom are always willing and anxious to give where they can help and their plan is to raise this $1,000 just among the members.

It is hoped by those in charge to have the $1,000 raised by Sunday and send it off at once. As quickly as possible, the lodge will receive photographs of the orphans they are supporting, together with a description of each one, as to age residence and other facts which will be interesting.

MANSFIELD LODGE, MANSFIELD, OHIO.

On Sunday, April 10, Lou M. Frank, member General Committee, D. G. L., No. 2, visited Mansfield. In the morning he accompanied Brother Mannie Weil, Vice President of Mansfield Lodge, to the Ohio State Reformatory, which is located in Mansfield. Brother Weil conducted religious services for the Jewish inmates. Either Brother Weil or Brother Jerome Freundlich visit the reformatory every Sunday, and hold religious services and have some one address the boys.

In the afternoon Brother Frank addressed a well attended meeting of Mansfield Lodge on "The Progress of the Order".

At this meeting Mansfield Lodge went on record by adopting a war orphan and sent $25 to the Leo N. Levi Hospital.

How many lodges with a membership of 60 can equal this record?

INSTITUTION OF B'NAI B'RITH LODGE AT HAVERHILL, MASS.

On Monday, April 18, Haverhill Lodge, B'nai B'rith, which was organized by A. Benj. Werby, President of Amos Lodge, of Boston, was instituted in the Academy of Music Building, in Haverhill, by the Hon. Henry Lasker, of Springfield, Mass., President of District Grand Lodge, No. 1.

Thirty-three members of Haverhill Lodge were initiated into the Order by the Worcester degree team, headed by Brother Joseph Talamo.

The officers were installed by President Lasker, assisted by President A. Benj. Werby, of Amos Lodge, President Alfred G. Eisenberg, of Worcester Lodge, and President R. S. Pouzzner, of Lowell Lodge.

Rabbi Harry Halpern of the Community Synagogue, of Brooklyn, N. Y., delivered an address on the need of the B'nai B'rith in the revival of Jewry.

DENVER LODGE, DENVER, COLO.

At the meeting of Denver Lodge, No. 171, held on Sunday, March 13, Brother Harry H Fruness delivered an address on "Judaism—Living or Decadent".

Brother Fruness treated this vital subject in an interesting manner.

In conformity with the slogan adopted by the District Grand Lodge Membership Committee for a membership campaign, Denver Lodge is conducting one on the basis, "Every member get a new member".

The degree team of Denver Lodge paid an official visit to Trinidad Lodge, of Trinidad, Colo., on March 20 and assisted in the initiation of a class of candidates.

At the meeting of the lodge held on Wednesday, April 6, in honor of the forty-ninth anniversary of the institution of the lodge, Rabbi Harry H. Mayer, of Kansas City, member of the General Committee of District Grand Lodge, No. 2 addressed the lodge on the subject, "How Much Do you Care"?

The evening program included entertainments and smokes. The initiation of a class of one hundred candidates was the main feature of the evening.

NEW YORK-ISAIAH LODGE, NEW YORK.

At the regular March meeting of New York-Isaiah Lodge, No. 1, an interesting musical program was presented as follows: Trio (Miss Alia Meyer, pianist, Mr. Joseph Meyer, cellist, Mr. Sig. Lippstadt, violinist), (a) "Sonatine", Briner, (b) "Les Rameaux", J. Faure; tenor solo, Max Schnitzer, accompanist, Mr. Libergatt; baritone solo, S. T. Palay, accompanist, Mr. Libergatt; address, "Theodore Roosevelt, His Ideals and their Application to Present-Day Problems", Hon. George Henry Payne, Tax Commissioner of New York City and Editor of "The Forum"; violin solo, Mr. Sig. Lippstadt, (a) "Thais", Massinet, (b) "Traumerei", Schumann; tenor solo, Mr. C. Schnitzer, (a) "Gypsy Love", Lambert, (b) "Aria from La Boheme"; trio, (a) "Minuet", Beethoven, (b) "Melody at Twilight".

Mr. Payne's address was especially instructive, and it is hoped that he will visit us soon again.

The formal part of the program was followed by dancing, and all present reported a very enjoyable evening.

The lodge has undertaken a thorough revision of its by-laws, and the final reading took place at the meeting in April.

The organization of a Ladies' Auxiliary is now actively under way and will be consummated within a short time.—[S. B. Eltinge.

GRAND PRAIRIE LODGE, CHAMPAIGN, ILL.

Brothers Otto G. Felton and Henry M. Seligman, of Chicago, as representatives of the District Grand Lodge, paid an official visit to Grand Prairie Lodge, No. 281, of Champaign, Ill., on Sunday, April 17. A committee headed by Brother I. Gould met the visitors upon their arrival and escorted them to the hotel where they were entertained at a dinner party.

In the afternoon at 3 o'clock a meeting of the lodge was held at the temple which meeting was attended by every member of the lodge excepting three and at which meeting Brothers Felton and Seligman initiated a class of eleven candidates, all fine, splendid looking young men attending the University of Illinois.

After the initiation, the Grand Lodge officers were called upon to address the lodge. Among others who spoke were Professors Zeitlin and Litman of the University faculty who are members of the lodge.

After the meeting, all adjourned to the vestry rooms where an excellent supper had been prepared and was served by the ladies of the sisterhood. The reception extended to the visiting Grand Lodge officers was cordial and hearty, and their efforts appeared to make an impression and met the appreciation of the lodge.

The membership of the lodge is of a high quality and the addition of the new members will surely prove a gain to the lodge and the Order.

FRATERNITY LODGE, NEW LONDON, CONN.

An entertainment in observance of the Feast of Purim was given by the children of the members of the Ladies' Auxiliary of Fraternity Lodge, of New London, Conn., on March 26.

The program was as follows: Recitation, Eleanor Morris; dance, Ruth Fern; recitation, Selma Hendel; cane dance, Master Merrill Dreyfus; recitation, Miss Ruth Morris; song, Master Herbert Fern; Hawaiian dance, Mary Louise and William Connor; Purim story, Ruth Muscovitz; descriptive song, Harold Fern.

At the conclusion of the program ice cream and cake was served.

On March 30, 1921, an enjoyable masquerade social was given by the Ladies' Auxiliary of Fraternity Lodge. There were Pierrot and Pierrettes galore, newsboys, nurses, Dutch girls, college boys, dudes, witches, harem girls, Uncle Sam, Martha Washington and other original and unique costumes in great variety. The Syncopated Four, in Pierrettes' costumes, furnished snappy music. Refreshments were served.

INSTITUTION OF B'NAI B'RITH LODGE, SALEM, MASS.

On Sunday, April 17, 1921, Brother A. Benj. Werby, organizer of Salem Lodge and President of Amos Lodge, of Boston, the largest Jewish body in New England as well as the largest lodge in District Grand Lodge, No. 1, instituted the Salem Lodge, No. 894, as the representative of the Grand Lodge. New members to the number of twenty-nine were initiated into the Order by the Springfield degree team in charge of Brother Fred. Rabinovitz.

The following officers were elected to serve for the balance of the year: Dr. Max Lesses, President; Dr. Chas. Aronson, Vice President; Harry P. Goldstein, Esq., of 125 Washington Street, Secretary; Robert M. Heller, Treasurer; David Frye, Nathan Shribman, and Max Korn, Trustees; E. A. Hershenson, Monitor; Harry A. Kimball, Assistant Monitor; Dr. Nathan Levin, Warden; and Harry Goodman, Guardian.

These officers were installed by Archibald M. Hillman, of Worcester, the second Vice President of District Grand Lodge, No. 1, assisted by Brothers A. K. Sheldon, and Leo J. Lyons, of Amos Lodge, Boston, and Brothers Fred. Rabinovitz and Silbert, of Springfield.

A. Benj. Werby, the organizer, then told of the griat revival in the B'nai B'rith as determined by the growth in membership throughout the country, as well as the formation of the great number of new lodges. Leo J. Lyons delivered a talk on the essentials of harmony, and short remarks were made by Joseph Burrows, A. K. Sheldon, Archibald Hillman and Fred Rabinovitz.

ACTIVITIES OF MINNEAPOLIS LODGE, MINNEAPOLIS, MINN.

Minneapolis Lodge has undertaken three special activities in addition to the general work of the Order:

Hospital Happiness.

At United States Service Hospital, No. 68, where World War veterans are rehabilitated, at the Minneapolis General Hospital and the University Hospital, the shut-ins are entertained by Minneapolis Lodge. Under the chairmanship of Albert Rubin, entertainments consisting of musical numbers, dramatic readings, motion pictures and delight are given three nights a week.

Open Forum.

To spread knowledge and enlightenment on Jews and Judaism and the motives and methods of our enemies, among non-Jewish neighbors, Dr. S. N. Deinard, chairman of the Open Forum Committee purposes a creditable program. The plan embraces the rental of a central location and the engaging of the best speaking talent available from every source to conduct discussions.

The importance of an intelligently directed series of meetings limited only by patriotism and clear-minded expression surely commends itself to all.

Summer Camp.

During the summer, the Camp Committee, of which David Phillips is chairman, plans to give 12- to 16-year-old youngsters, in units of 40, outings of two weeks' duration at a neighboring lake. All need the air, sunshine, moral benefits and normalizing influence of camp life, under the competent director and assistants who will be engaged.

To supply the necessary funds for the three activities enumerated above, the lodge has resolved to assess its members the uniform amount annually.

GULF LODGE, NEW ORLEANS, LA.

Gulf Lodge, No. 221, of New Orleans, one of the wide awake lodges of the Order in the South, gave a Seder for the members, and asked each one to bring his wife or some other member of the family with him. The services were read by Rabbis Heller and Silber and Brothers Osterman, Steeg and Goldman.

A regular Pesach supper was served at the time provided in the services. The tables were beautifully decorated.

The entire proceedings were pronounced a splendid success and it is hoped that it will stimulate some of the members to again introduce these beautiful services in their own family circles.

What Our Lodges Are Doing

WORCESTER, MASS.

One of the most eloquent addresses ever delivered before the Worcester B'nai B'rith lodge was given on April 27 at an open meeting in Castle Hall, when Rabbi Harry Halperin of New York, spoke on matters that vitally affect the Jewish nation at the present time and the manner in which the members of the B'nai B'rith in common with Jews all over the world must prepare and have to a certain extent prepared themselves to face these problems. Rabbi Halperin is said to be the youngest rabbi in America and is connected with the Jewish Communal Center in New York, one of the largest institutions of its kind in America.

He did not hesitate in the course of his address to speak freely and as a result his speech met with general approval by the 200 present and was the subject of much favorable comment.

The speaker sailed into Henry Ford in a vigorous manner and launched a bitter attack against the anti-Semitic campaign that the "automobile wizard" is now conducting against the World Jewry. "When the enemy comes against us", said Rabbi Halperin, "we must prepare to meet them in two ways. First, we must strengthen our forces to strike down the enemy from the outside and secondly we must strengthen our garrison from within.

"The question now comes up: Have we the soldiers inside the wall? When there is a chill of persecution running down our spine we cannot strengthen ourselves by stepping outside. We must strengthen ourselves from within and thus be prepared to fight any movement against us".

Rabbi Halperin then related the story of Passover and the relation between unleavened bread, Pascal lamb, and bitter herbs, as set forth in the Hagadah, and the cardinal principles of the B'nai B'rith, namely benevolence, brotherly love and harmony. On this point he asserted that benevolence was brought about by the feeling of bitterness on the part of some one else.

Continuing, the speaker said, "The Jews have a habit, that every Jew wants to be a master. Of course, we need leaders, but everybody cannot be a general; we need some privates".

"There are two obstacles standing in the way of unity: First, the conflict between the young and old, each striving to outdo the other; and secondly the desire of all to be generals, but none of us willing to be privates".

Rabbi Halperin brought his address to a brilliant climax and urged the B'nai B'rith to continue on with their good work. He was tendered a long ovation, and a rising vote of thanks was accorded him.

Prior to his address the Riversman sisters, Ethel and Baby, juvenile performers, gave several of their original bits. Henry Berman rendered a piano solo and Mrs. Rae Asher gave a violin solo.

Alfred G. Isenberg presided at the meeting.

BAY CITY LODGE, BAY CITY, MICH.

Well, Brother "Ben B'riths", No. 178 is just as full of pep as ever, our big event being a banquet on March 24 which gives us sufficient reason to feel assured that B'nai B'rith stock has received quite a boost amongst the well-known Gentile personages of our city of whom several were present.

Dr. Deutsch, of Cincinnati, was the principal speaker. Mere words can hardly portray the impression created by the venerable and learned doctor. Our heartfelt appreciation can best be fittingly expressed in the statement made by the doctor in the course of his address in which he declared: "There is a certain young lady sitting nearby staring into my eyes in a manner that should make me blush —and I love her in spite of my grey beard". Brothers Louis Harrison and Joe Hirshfield, chairmen of the Intellectual and Entertainment Committees, may justly feel proud of their success, also Brother Ed. Lichtig, chairman of the evening.

On April 10, Bay City Degree Team was favored with the honor of putting on the initiatory ceremonies for a good sized class for Saginaw Lodge. A gala day was spent in which Saginaw, Flint and Bay City Lodges frolicked to their heart's content in eating, dancing and oratory. Our hats are off to Saginaw Lodge; let's have more of them.—[A. A. Immerman.

INSTITUTION OF B'NAI B'RITH LODGE AT GREENSBURG, PA.—NEW LODGE IN WESTMORELAND COUNTY.

A large enthusiastic audience of representative citizens of Westmoreland County witnessed the installation ceremonies of Westmoreland Lodge, I. O. B. B., at Odd Fellows' Hall, Greensburg, Pa., Sunday afternoon, April 10. Mr. Marcus Feuchtwanger, Past President of District No. 3, presided at the installation ceremonies and directed the initiation of the charter members, assisted by Edward Hemple, Past Secretary of District No. 3, I. W. Jacobs, Vice President of the newly-formed Pittsburgh Lodge, No. 44, A. L. Wolk, Secretary of Pittsburgh Lodge, No. 44, and Brothers Benjamin Lencher, A. L. Martin and Alfred Nathan. One of the features of the meeting was the attendance of the Greensburg Section of the Council of Jewish Women, led by their President, Mrs. Joseph Ziskind. The officers elected for the ensuing year are: President, Mr. Harry Friedlander; Vice President, Mr. Charles Pross; Financial Secretary, Mr. Joseph Ziskind; Secretary, Simon Davis; Treasurer, Mr. Ben Rattner; Trustees, J. Berkowitz; Bernard Bigg and Samuel Taubman; Guardian, Morris Young; Warden, Benjamin Harris.

A bright future for the new lodge, which will embrace the cities of Greensburg, Irwin, Jeannette and Latrobe, was predicted by Past President Feuchtwanger and by Messrs. Hemple, Jacobs, Wold, Lencher, Martin and Nathan, who addressed the new organization. Appreciation was extended by the newly organized order to Mr. Edward Hemple, through whose efforts Westmoreland Lodge was organized.

JOSHUA LODGE, PHILADELPHIA, PA.

A campaign for membership has been arranged by Joshua Lodge, No. 23, with a view to securing an increase for 1,000 members. Two camps have been formed within the lodge, one led by Mr. A. Rovine and the other by Jos. Herbach, both of whom are confident that they will succeed in getting the greatest number of new applicants.

A Campaign Committee of 33 was appointed, with Mr. S. B. Lush as chairman.

A special meeting of the lodge was held on April 20 for the purpose of presenting names of applicants for membership.

A luncheon for the Campaign Committee was held at the Hotel Vendig for the purpose of considering arrangements for the final wind-up of the campaign.

A successful dinner and dance was given by Joshua Lodge at the Ritz-Carlton Hotel on April 10, 1921.

A large attendance made this the most enjoyable affair held in a long time.

Mr. Joseph Herbach, Secretary of the district, and David Bortin, President of the district, spoke of the work of the Joshua Lodge and the district, and great enthusiasm was created for the drive now in progress for a thousand new paid-up applicants.

At the last meeting of the Joshua Lodge a large number of applications were presented to the lodge for their action. The report of the committee was received with rejoicing and all the members present promised to renew their energies in behalf of the drive.

OMAHA LODGE, OMAHA, NEB.

A number of soldiers of the Jewish faith from Fort Crook and Fort Omaha were the Purim guests of Omaha Lodge, No. 354, on the evening of March 24. After being given a big spread by Harry Lapidus and Superintendent Schaefer of the Jewish Welfare Federation, the boys were taken to the Lyric Building where a special Purim program had been arranged.

Rabbi Frederick Cohn and Rabbi Morris Taxon made interesting addresses, explaining the spirit of Purim. They emphasized the fact that at the present time there are "Hamens" also, and it is up to the Jews to stand for their rights.

Ralph Holzman, and William Grodinsky, Vice-President of the lodge, presided at the meeting.

The Ladies' Auxiliary of Omaha Lodge, No. 354, at its meeting held on April 14 appointed a committee to arrange a private dancing party to be given during May.

CINCINNATI LODGE, CINCINNATI, OHIO.

Cincinnati Lodge, No. 4, B'nai B'rith, gave its first charity ball on Wednesday evening, April 6, in the grand ball room of the Hotel Sinton. The affair proved to be a success, both from a social and financial standpoint.

Philip L. Hershman, President of the lodge, was in personal charge of the ball, and had as his aides, David Rosenbaum, chairman of the Entertainment Committee, and its members, Mrs. Leonard H. Freiberg, chairman of the Women's Reception Committee, and its members, and Mrs. Jacob H. Kaplan, chairman of the Refreshments Committee, and its members.

Five hundred couples attended the ball, which was declared to have been the greatest Jewish social affair given in the city in years.

At the first meeting of the lodge in April, on Monday, April 11, plans were made to put into effect, in cooperation with other national organizations, the Americanization plans of the government. Attention was called by speakers to the eagerness with which the Jewish immigrant seeks citizenship in the land of his adoption.

Honorable Alfred M. Cohen was appointed chairman of the committee to put into effect the Americanization programme of the lodge.

President Hershman announced that at the next meeting a large class would be initiated, which would bring the membership of the lodge to pass the twelve hundred mark, a new record in the history of the organization.—[Chauncey D. Pichel.

BARNETT LODGE, FORREST CITY, ARK.

Very enthusiastic and well attended meetings were held recently in Marianna, Brinkley, Cotton Plant, Hughes and Forrest City. Brother Gilbert M. Schloss of Memphis Lodge, No. 35, delivered earnest appeals in Brinkley, Marianna, and Forrest City, for funds for the Anti-Defamation League to which every member present responded with an offering. In Cotton Plant, Rabbi Jerome Marks of Helena, Ark., explained, in a masterly manner, the great good being accomplished by the Anti-Defamation League and told of the necessity of every I. O. B. B. member contributing financial support; at the close of his remarks pledges were made by all members present.

President Frank Swartz and Secretary L. Barnett were elected delegates to the District Grand Lodge convention to be held in Dallas, Texas, May 1.

Barnett Lodge is making elaborate preparation for the celebration of B'nai B'rith Day to be held in Forrest City.

Barnett Lodge, though located in a town of ten Jewish families, reports a membership of fifty-three. Formerly there were seventy-six members, but on last July twenty-three members were transferred from this lodge to aid in the formation of a new lodge in Wynne, Ark.

Barnett Lodge holds meetings alternately in the adjoining towns regularly throughout the year.

PITTSBURGH LODGE, PITTSBURGH, PA.

Pittsburgh Lodge, No. 44, had a most enthusiastic and spirited meeting ever held in B'nai B'rith circles on April 3, at which time the lodge room was crowded to capacity.

Old and young were present, filled with the desire to give the new consolidated lodge an auspicious banquet. Brother A. Goldbloom, President of Sar Sholem Lodge, presided.

Election of officers for the new consolidated lodge was then held and it resulted in the unanimous choice of Brother L. S. Levin as President of Pittsburgh Lodge.

Immediately following the election, the officers were installed by Brother Marcus Feuchtwanger of New Castle, Pa., Past President of the District Grand Lodge.

A committee was appointed to make the necessary arrangements for a public meeting, which was held on April 17 at the Moose Temple. An elaborate and interesting program was arranged for that meeting.

The future of the B'nai B'rith in Pittsburgh seems bright and rosy. The newly elected officers seem to be inspired to make Pittsburgh Lodge the largest and most active lodge in District No. 3.

SAGINAW, MICH.

The members of the B'nai B'rith of Flint and Bay City were guests of Saginaw Lodge, No. 636, at a banquet, initiation and dance held on Sunday afternoon and evening, April 10, 1921, at the Lincoln club. More than 400 were in attendance, including a delegation of 80 from Flint and 90 from Bay City, who came in special cars.

Saginaw Lodge had made elaborate arrangements for the entertainment of the visitors and both the initiatory work of the lodge and the entertainment which followed were greatly enjoyed by the local members and the visitors.

The initiation was held during the afternoon. The Bay City degree team put on the initiation of the candidates, while the Flint team put on the Oriental Degree. Addresses were given by Ben Wiener, President of the Flint lodge, Thomas Perlman, President of the Bay City lodge, and O. G. Felton of Chicago, Director of Propaganda of the District. The women were entertained during the afternoon at the home of Mrs. Adolph Seitner, under the auspices of the Saginaw Temple Aid Society, with Miss Lilly Lenhoff in charge.

The banquet took place at 5:30 o'clock and was followed by entertainment in charge of Alex Levinsohn, which included a song by Jay Lenick, an address by Rabbi Carl Herman of Cincinnati, a song by Mrs. Harry Weingarden Flint, and addresses by Rabbi Lupo, Flint, Ed Lichtig, Bay City, and O. G. Felton.

PROGRESSIVE LODGE, NEW YORK.

A well-attended meeting of Progressive Lodge, No. 841, was held at the B'nai B'rith headquarters on April 12, 1921.

The Progressive Ladies' Auxiliary is well on its way to success and Progressive Lodge is rightfully proud of the fine galaxy of young ladies composing the auxiliary.

The installation of the officers of the auxiliary will be a big affair and will be held at the B'nai B'rith headquarters on April 26. The program will consist of entertainments, dancing and refreshments.

Soldiers Entertained.

A great deal of thanks is due the Soldiers' Entertainment Committee for the excellent program provided for the wounded soldiers of the Polyclinic and Fox Hills Hospitals on Sunday, March 20. The dance at the lodge was attended to overflowing; the music, tendered gratis by Murray Sturman, was snappy, and the entertainment delightful. Seventy-two wounded veterans of the World War partook of the tasty meal at the Star T & Z Restaurant in the evening, and then there was some more dancing and fun. Progressive Lodge also wishes to thank Mrs. Ezra Wollman, of the Ladies' Auxiliary, for her kind interest and assistance.

NEW CASTLE LODGE, NEW CASTLE, PA.

One of the most successful meetings of New Castle Lodge, No. 609, was held on Sunday evening, March 27. The lodge room was taxed to capacity in honor of the official visit of the President of the district, Mr. David Bortin, of Philadelphia, and Mr. Morris Shaffner, of Erie, First Vice President of the District.

A large delegation of visiting brothers from Youngstown Lodge attended. Several visitors were also present from Butler Lodge. Excellent addresses were delivered by the visiting Grand Lodge officers.

At the conclusion of the evening, a musical program was rendered. A buffet luncheon was served.

CRITERION LODGE, PHILADELPHIA, PA.

Criterion Lodge has increased its membership considerably since its institution. A number of social meetings have lately aided in building up this lodge.

The B'nai B'rith Building owned by Criterion Lodge has been visited by many members of the Order. The lodge has appointed a committee to communicate with various Jewish organizations notifying them to use the building at all times for Jewish communal purposes free of any charge.

Criterion Lodge gave a dance and entertainment on Wednesday evening, May 18 at the Hotel Bellevue-Stratford.

CURRENT EVENTS.

(Continued from page 6.)

The Alliance Israelite publishes a cable, received from Adrianople, that a pogrom took place there, owing to a blood accusation and the Associated Press gave us another report of a pogrom started by the Greek population in Constantinople, April 26. We will remember that the Greek war of independence began in 1821, with an attack on the Jews of Janina and that the occupation of Salonica in 1912 was also followed by a pogrom of smaller dimensions. There is an unfortunate tradition among the Greek people, which has stained Jewish history even from the time of the Second Commonwealth.

Obituary.

During the last month two prominent Jewish politicians passed away: Ernesto Nathan, ex-mayor of Rome, on April 9, and the French publicist and politician, Joseph Reinach, April 18. Both were only loosely connected with Judaism. Nathan, a man of evidently mediocre attainments, was elected mayor of Rome in 1907 to spite the pope because he was an active Freemason and Reinach, while connected with some Jewish institutions, especially with the Alliance Israelite, was also a representative of Heine's view that Judaism is not a religion but a misfortune. As champion of Dreyfus he may claim considerable merit but, in the face of the hostility against the Jews in France he maintained the old idea that the Jews are no race and that the Jewish question will be solved by giving them equal rights and therefore Zionism is a crime. His son, Adolph, married the daughter of Alfred Dreyfus. They were married on a Sabbath and of course without any religious ceremony. Both Reinach and Nathan were of German descent, both families coming from Frankfort, from which Nathan's father emigrated to London and Reinach's father to Paris.

The world of science and literature lost Ernest Fraenkel, professor of gynecology at the university of Breslau, and also active in the municipal life of the city; and Joseph Popper, a most ingenious philosopher and inventor, who died at very advanced age in Vienna. Popper surprised those who knew him by the bequest of his library to the university of Jerusalem. He had never shown any active interest in Jewish affairs. An almost opposite specimen is Bernhard Muenz, the editor of a prominent Vienna daily, who died in that city. He was a native of Galicia, the grandson of the celebrated Talmudic author and strong opponent of reform, Eleazar Loew, known as Shemen Rokeach, and a brother of the recently deceased Lazar Muenz, retired rabbi of Kempen, a specimen of the progress of secularization in Jewish spiritual life. To some extent this may be said also of Saul Horowitz, a descendant of Hungarian rabbis and as a boy already a prodigy in Talmudic learning, who afterwards became an authority on mediaeval Jewish philosophy. He died in Breslau, where he held the chair of philosophy of religion at the rabbinical seminary for nearly twenty-five years. So this institution has lost in the course of a few months two prominent members of its staff, Professors Brann and Horowitz.

MINUTES OF EXECUTIVE COMMITTEE.

(Continued from page 4.)

widow of a member of the Order on rehabilitation lines. The Secretary reported that District Grand Lodge, No. 8, was advised that widows of members of the Order, sufferers as a result of the war, are eligible to participate in the benefits of the rehabilitation fund. Action was approved.

From Ezekiel Lodge, Newark, N. J., inquiring as to action taken by the Executive Committee of the Order with reference to the immigration bill. The Secretary presented reply forwarded to Ezekiel Lodge and the same was approved.

From District Grand Lodge, No. 9, Roumania, calling attention to the large number of refugees from the Ukraine and Soviet Russia temporarily sojourning within the territorial limits of Roumania contemplating emigration to the United States of America and suggesting that the Executive Committee of the Order intercede with the Department of State with a view of securing an amelioration of conditions connected with the vise by the [illegible] Consul of passports of such [illegible]. The Secretary reported that the [illegible] matter was referred to Brother [illegible] and that the matter was submitted to the Department of State receiving assurance that whatever possible the Department will do to relieve the situation in Roumania. The communication was ordered filed.

From Augustin-Keller Lodge, No. 648, of Zürich, Switzerland, calling attention to the beneficent work carried on for the past number of years by the B'nai B'rith lodges of Switzerland in the matter of caring for undernourished Jewish children from other countries and enclosing an appeal with the request that the same be published in the columns of the B'nai B'rith News. The Secretary was directed to refer the appeal to the editorial staff of the B'nai B'rith News with the request that the same be published.

From District Grand Lodge, No. 5, submitting report as to result of election held at the recent convention of the District Grand Lodge and advising that Brother Clarence M. Lehman, of Baltimore, has been elected President of the district.

From a committee representing the Aid Society of Galil, Palestine, with reference to the distribution of relief funds. Communication was ordered referred to the Joint Distribution Committee.

From District Grand Lodge, No. 8, calling attention to the fact that the Jewish institutions of Germany are not considered in the distribution of milk cows sent from America for the use of charitable and philanthropic institutions. Communication was ordered referred to the President of the Order.

From District Grand Lodge, No. 8, Germany, calling attention to the fact that one Dr. Dinter, a noted anti-Semite of Germany, contemplates making a lecture tour in the United States and suggesting that steps be taken in the matter of counteracting any efforts on his part to arouse anti-Semitic feeling in this country. Communication was ordered referred to the Anti-Defamation League.

From the Council of Jewish Women transmitting copy of letter from Ocna, Roumania, requesting assistance to re-establish the primary school in that community.

The Secretary presented copy of reply which was read and approved.

From District Grand Lodge, No. 10, acknowledging receipt of an appropriation of $5,000 from the Rehabilitation Fund to enable the members of the Order in Czecho-Slovakia to avail themselves of the privilege extended by the Czecho-Slovakian Government to holders of war bonds.

From Dr. S. Freund on behalf of Zion Lodge, of Hanover, calling attention to the needs of the orphan home for boys and the home for girls located in Hanover. Communication was ordered referred to the Joint Distribution Committee.

From the B'nai B'rith lodges of Vienna calling attention to the fact that the Talmud Thora maintains the school for poor Jewish children, mostly war orphans, and supplies such children with food and wearing apparel and that for the purpose of securing contributions from the members and lodges of the Order in America, calendars have been forwarded for distribution by the District Grand Lodges. It was resolved that the distribution of the appeal in the form of Jewish calendars be left to the discretion of the District Grand Lodges.

From Leipzig Lodge, of Leipzig, calling attention to the needs of the home for children established and maintained by the lodge and requesting that the B'nai B'rith of America supply the institution with much needed wearing apparel for the boys and girls' wards of the institution. Moved by Brother Archibald A. Marx that the sum of $250 be appropriated out of the Emergency Relief Fund. Motion carried.

From the Jewish Orphan Home of Prague, appealing for contributions to enable the institution to be maintained. Moved by Brother David Bortin that the sum of $250 be appropriated out of the Emergency Relief Fund. Motion carried.

From the Ladies' Society of Montifiore Lodge, of Berlin, auxiliary to the B'nai B'rith lodges of that city, calling attention to the needs of the philanthropic institutions maintained by the organization. Communication was ordered referred to the President of the Order for investigation.

From Mizpah Lodge, No. 466, of Philippopoli, Bulgaria, requesting the cooperation of the Executive Committee of the Order in the detention case of one Samuel Isaac Levy, detained at Ellis Island. Referred to Brother Simon Wolf.

From District Grand Lodge, No. 8, calling attention to the pamphlet issued by Dr. Herman L. Strack, Professor of Theology in the University of Berlin, combatting the anti-Semitic charges prevalent in Germany. Communication was ordered referred to the Anti-Defamation League.

From the American Jewish Committee, transmitting annual report for the year 1920. Ordered filed.

From Brother Dr. Edmund Kohn, of Vienna, with reference to the establishment of B'nai B'rith lodges in Holland. Communication was ordered referred to the President of the Order for such action as he may deem proper.

From the Near-East Relief, Chicago, enclosing a report of the activities of the organization. Communication was ordered filed.

From Dr. Stephen S. Wise, of New York, suggesting the advisability of publishing in pamphlet form the articles by Dr. Max L. Margolis appearing in the B'nai B'rith News under the title "The Great Misunderstanding". Communication was ordered referred to the Editorial Staff of the B'nai B'rith News.

From the U. S. Department of Labor, Bureau of Naturalization, submitting data and suggestions concerning the cooperation of the Order with the naturalization service of the United States Department of Labor. Communication and enclosures were ordered referred to the Director of Americanization, Brother Sidney G. Kusworm.

From the Talmud Thora of Jerusalem, Palestine, requesting assistance for the maintenance of the Jewish schools in that city. Communication was ordered referred to the Joint Distribution Committee.

From Amicitia Lodge, of Poznan, Czecho-Slovakia, calling attention to the needs of the Jewish hospital in that city maintained to take care of poor sick Jews, and appealing for financial contribution towards the maintenance of the institution. Communication was ordered referred to the Joint Distribution Committee.

From District Grand Lodge, No. 3, with reference to the provisions of the law relating to the payment of Constitution Grand Lodge dues. Communication was ordered referred to the members of the Executive Committee of the Order of District No. 3.

The following resolution was thereupon presented:

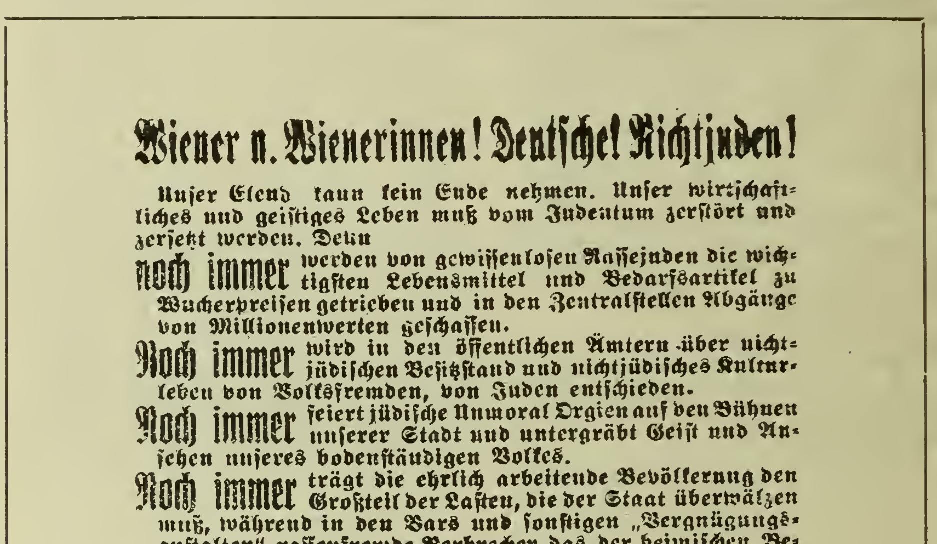
"Resolved, That no allowance shall hereafter be made for traveling expense to any member of the Executive Committee who does not remain in attendance from the opening until the close of the session".

Moved by Brother Archibald A. Marx that the foregoing resolution be adopted. Motion carried unanimously.

Moved by Brother Henry Lasker that the thanks of the Executive Committee be expressed to Brother Julius I. Peyser for his courtesies and attentions paid to the members of the Executive Committee during the session. Motion was adopted by a rising vote.

There being no further business before the Committee, the meeting adjourned, subject to the call of the President.

A. B. SEELENFREUND,
Secretary.



Wiener u. Wienerinnen! Deutſche! Nichtjuden!

Unſer Elend kann kein Ende nehmen. Unſer wirtſchaftliches und geiſtiges Leben muß vom Judentum zerſtört und zerſetzt werden. Denn

Noch immer werden von gewiſſenloſen Raſſejuden die wichtigſten Lebensmittel und Bedarfsartikel zu Wucherpreiſen getrieben und in den Zentralſtellen Abgänge von Millionenwerten geſchaffen.

Noch immer wird in den öffentlichen Ämtern über nichtjüdiſchen Beſitzſtand und nichtjüdiſches Kulturleben von Volksfremden, von Juden entſchieden.

Noch immer feiert jüdiſche Unmoral Orgien auf den Bühnen unſerer Stadt und untergräbt Geiſt und Anſehen unſeres bodenſtändigen Volkes.

Noch immer trägt die ehrlich arbeitende Bevölkerung den Großteil der Laſten, die der Staat überwälzen muß, während in den Bars und ſonſtigen „Vergnügungsanſtalten“ raſſenfremde Verbrecher das der heimiſchen Bevölkerung geraubte Blutgeld verpraſſen.

Das ſoll endlich ein Ende nehmen! Lange genug haben wir gewartet und gewarnt! Lange genug haben wir uns in raſtloſer Arbeit um den Wiederaufbau unſerer Heimat bemüht! Doch vom Schweiße unſerer Arbeit haben jene jüdiſchen Volksſchänder gelebt. Nun iſt unſere Geduld zu Ende! Einmütiger und entſchloſſener denn je ſoll es durch das deutſche ariſche Wien ſchallen:

Hinweg mit den Schiebern aus den Kaffeehäuſern und der Börſe, mit den unverantwortlichen Millionenabgängen in den von Juden und in deren Geiſt geleiteten Zentralſtellen.

Hinweg mit den Juden aus den öffentlichen Ämtern, die ſtets an den wichtigſten Stellen nichtjüdiſche Kultur zu vernichten ſich beſtreben.

Hinweg mit der jüdiſchen Lüſternheit von unſeren Bühnen!

Hinweg endlich mit der Rückſichtnahme auf die jüdiſchen Praſſer, die es ſtets verſtehen, ſich der öffentlichen Abgabepflicht geſchickt zu entziehen.

Wiener Nichtjuden! Dieſer unſer Ruf darf nicht wieder ungehört verhallen! Schließt euch alle zuſammen! Kein deutſcher Arier bleibt zuhauſe! Jeder, der Volk und Heimat liebt, erſcheint bei der

Volkskundgebung!

**Sonntag, den 13. März 1921, 5 Uhr nachmittags,
in der Volkshalle des Neuen Rathauſes**

Alle nichtjüdiſchen Vereine Wiens nehmen an dieſer Kundgebung geſchloſſen teil. Die Bezirksſammelplätze der einzelnen Vereine für den gemeinſamen Anmarſch werden in der nichtjüdiſchen Tagespreſſe verlautbart.

Deutſchöſterreichiſcher Schutzverein
Antiſemitenbund.

WASHINGTON, PA.

Under the auspices of Washington Lodge, No. 876, a lecture was given by Rev. Luchs of the Hebrew Seminary of Cincinnati on Sunday evening, April 17.

This was the second of a series of lectures given under the auspices of the lodge. The first lecture was by Rabbi Levinson of Pittsburgh, on "The International Jew."

JACKSON, MICH.

David Heuman Lodge, No. 807, of Jackson, Mich., gave a Seder to the Jewish prisoners of Michigan State Penitentiary at Jackson, Mich., on Saturday, April 23. Rabbi Steiner conducted the service. A committee consisting of members of the Congregation, the B'nai B'rith and other Jewish organizations gave a Jewish community Seder on Sunday evening, April 24.

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BENEVOLENCE BROTHERLY LOVE AND HARMONY

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Vol. XIII JUNE, 1921 No. 10

The Anti-Jewish Warfare of Henry Ford

By Dr. Max Heller

I YIELD most reluctantly to the request of the states that I express an opinion concerning Mr. Henry Ford's agitation against the Jews. Leaders of Jewish thought are far from agreed as to the proper policy to pursue in the presence of such a strange campaign. While some favor a calm, dignified defense by publishing the facts in clear, simple language, others advise contemptuous silence in view of the patent absurdities of the charges; still others, of course, are clamoring excitedly and beating the air with all sorts of printed shrieks. Here, as elsewhere, the Jew reacts against trying situations just as do other people; he is just as irresolute and divided in counsel as is any other people in the presence of an unexpected emergency; and he has, of course, his liberal portion of self-appointed champions and irrepressible busybodies.

By temperament and conviction, I should be disposed to espouse a policy of giving the lie rope enough to hang itself; truth is bound to triumph in the end; falsehood and slander never fail to convict themselves out of their own mouths; decent and self-respecting people pay no attention to any efforts to poison the public mind against a race or a creed. Who gives any heed whatever to the anti-Catholic screeds, whether in periodical or in book form? And why should we turn around, when a crank bespatters us with fictions that are silly and childish on the very face of them? Can we not trust the good sense and the habits of fair play of the American people to size up this bubble at its utter emptiness?

It is one thing, however, to argue a practical matter theoretically, upon presumptions; it is quite another to examine it in the light of historic experience. These same dignified arguments of those who know themselves clean and scorn to prove themselves innocent have been found of no avail against poisoners of the public mind, from times immemorial. Throughout the long history of Jewish martyrdom it has been just the silliest and the most utterly groundless charges, such as poisoning wells, piercing the host, ritual murder which have proved the most mischievous and the most unsquelchable of them all. In the Dreyfus case, twenty-five years ago, the most fanciful and ridiculous inventions about veiled ladies and mysterious, non-existent portfolios were eagerly swallowed by prejudiced people of the highest rank. It is not only the stupid mob that is credulous and easily swayed; the highly educated and socially cultured enlist themselves as readily for fads and theories of the most grotesque order, especially when those conceits and prejudices are catered to from which the minds of the so-called better class are not any less exempt than those of the rabble.

As a consequence, the German and the Austrian Jews discovered, to their amazement, that the rowdyism of the anti-Semitic beer-hall found a sympathetic echo in professorial chairs occupied by distinguished bigots and illustrious fanatics; the English Jew wakes up to find a Tory paper like the Morning Post and a famous writer like G. K. Chesterton openly espousing the anti-Jewish crusade and the American Jew has the unpleasant surprise of seeing an anti-Semitic hodgepodge from England on the publication list of a reputable house like Putnam's.

It is true enough that innocence always emerges triumphant in the end; but is that reason sufficient for refusing to offer battle to injustice? The road is long; the goal is far away; in the meantime we owe, at least to the open-minded, to those disposed to play fair, some presentation of the undistorted facts as against the shower of abuse that is directed against us. It must be borne in mind, on the one hand, that the Jew does present some unique aspects and that his inner life is unknown territory to the non-Jew; on the other hand, that tales and figures which we Jews know to be absurd and at once despise as worthless, may appear plausible and impressive to the uninformed; especially when they are presented with that cocksureness of the conscienceless liar and that brazen hypocrisy of the pretended lover of his kind, which may easily deceive the unwary.

From the start a confession ought, in fairness, to be made. When a man has read and seen exploded, innumerable times, the same old-wives' tales, over and over again, when one has, for a lifetime, heard those same odious accents of tireless falsehood, of venomous hatred in the languages and styles of so many periods, one's digestion balks at the unpalatable mess and it is almost impossible to command the patience and the appetite for taking it in; one wearies, not only of the nasty spirit of it, but almost more so of the tedious repetition which never, by any chance, offers anything that is in any sense new, that is not simply a rehash of other people's stale dishes. As a consequence, the writer is far from claiming that he has made a study of the "literature" offered by the Dearborn Independent or that he has even so much as waded through all of it; there are dishes of which you cannot mistake the flavor, even without being compelled to clean the plate.

What is the gist of Mr. Ford's objurgations of the American people? He is trying to save the world again; the last time it was from war, by a peace-ship; this time it is from the Jews, by a scandal-sheet; the last time it was the war that was the fearful reality and the peace-ship the ridiculous phantom; this time the process is reversed; the conspiracy-game is the shadow and the noise of the journalistic gun furnishes all the realities. What Mr. Ford claims to have discovered, of course, has been the prattle of many irresponsible mouths and incendiary pens before him. It is the theory of a conquering nation, a nation which, through its elders, boldly conceives and sternly executes an all-embracing plan of world-conquest. As the czars were supposed to be carrying out a mythical testament of Peter the Great which bade them to sweep everything before them on their road to Constantinople in the west, Pekin and Calcutta in the east, so the Jews, according to these fanciful accounts, those east and west, those rich and those poor, capitalist and laborer, are represented as being in a secret, yet official plot to become masters of the world by financial operations, by stirring up war and through social disintegration such as Bolshevism. A wonderful people, indeed, are the Jews, upon this reading of their ambitions and achievements! What is the secret service of any organized nation with offices, taxation money, cabinets and diplomatists, compared with the intrigues of a people which has no government, collects no taxes, does not speak a common tongue, is scattered over the entire earth, has no army or navy, not even a press beyond a few family journals and yet manages, upon preconcerted plans, to dictate the policies and subdue the freedom of all nations?

A crazier, sillier notion has never been conceived; one is ashamed to quote any fact whatever against a speculation as wildly opposed to all that is possible in human nature. The pitiful absurdity of it is that, with all of the Jews' occasional prosperity and individual prestige, he is, beyond all doubts, upon every patent evidence, far and away the most helpless of all the peoples of the earth. He was helpless, before the war, not only in the grasp of gigantic Russia, but just as much in that of puny Roumania; his services to German literature, German music, German science, German industry and commerce could not secure for him, before the war, so much as one lieutenancy in the active line of the German army or navy; he was battling, before ever the inferno of carnage broke loose, with problems of East European oppression and misery which seemed hopeless of solution; he was, until the Balfour Declaration, seeking in vain to recover the land of his forefathers, to be permitted to make that war-wasted wilderness blossom again.

And within his own ranks, one could scarcely conceive of a people that has less of the disposition to submit unquestioningly to authority, more of the individualism of independent view and untrammelled choice than the Jew. If there is anywhere a people to which would be utterly impossible the close-buttoned secretiveness, the iron-clad solidarity, the unity of purpose and aim which a conspiracy for world-conquest would call for then certainly the Jew, with his infinite variety of types and habits, his critical, analytical mentality, his temperamental, impetuous ways would be the last people on earth to guard any such precarious secret, a secret supposedly harbored in some fourteen million bosoms.

Here as elsewhere, presumably, the absurd appeals to the faith of the credulous and the most wildly impossible commends itself to the lovers of romance. Else it would seem pathetic that a people should be accused of an ambition for world-enslavement, whose struggle for the elementary rights of human existence has lasted so many centuries and is still, as yet, so far from won. Right now the Jew is seeking the confirmation of minority rights on the part of some ten or twelve of the newly formed governments of Central and Eastern Europe, rights guaranteed by treaty and yet most difficult to enforce.

As to the experiences of the Jewish people in the world-war, Mr. Hoover has testified that in all his life he had "seen nothing that shocked me more than the poverty and misery of the ghettos in Eastern and Central Europe". And that despite the concerted efforts of their brothers in more prosperous countries, efforts, it must be admitted, which were far from commanding universal support. What a cruel satire it would be to inform the 80,000 Jewish war-refugees in Vienna living a life of the most incredible destitution, that they are plotting to enslave mankind! Difficulties, of course, do not exist for the conspiracy theory. If some Jews lead in the world's finance, on the one hand, and if, on the other hand, a few Jewish leaders are found among the Bolsheviks, then, in Jewry, banker and Bolshevik must be clasping hands to subdue the world in underhand fellowship. If, in Jewish ranks, the sharpest of differences exist between orthodox and reform, between Zionist and anti-Zionist, between capitalist and laborer, all these are on the surface only; even the Jewish renegade and apostate are, to believe the anti-Semite, no more than vanguards and shock-troops in the service of the mysterious invasion.

The question, however, in which perhaps sensible people are most interested is that of Mr. Ford's psychology. After all is said, it remains true that Mr. Ford is one of the great benefactors of humanity, a man who has brought health, pleasure and opportunity to hundreds of thousands of lives. Mr. Ford, too, must be a man of attractive personal qualities; else he could not have enjoyed the friendship of men like Thomas A. Edison and John Burroughs; he must be a man of rare business gifts, else he could not head gigantic interests and devise ever new enterprises. To claim that his peace-ship was an advertising dodge is to wrong him, no business man, not even a Barnum, exposes himself to universal ridicule in order to widen the market for the goods he is selling, the very fact that his peace-ship was a hopeless undertaking and that he permitted himself to be led on upon so slender a basis of prospect is convincing evidence of his gullibility, of his utter lack of judgment in matters beyond his proper sphere of mechanics and salesmanship.

It is a common experience that well-meaning men may be highly gullible and that the commercially shrewd may display extremely poor judgment in matters of a broader scope. Shrewdness and intelligence are not by any means the same thing, even shrewdness and common-sense are far from inseparable. Mr. Ford's brilliant friend, Mr. Edison, has been guilty of some ludicrous notions as to the needlessness of sleep and has given out utterances about immortality which are not creditable to his capacity for careful, balanced thinking.

Mr. Ford is the pitiable victim of a subtle piece of German propaganda, it is clumsy propaganda, readily recognizable as such, bearing every earmark of its geographical origin; but it takes in the almost illiterate automobile magnate, as if it were some new gospel.

In Germany the defeated militarists, Younkers, bureaucrats and other hangers-on of the Hohenzollern menage have been looking for a victim to the red-eyed fury of their defeat; and just like czardom, after the Russo-Japanese war, resorted to the pogroms as lightning-conductors for revolutionary unrest and righteous indignation, so these fanatics of Pan-Germanism, the apostles of Kulture, the props of autocracy by divine grace, are trying to place the blame for the bankruptcy of frightfulness upon some one whom an inrooted prejudice readily fits for the role of scapegoat—the Jew, In Germany the very classes most intimately identified with the whole caste system that culminated in the supremacy of the war spirit, have always hated the Jew as the natural representative of democratic tendencies, and they now fling themselves upon him, as the most unprotected part of the population, with all the frenzy of their anguished disappointment. Since the late seventies of the last century anti-semitism has not spoken in Germany a language as rabidly intemperate, as unblushingly coarse as it does today. Here is a pamphlet from Professor Werner, "A Highway for Truth", in which German mistakes and German defeat are blamed on the Jew; the "German Peoples Publishers" who print this harangue advertise on the covers one pamphlet which seeks to blacken the army record of the German Jews, another with the title "Judas, the World's Enemy", a third entitled "Judah's Debit-book", a fourth, "The German Collapse and Jewdom", and so forth.

Mr. Ford, meaning well, no doubt, has been led on a devious career. His peace-ship was, in all likelihood, an honest, if abortive, effort in the direction of peace. The pacifism of his frantic attempts to withhold his son, Edsel, from performing his duty as a citizen at a critical time was of the wrong sort altogether. He has now become the tool of a sinister propaganda which seeks to sow the seeds of discord, of hatred and contempt, in this land of the great melting-pot. Just to what extent he is succeeding, by dint of vast expenditure, in poisoning the public mind, it is hard to estimate; whether the powers of law and order will ever command the resources by which to estop a multimillionaire from making so pernicious a use of his stupendous wealth, it is not easy to foretell; but that it is impossible to foment prejudice and to stir up strife, to foster suspicion and to spread slander without weakening the union and the vigor of a people, without degrading the tone of public discussion and lowering the morale of general intercourse, can hardly be subject to doubt.

Mr. Ford may, some day, awake to the mischievous role he has been made to play; he will. then, discover, as have others before him, that there are war-dogs of the baser passions whom it is easy to unchain, but far more difficult to call back.

(Republished from the "New Orleans States", New Orleans, La.).

ANNUAL MEETING OF BOARD OF TRUSTEES OF THE LEO N. LEVI MEMORIAL HOSPITAL, AT DALLAS, TEXAS, MONDAY, MAY 2, 1921.

The annual meeting of the Board of Trustees of the Leo N. Levi Memorial Hospital was held at the Columbian Club, at Dallas, Tex., on May 2, 1921. Mr. A. B. Frey, and M. M. Goldman, President and Secretary respectively of D. G. L. No. 7, were present as guests. The Secretary and President read their reports which were accepted and approved. The Board approved the following resolutions, to be introduced at the Convention of the District:

"Inasmuch as Senator Robinson of Arkansas introduced a bill in Congress granting lots 1 & 2, Block 114 to the Leo N. Levi Memorial Hospital; and

"Inasmuch as these two lots which adjoin the hospital are of no special value to the Government, but are urgently needed by the Leo N. Levi Memorial Hospital for its future growth; and

"Inasmuch as the Leo N. Levi Memorial Hospital is maintaining a free clinic which has become a United States Public Health Service Clinic and is thus practically a Government agency and feels, therefore, that its appeal to the Government for cooperation is not without reason.

"Resolved, That D. G. L. No. 7 in convention assembled hereby goes on record in favor of Senator Robinson's bill, and appeals to every delegate to write or wire to his delegation in Congress in behalf of Senator Robinson's bill.

"Resolved, That the Secretary of the District wire Senator Robinson the appreciation of the District of his efforts in behalf of the Leo N. Levi Memorial Hospital."

The Board decided to increase the Executive Committee from seven to thirteen, the six additional members to be appointed one each by Districts 1-6 of the I. O. B. B. The Executive Committee is to meet at least twice a year, the traveling expenses of the members to be paid by the hospital. Six members will constitute a quorum. The first meeting of the enlarged Executive Committee is to be held in November.

Gus Strauss was appointed by the Board to represent the hospital at the convention of D. G. L. No. 2, Mr. Dan Daniel at No. 6 and Mrs. Yetta R. Schoenfeld at No. 3.

The Board of Trustees placed itself on record unanimously in favor of taking immediate steps toward the erection of a new building for clinical purposes and a nurses' home. A committee of five was appointed to endeavor to raise $100,000 throughout the country for that purpose. The committee consists of Dan Daniel, [illegible] J. Westheimer, Ben Weil, Gus Strauss, J. K. Hexter, with the President and Secretary as ex-officio members.

The present officers and members of the Board were reelected. Mr. Leo [illegible] of Nashville was elected a member of the Board in place of Mr. [illegible], and Mr. M. M. Simon was elected to fill the vacancy that existed.

Annual Convention of District Grand Lodge, No. 6, I. O. B. B.

The 53d annual convention of District Grand Lodge, No. 6, I. O. B. B., was held in Des Moines, Iowa, on May 30, 31, and June 1, 1921. The meeting was attended by over 90 Past Presidents of the Grand Lodge and accredited delegates and proved to be one of the best conventions the district ever held. From the opening of the convention until its closing sine die, the best spirit and sincere enthusiasm prevailed.

The message of Brother Rabbi Eugene Mannheimer, of Des Moines, as President of the District Grand Lodge, depicted the district in a most flourishing condition with a membership of over 13,000 on the date of the convention. He presented a report of achievements during the past year unequaled by any of his predecessors.

The Grand Lodge pledged its support and cooperation to the Federal Government in its constructive nation-wide program of Americanism and recommended to the lodges that the genuine spirit of America can best be made possible through public school classes in English and citizenship.

Social service work such as caring fo children at summer camps, establishment of Employment Bureaus, juvenile court work and Big Brother movements were approved and the lodges of the district were urged to engage in such work.

The work of the Anti-Defamation League of the Order was commended and the lodges are called upon to support the work of the league to the utmost of their ability and to assist in raising funds for the successful campaign carried on by the league to combat anti-Semitism in America.

The matter of separation of District Grand Lodge, No. 6, from the joint operation of the Jewish Orphan Home of Cleveland, Ohio, with District Grand Lodge, No. 2, was ordered referred to a special committee for consideration and full report to the next convention of the Grand Lodge.

The splendid activities of the philanthropic institutions maintained, aided and supported by the Order, such as the National Jewish Hospital of Denver, Leo N. Levi Memorial Hospital, of Hot Springs, Educational League of Cleveland, the Jewish Free Employment Bureau of Chicago, summer camps for boys at Winnipeg, Minneapolis, and Chicago, were commended and the lodges of the district and their members are urged to continue to the full measure of their ability their support towards these worthy causes.

The matter of grouping lodges of the district for the creation of District B'nai B'rith Councils was considered and ordered referred to the General Committee with full authority to act in the premises.

HENRY MONSKY
President of District Grand Lodge No. 6

The care of Jewish war orphans received special attention on the part of the Grand Lodge. Delegates representing their respective lodges voluntarily pledged to take care of 222 orphans for the year and the Grand Lodge itself made an appropriation for the care of 100 additional orphans. Such of the lodges as have not yet indicated the extent of their ability as to the number of orphans they may care for and individual members of the district were urgently requested to give this subject matter their most earnest consideration and advise the Grand Lodge as to the number of orphans they pledge themselves to support, so that the Executive Committee of the Order will be fully advised and enabled to make the necessary arrangements through its special committees abroad to take care of the largest number of orphans possible.

The following appropriations were made:

The Jewish Free Employment Bureau, Chicago	$ 1,500
For the maintenance of the Boys' Camp, Chicago	2,000
For the maintenance of the Boys' Camp, Minneapolis	1,000
For the maintenance of the Boys' Camp, Winnipeg	1,000
For the establishment of a permanent Boys' Camp, Winnipeg	1,000
Leo N. Levi Memorial Hospital, Hot Springs, Ark.	1,000
National Jewish Hospital for Consumptives, Denver	1,000
Educational League, Cleveland	200
Social Service and Americanization Work	3,000
Intellectual Advancement and Membership	3,500
B'nai B'rith Library, University of Illinois	100
B'nai B'rith Library, University of Iowa	100
B'nai B'rith Councils	1,250
Support of Jewish War Orphans	10,000
Charitable Disbursements in Europe	1.000
Care of under-nourished and sick children, Europe	500
Infants' Aid Society, Chicago	100

The result of the election was as follows: President, Henry Monsky, Omaha, Nebr.; First Vice-President, Gustavus Loevinger, St. Paul, Minn.; Second Vice-President, Benjamin Samuels, Chicago, Ill.; Treasurer, Ben Braun, Milwaukee, Wis.; Secretary, A. B. Seelenfreund, Chicago, Ill.; Sergeant-at-Arms, Sol Levitan, Madison, Wis.

General Committee Members: Philip Stein, P. P., Chicago Ill.; Rabbi Eugene Mannheimer, Des Moines, Iowa; A. F. Mecklenburger, Chicago, Ill.; Chas. D. Oreckovsky, Duluth, Minn.; Sam J. Leon, Omaha, Nebr.; Robt. Lappen, Des Moines, Iowa; Otto G. Felton, Chicago, Ill.; Leo Reitman, Milwaukee, Wis.; Edward Lichtig, Bay City, Mich.

District Court of Appeals: Harry H. Krinsky, President, Chicago.

MINISTER DENOUNCES ANTI-SEMITISM.

Origin and persecution of the Jewish race was traced by Dr. William W. Shenks of Grace M. E. Church, principal speaker at the session of the Methodist Episcopal Conference held at Wesley M. E. Church, Minneapolis, Minn., recently.

"The Jewish faith has been necessary to the civilization and welfare of the world," he said. "Although persecuted and driven from their worldly possessions, the Jewish people have attained a high degree of culture and learning through the high caliber of their minds and intellect. The Zion Protocol, on which is based the persecution of the Hebrews, is a forgery and a lie. Its source is a book called 'The World's Unrest', by an unknown author. It was written by supporters of the Russian and German aristocracy.

"The Jews are charged with being delinquents and agents for Bolshevik propaganda. As a matter of fact their religion is the most powerful agent for law and order, next to Christianity. They are leaders in the fight against the Bolsheviki".

LLOYD GEORGE REPLIES TO MORNING POST.

Speaking in Parliament about the German debt to the Allies, Premier Lloyd George took occasion to reply to his critics who accuse him of being under the influence of Jewish financiers. Although he did not mention any names, it was known that he was referring to the Morning Post, which criticizes him as being influenced by a memorandum submitted to him by Jewish financiers, including Sir Alfred Mond and Edwin Montagu. Mr. Lloyd George said that there were some people who sing Jewish psalms every Sunday and during the week conduct propaganda to instigate pogroms against the Jews. Such men speak of a memorandum presented to us by Jewish financiers. The truth of the matter is that the memorandum was presented by four bankers, two of whom were Englishmen, one Irish and one Scotch.

BRITISH GOVERNMENT INVESTIGATES UKRAINIAN POGROMS.

(London, Jewish Telegraphic Agency.)

The British government has received official reports from Constantinople, giving details of the pogroms against Ukrainian Jews during the last few years. English representatives in Constantinople have been instructed to investigate the activities of the Ukrainian Committee there and of the well-known Ataman Engel, and to prevent these from using Constantinople as a base for further pogrom preparations.

Current Events

By Gotthard Deutsch

(For the Period Ended May 29, 1921)

Pounding the Fool in the Mortar.

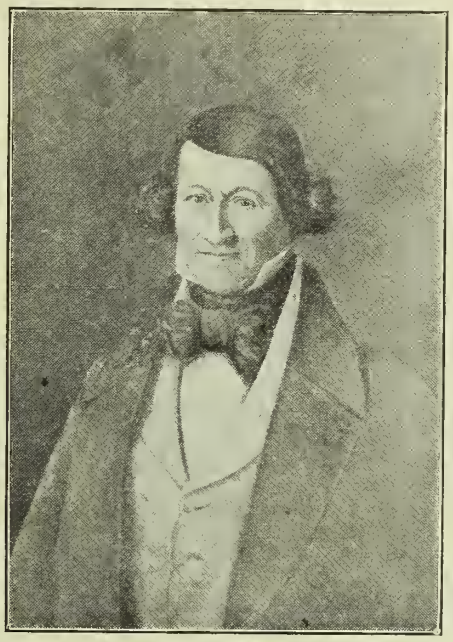
THE optimistic belief that wickedness can ever be defeated by argument is vividly refuted by the author of Proverbs (27, 22) who, always identifying folly and wickedness, says: "though thou shouldst bray a fool in a mortar with a pestle among groats, yet will not his foolishness depart from him". The Dearborn Independent, in its issue of May 28, refers again to the "Protocols" which entered Jerusalem with the British army as "the plans of the enemies of the world liberty". It has been stated and proven time and again that the "Protocols", supposed to be the minutes of an international Jewish convention held under the screen of the first Zionist Congress in 1897, are the invention of a yellow novelist, named Hermann Goedsche, a man of a shady reputation who, be it said in his exoneration, presented the supposed scheme of world control by the Jews in a trashy novel, entitled "Biarritz", and published in Berlin, 1868, and republished recently by Wilhelm Borngraever in Berlin. (Retcliffe's Historische Romane, vol. XIII, p. 130-180.) There the scheme is presented as the result of the deliberation of the thirteen elders of Israel who, as they do once in every hundred years, assembled, on the Sukkot festival at midnight around the grave of the non-existent Simon Ben Judah in the old cemetery of Prague at midnight, sharp. So the unnamed speaker of 1897 memorized the addresses delivered by the thirteen elders in 1860 and passed them off as his own wisdom.

Mendacity as a Principle.

The same paper which time and again protests against the charge that it is fomenting religious prejudice, appeals in its issue of May 21 for protection against "Jewish influence in the Christian church". This influence is found in "Jewish-German higher criticism". One would imagine that the writer of such truck belongs to the strong ward of a hydrotherapeutic institute. His place is indeed behind bars, but somewhere else, as we shall see. In support of the allegation that higher criticism is an invention of German Jews intended to destroy the Christian church, six names are quoted, five Germans, Wellhausen, Strauss, Ewald, Kuehne (sic) and Hitzig with Renan, "a Frenchman, and an atheist and a Jew" thrown in for good measure. Of these five Germans, one Kuehne, is entirely unknown, and we have all reason to believe that Abraham Kuenen is meant, who, by the way, was a Dutchman. All of them are Protestant Aryans, ordained ministers of the Protestant church, one of them, David Friedrich Strauss, having for a short time officiated as pastor. The French infidel Jew, Ernest Renan, was born of French fishermen in Treguier, Brittany, a place, where never a Jew lived, educated in a Catholic seminary for the priesthood, sent to the university as a prize pupil, where he abandoned the Catholic ministry. He was afterwards professor of Semitic philology at the Sorbonne, from which office he was dismissed through the clerical influences which were then powerful, owing to empress Eugenia, and was replaced—this is the humor of the situation—by the German Jewish scholar, Solomon Munk. In addition, it was Renan whose "History of the Semitic Languages" (1855) which called the Semites "une race incomplete", popularized the term antisemitism. Similarly "well established" is the Jewish propaganda work of the other men. Julius Wellhausen, the leading expounder of modern higher criticism, for whom the school is named, which sees in the Old Testament a system of crude ritualism and gross superstition, presents the following evidence of his desire to destroy the Christian church for the benefit of Jewish world dominion. In his leading work (Israelitische and Juedische Geschichte, p. 305, 6th ed. Berlin, 1907) he says after having spoken of Jesus as the sower whose seed was the gospel and whose field was humanity: "The Scribes and Pharisees never had any good intentions. Their observance of religious conventions never did any good. Jesus mocks at their ostentatious religious rites, their charity, fasting and praying". Similar is the attitude of Strauss who in a letter to his friend and former pupil the philosopher, Edward Zeller, dated February 24, 1868, complimenting him on his "History of Philosophy", writes: "you will convince everybody except the Jews who are as vain today as they were 1,800 years ago and will not admit that they have learned anything from the Greeks", (Ausgewaehlte Briefe, 1895, see: Monatsschrift f. G. u. W. d. J. 1908, p. 109).

Other Jews.

It would require a book to give a full review of "higher criticism" and its advocacy by Christian Theologians, as in this country Henry Preserved Smith of Andover and the late Charles Augustus Briggs of Union Theological Seminary, both expelled from the Presbyterian ministry for their radical views, in France the former Catholic priest, Alfred Loisy, excommunicated from the church, but may it not be in place to point to William Benjamin Smith of Tulane University and Arthur Drews of Karlsruhe, the advocates of the theory that Jesus never lived or to Julius Baumann of Goettingen who wrote "Die Gemuetsart Jesu" (1908) to prove that Jesus was insane, or Bruno Bauer (1809), the author of the antisemitic pamphlet, "Die Judenfrage" (1843) whose essay "Theologische Schamlosigkeiten" (1841) calls Christianity "the source of hypocrisy and servility and Judaized Stoicism". On the other hand outside of a few imitators of Wellhausen, and with the sole exception of Spinoza in the 17th century and in modern times of Graetz the Jewish exegets were either conservatives like S. D. Luzzatto or hyperorthodox like S. R. Hirsch and M. L. Malbim. This is not said to condemn higher criticism but merely for the sake of nailing down a malicious lie intended to create and foment race hatred through religious prejudice.



JONAS FRÄNCKEL
Founder of Jewish Theological Seminary
Breslav

The Limits for Rabbinic Authority.

By the time these notes shall be in the hands of the readers the Zionist Federation of America will have held its meeting in Cleveland, June 5, and many changes may have occurred which at the time of this writing can not be forecast. The leading issue is the controversy between the official representation of Zionism in America and the European propagandists, Einstein, Weizmann, Levin and Ussischkin. Inasmuch as the convention is to bring clarity into the situation the subject may be dismissed for the present.

The most serious drawback which Zionism has received was the attack on the Jews by the Arabs in Jaffa (May 1-2) which resulted in thirty-two dead and 150 wounded. For the present we have only the first cabled report of the high commissioner at hand, which gives as the reason of the outbreak a demonstration of the Jewish radical labor element which the Arab landowners resented. One thing is certain that the rabbinic belief that the possession of Palestine can not be disputed (Gen. Rabba, 79, 7) does not convince the Arabs any more than the law prohibiting the laying of Tephillin on the Ninth of Ab, which an old-fashioned rabbi believed to be an absolute protection of the fast, has proven a check on the infidel. Conditions are certainly very serious, for the government suspended Jewish immigration with such rigor that even those immigrants who were on their way before the order was issued, were not permitted to land which is a terrible hardship on those who left their homes, having under great difficulties and at a terrific cost obtained passports, and have now no place to go.

Judging by the usual methods of a chronological arrangement of facts, it seems that the presence of The British Colonial Secretary, Mr. Churchill, in Palestine, intensified the already high excitement which probably is fanned by the political interests of another European power. Mr. Churchill, addressing representatives of Jews and Arabs successively in Jerusalem, March 27, declared that England stands by the Jewish homeland, and wishes the Arab to see that this would benefit the country and so indirectly be for their own good. The Arabs evidently refuse to see it in this light. After desultory attacks on the Jewish colonies near Jaffa, a boycott was declared which according to last reports was not a success. The Arab press of Haifa, here undoubtedly under French influence continues its attacks on the Jews. A deputation of Indian Moslems had an audience with Sir Edwin S. Montagu, the Secretary for India, in which they demanded that Palestine be ruled by a Mohammedan king, and another delegation of Arabs came to Rome to interest the pope in their desire to have Jewish immigration to Palestine stopped. Lieutenant Jabotinski, of the Jewish Legion, whose sentence to fifteen years in the penintentiary for an attempt to organize a Jewish army after the Jerusalem pogroms of April 4, 1920, created a world-wide sensation, comes out with an article in the London Times, May 14, demanding from the British government permission to organize a Jewish military force of 4,000 at the expense of the Zionists. This appeal will hardly have a soothing effect on the Arab population. The Dearborn Independent continues to see in Zionism a mere mask for Bolshevism, and the propaganda for the latter the fulfillment of the stratagem, devised by the "Protocolist", although the Bolshevist government of Russia, as a recently published order of June 1, 1920, shows, set the whole machinery of its secret police to work for the suppression of Zionism.

Zion of Warsaw and Kiew.

To American readers the slogan: "America is our Palestine and Washington our Jerusalem" is well-known. First promulgated by Rev. Gustav Posnansky in Charleston, 1841, it has numerous times been repeated. It means that the removal of legal disabilities imposed on the Jews, and a gradual accomodation to the lives of their neighbors would bring about the final solution of the Jewish question. As the same slogan was with a changed text proclaimed in Hamburg, Stuttgart and Rome, etc., it is but proper that the Jews of Poland should see their Zion in Warsaw and those of the Ukraine in Kiew. Even the most confirmed optimist, however, will have to confess that such a "Shidduch" would be a one-sided affair. Conditions in Ukraine, making all possible allowances for incompleteness and exaggeration have not changed in the least, except insofar as it seems that the Mexican pattern of "generals," fighting for "liberty", has been changed for the Bedouin type of band-leaders. The President of the Ukrainian republic told a reporter of the London Daily Herald that law and order has a good chance of being restored, but meantime we received constantly reports of new pogroms; an instance of which is the statement that in Fastov, former government of Kiew, only 1,000 Jews are left of 12,000 who lived there before the war. A still stronger evidence of the reigning chaos are the waves of fugitives, assembling on all borders, notably on the Rumanian and the Polish borders, where they are not always welcomed by brass bands.

The Jews' Heaven.

The meetings between Polish and Jewish representatives which were dragging on for months, were interrupted, resumed and again interrupted, seem now to have been definitively abandoned. The clearest picture of the situation comes from Lemberg, where upon the suggestion of the Jewish socialist member of the sejm, Dr. Diamand, a strong anti-Zionist, the archbishop called such a meeting. The representatives of the nobility had "some important business" which called them away before they could express their opinion. The dean of the university said he did not know what the Jews wanted, they were living in the "coelum Judaeorum", and the only task before the government was to protect the Christians. On the Jewish side, Dr. Wasser meekly apologized for the nationalistic aspirations of the Jewish masses on whom the leaders can have no influence, as long as the persecutions continue. This ended the transactions. The Jewish members of the sejm withdrew from the committee on reconciliation as useless. The "Kurjer Polski", an antisemitic paper, condemns the policy of the government because it is only due to its apologetic attitude that the Jewish question plays any part at all, otherwise the powers would not pay any attention to it. This seems to be correct, for deputy Hartglas says in a Yiddish paper that in spite of the supposed equality of rights, vouchsafed in the Versailles treaty, the authorities have ruled that the prohibition of the possession of rural estates and mining property by Jews, as well as the special oath for Jews dating from the czarist time are still in force. Even the small chance which Jews have at present to make their voice heard in parliament is to be curtailed, if not choked off, by a gerrimander which will further reduce the Jewish representation in the sejm. This would obviate the unpleasantness of having to defend acts of brutality such as the police committed against Jewish labor organizations which paraded in Warsaw on May 1. Paderewski's paper, "Dwa Grosza", gave the casualties on this occasion under the heading "Trotzky's losses". How little the willingness of the Jews to work for Polish nationalism counts is evident from the fact that the most zealous advocate of this movement, Professor Aszkenazi, the representative of Poland on the council of the League of Nations, was not admitted to the teaching-staff of the university of Warsaw, which evoked a protest from Prof. Petrocki, who resigned on this account. In spite of this attitude the Polish nationalists are furious because the Jews of Silesia have voted against Poland in the plebiscite and they threaten reprisals. A clear and impartial statement of the situation is found in a remark made by Dr. L. Halden Guest to the London Jewish Chronicle, April 8, who said: "To be a Jew in Germany has its disadvantages, to be a Jew in Poland, is, at least, to be severely handicapped".

An Inverted Prophecy.

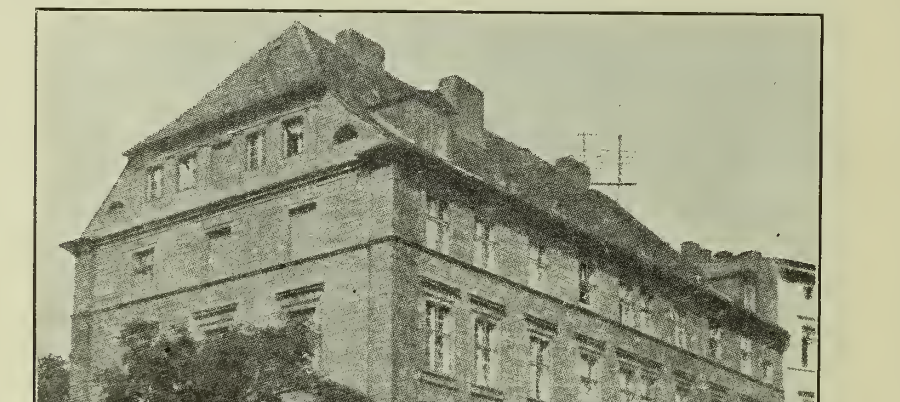
When Isaiah (60, 8) speaking of the return of the Babylonian exiles, exclaims: "Who are they that flee as a cloud"? he could not have thought of the tragedy implied in these words which might just as well be referred to the Jewish wanderers from Ukraine and Poland whose misery is unparalleled in our history. Danzig, the nearest seaport for the refugees, orders the expulsion of the "Ost juden". Czecho-Slovakia finds a few hundred refugees a peril to its safety. The antisemitic "Reichsbote" of Berlin sounds an alarm because 5,000—which figure probably will call for a discount—Jewish immigrants have entered Germany within three months. The republic of Latvia issues a restriction against the return of her former Jewish citizens who, during the war, were driven to the interior of Russia by the order of the Russian military authorities. Remnants of the army of Balachovicz, the Polish D'Annunzio, crossed into White Russia for a little pogrom diversion. The recent conflagration and total distruction of the town, Ljubawitch, the place made famous by the Hasidic rabbi, Mendel Schneiersohn, Lilienthal's colleague in the St. Petersburg conference of 1842, may give an idea, how even other causes besides pogroms contribute to the compulsion of seeking new homes. A Rumanian paper comes out with the belated story that in February 400 refugees (Let us hope that the number is exaggerated) were shot when crossing the Dnepr from Ukraine. Six hundred pioneers who succeeded in reaching Trieste to embark for Palestine are stopped by the order prohibiting Jewish immigration and are between Petliura and the deep Adriatic sea. From Barcelona Jewish refugees are expelled, and a ship, deporting them, was sunk with the loss of numerous lives. America is now practically closed, and the statement of La Guardia, President of the New York Board of Aldermen, made at a mass meeting in New York, April 27, that the immigration law was chiefly aimed at the Jews is hardly exaggerated. It is, therefore, a necessity to direct the Jewish emigration to Brazil and Argentina, as the delegates of Hebrew Immigrant Aid Society in Paris announced. This may also have its difficulties when we remember the antisemitic outbreaks in Buenos Aires against the "Russos" in 1919 and the repeated warnings against peonage in the coffee plantations in Brazil.

Old Charges and New.

The communist uprising in Germany which began March 20, and was suppressed within two weeks offered a welcome opportunity for the reactionaries, and, as shall later be reported more in detail, even for the socialists in the Reichstag to denounce the "Russian Soviet Jews". So far we have not heard of any Jews who shouted vivas for Bolshevism at the opening of the chamber in Mexico, May 13. The close alliance between Bolshevism and Judaism is forcibly illustrated by an attempt of the soviet government to prohibit circumcision, abandoned not on a plea of Trotzky but on the protest of the Mohammedan Tartars. The list of [illegible], published by the war department, contains for New York forty-four names among whom nine are Jews which [illegible] the proportion in the total population. Nor has it so far been established that [illegible] Bergdoll was sent to Germany at the expense of the 'Council of [illegible] Elders'. On the other hand a memorial volume published in honor of Cyril Frederick Lan-Davis, a photographic inventor, attached to the British aerial service, and "lost" October 14, 1915, ought to be sufficient to calm Mr. Ford who, through his hirelings, complained at the unfairness of the Jews who point to his son Edsel's non-military career or, as he puts it, to the fact that not "all members of his family served in the army". A boxing match in the east end of London, in which mostly Jewish boys participated, evokes from the sporting editor of the Daily Telegraph the comment that it was "splendidly British", an effect of naturalization which again might calm the "honorable and gallant member'" of the House of Commons, Colonel Yate, who interpellated the government, April 12, how many of the 122 aliens and 59 Russians, recently naturalized, were Jews and how many of them had served in the army. The Home Secretary was unable to accommodate his honorable and gallant friend on the question of religion on which the office had no data but was able to serve him with the information that of the fifty-nine Russians forty-six had served in the army.

The ritual murder charge has made its seasonable reappearance in various countries. None had any serious consequences by the fortunate accident that no murder of boys or girls had been committed. Two cases were reported from Lithuania, a fact rather disappointing, as we had become accustomed to consider Lithuania the bright spot on the map of the former czarist Russia. Other cases are reported from Smyrna, Salonica and Adrianople, testifying to the continued hostility of the Greek population. The case in Smyrna was started by a local paper, which reported the disappearance of a child, and was disposed of by the declaration of the chief of police at the request of prominent Jews that no such case had been reported to the police. More discouraging is a report that antisemitism is growing in Serbia from which country Spanish (?) and Greek Jews were expelled. Spanish Jews could only be natives of Serbia or other Balkan states who still speak the language of their ancestors and who found refuge under the sceptre of the sultan after their expulsion from Spain. Serbia had so far the best record of all Balkan states in the treatment of her Jews since the Berlin Treaty. Should it have changed after having been enlarged into Jugo-Slavia?

The charge of the control of world politics by international Jewry is not as old but just as absurd as the ritual murder charge, although not refuted by popes and patriarchs. It is depressing that Lloyd George found it necessary to deny it in his speech, in which he defended the ultimatum sent to Germany, May 5. He ought to be in a position to qualify the belief in the power which international Jewry exercises through its financial magnates, for, if the report is correct that his daughter is engaged to marry Sir Philip Sassoon, M. P., part of the fortune that comes from David Sassoon of Bagdad, the groom's great grandfather and from Baron Gustav de Rotschild, his grandfather, will no more enrich the synagogue or the Anglo-Jewish Association than the other half inherited by Sir Philip's sister, Sibyl, who married the earl of Rocksavage. Sir Philip himself has acted the part of "Briton first", when he accepted an invitation to dine with the Russian ambassador in London, July 11, 1913, at the time when the Beiliss trial stirred up the indignation of the world. A similar fear of the snake of the "Protocols" whose head is now supposed to have arrived at its goal, according to the Dearborn Independent, was expressed by commander Bellairs in the House of Commons, April 6, when he interpellated the government on a speech of Sir Alfred Mond, delivered in Jerusalem in which the hope for the restoration of the Temple of Jerusalem was expressed. The representative of the government replied that Sir Alfred must have spoken figuratively. It is a fact that neither he nor his father before him had shown any interest in the temples of London.



JEWISH THEOLOGICAL SEMINARY, BRESLAV

Enemies from Within and Without.

The traditional idealism of the Jew, expressed in the Talmudic statement that he who prays for his neighbor, while he is in need himself will be answered first (Baba Kamma, 92a), is nobly exemplified by our brethren in Germany. The "Hilfsverein der Deutschen Juden" held its annual meeting, April 4, with James Simon in the chair. The I. O. B. B. was represented by Br. Maximilian Stein in the place of District President Br. Timendorfer who resigned. The chairman reported that the educational work in Constantinople was continued, partly by local agencies and partly by the American organization, whose work in educational activities as well as in caring for the emigrants from Poland and Ukraine he praised highly, saying that, compared with this activity, German workers are pygmies. In spite of the needs of Germany, illustrated by the fact that in Hamburg alone 600 children are fed by the Quaker relief mission whom the local Jewish community assists insofar as it provides the additional cost required for a kosher kitchen, the Hilfsverein took care of 350 children from Austria. There are about 60,000 Polish Jews in Germany, a small number, considered from the point of view of percentage, most of whom had during the war been transported to Germany as laborers in factories and mines or for military reasons, but have now become "undesirable aliens".

The "Centralverein der Deutschen Juden" in its meeting, April 10, adopted a resolution condemning political and national Zionism and declares that religious and cultural Zionism is outside of the range of the society's activities which are limited to the defense of political equality and to the fight against antisemitism. This fight is still needed. In the diet of Prussia the minister of the interior was strongly attacked for his mild attitude to foreign Jews. His defense was courageous. He said that it is just the agrarian party which is complaining of labor shortage, and when to relieve this situation foreign labor is imported they raise a cry. He will not take part in any "Judenhetze", for the Jew has a right to live as everybody else. The same agrarian party clamors for restrictive measures against the Jews for their alleged monopoly of nitrogen, whose sale the government is said to have placed in the hands of Jewish exploiters, but they forget to mention that the discoveries of Jewish scientists like Nicodemus Caro and Adolf Frank have provided the chemical fertilizers which have so greatly assisted in the production of foodstuffs.

It is not to be wondered at that the German Nationalist Party should attack the Jews as being behind the supposed alliance of Jesuits and Freemasons whose combination is the cause of all troubles of Germany, but it is a combination of Syrians and Philistines who consume Israel from all sides (Isaiah, XI, 11) when the majority socialists in the Reichstag through member Osterroth joined in this chorus, holding the Jews responsible for the communist uprising in March. It appears that the communist, Paul Levi, in a pamphlet, "Unser Weg-Wider den Putschismus", had condemned this uprising and was therefore expelled from the party. Osterroth referring to his disclosures, shouted: 'Is even Levi not kosher enough'? And naming him with two other Jewish members of the party, Scholem and Katz, wanted to brand the communist "Putsch" as Jewish. In Upper Silesia the Jews were to a man on the German side, and some of them paid for their German sympathies with their lives, yet the extreme anti-semitic press charges them with Polish propaganda. The burocrats, who still hold over from the old regime, are mostly in sympathy with anti-semitic nationalism, of which the following case is a sad specimen. A Jewish woman, the widow of an Austrian professor, herself a native of Germany, living in Munich, received an order of expulsion. A friend of hers called at the police headquarters and asked for an extension on the ground that the woman was in the hospital, having undergone a serious operation. The utmost concession was a week's suspension, offered by the official. When the man said she would not be able to travel even then, the official replied: "What do I care. Let her croak, and we'll have one Jewess less". (Wenn's d'raufgeht, is a Juedin weniger).

The Land of the Phaeacians.

Reading reports from Vienna one can not help thinking of Schillers epigram:

Mich umwohnt mit glaenzendem Aug' das Volk der Phaeaken,
Immer ist's Sonntag, es dreht immer am Herd sich der Spiess.

Conditions have sadly changed. A brother from Vienna writes: Our situation is bad. A few war profiteers are living in extravagance without any sense of responsibility to the starving masses. For the Jewish situation nothing can be more characteristic than the numerous resignations from the clerical force of the Jewish congregation. A job in the Jewish congregation was in former years a much-coveted position. It meant a fair salary, steady employment, old age pension and a provision for widow and orphans. Now all this has become worthless. All who can obtain employment in business leave the congregational service; only the rabbis have to stay.

Frau Anitta Mueller, the wonderful social worker, acknowledging a donation, writes, "The distress in Vienna is daily increasing. Our institutions, to which within the last years were added an infants' home, a children's nursery, a shelter for children of school age, afflicted with incipient tuberculosis and rachitis, homes for apprentices and technical schools, are being besieged daily by hundreds of applicants whom we have to turn away on account of insufficient means. Every crown (less than a quarter of a cent) is a welcome help." The antisemitic movement has quieted down, as far as the information gleaned from the Vienna papers to the end of April goes. A ray of light is even seen in an announcement of the dean of the Vienna university,

(Continued on page 12.)

ANNUAL CONVENTION OF D. G. L. No. 1, I. O. B. B.

The sixty-ninth session of District Grand Lodge No. 1, I. O. B. B., was held at the Hotel Astor, Saturday evening, May 14, 1921. An informal reception and get-together was given to the visiting delegates and guests. Representatives from N. Y. State and the entire New England States, including the eastern part of the Dominion of Canada, were present were afforded the opportunity of becoming acquainted with each other prior to the opening of the convention.

An important part of the convention was the initiation of ladies to the B'nai B'rith Auxiliaries of the District. The Degree was conferred upon these candidates by the Springfield Auxiliary Degree Team. This was followed by a formal banquet and dance to the visiting delegates and their guests at the Hotel Astor. The event will long be remembered by those who were present.

Brother Charles Hartman, Executive Member of District No. 1, acted as toastmaster for the evening. In commenting upon the work of the degree team, Brother Hartman stated that it was a representation of the galaxy of youth and beauty. He attributed the success of their work to the retiring President, Brother Henry Lasker of Springfield and also to the Committee on Arrangements of the team.

Mrs. Leo H. Herz of the Council of Jewish Women spoke on the splendid work the women are doing at present throughout the world. In her discourse she made splendid comparisons of the women's work in primeval times with that of today and stated it was the fact that the men had so long held them at a lower level, that for this reason the women were unable long before this to obtain the equality that they have long sought. She spoke particularly concerning the affiliation of the women's lodges with that of the men, in order that there may be more harmonious work performed by them collectively.

Brother Henry Lasker spoke to the delegates and guests, particularly emphasizing the adoption of Jewish War Orphans in Europe as outlined in his message to the convention. He advocated that groups be formed for the purpose of adopting these children. and that particular interest be taken by the respective lodges of the District.

Judge Irving Lehman spoke about the wonderful work performed by the late Professor Friedlander while in Europe and how he sacrificed his life in order to save our co-religionists in Poland. He stated that Professor Friedlander was always ready to lend a helping hand for the betterment of the Jews throughout the world and his loss will long be felt by those who knew him.

He also spoke about the advantages of being a Jew, despite what some of our people were saying to the contrary, and emphasized that the only men and women who feel that it is a disadvantage to be a Jew are the men and women who do not recognize and love Judaism and the ideals of Judaism—the ideals which are the basis of this organization. He stated that it was the purpose of the Order to teach the Jew throughout the world that he has a right to be proud and happy to be a Jew and that it was our purpose to teach the Gentiles that a true Jew must always be a good American.

Brother George A. Newman, of Pittsfield, Mass., the newly elected President, addressed the delegates about the splendid work of his predecessors and particularly of the achievements of Brother Henry Lasker, who was able to increase the membership in the District from about 6,000 to over 10,000 in one year, with a large number in addition awaiting initiation. He stated he expected to be able to accomplish the same as Brother Lasker and hoped he would have the kind and earnest cooperation of the members in the District.

ACTIVITY OF DISTRICT, No. 5.

Since the first of January, the membership of District No. .5 has shown an increase of nearly fifty per cent. At the present time, Judge Chas. M. Feidelson is touring the district in the interest of the Order, his itinerary including Miami, and Jacksonville, Fla., Macon, Brunswick, Albany, Atlanta and Augusta, Ga., Roanoke and Richmond, Va., Goldsboro, Kingston, Charlotte, N. C., and Charleston, S. C.

ANNUAL CONVENTION OF DISTRICT GRAND LODGE No. 2, I. O. B. B.

THE Sixty-Ninth Annual Convention of District Grand Lodge No. 2 was held at the Statler Hotel in St. Louis, Mo., on the 8th, 9th and 10th of May, 1921. The delegates were entertained royally by the St. Louis community—they were showered with gifts, shown the sights of the city, banqueted and dined. Amidst such friendly and auspicious surroundings, it is not surprising that the convention's real work proved itself to rank among the best that has ever been accomplished.

The officers elected for the coming year are: President, E. J. Schanfarber, of Columbus, Ohio; First Vice-President, Arthur F. Friedman of Denver, Col.; Second Vice-President, Alfred M. Cohen of Cincinnati, Ohio; Secretary, Leonard H. Freiberg of Cincinnati, Ohio; Treasurer, William Ornstein, of Cincinnati, Ohio. Every officer chosen has been serving the District for many years, but there was an extraordinary demonstration at the nomination and election of Alfred M. Cohen for Second Vice-President. He had been a leader for a long time without enjoying any office; in fact, he had consistently refused to be a candidate. This year the call was so insistent and universal and was couched in such terms that he could no longer refuse to give the District the benefit of his ability and experience in an official position.

Jewish Orphan Home at Cleveland.

The Trustees of this institution decided in April to recommend the separation of Districts 2 and 6 in their affairs, since both Districts had grown so in population that they did not need combination to meet the Orphan problem. District No. 2 agreed, and if District No. 6 concurs, the plan of severance will be adopted at the 1922 conventions.

Resolutions of appreciation of the lives of Samuel Wolfenstein, the Superintendent of the Orphan Home for many years, and of Nathan Drucker, Past President of the District, were adopted. They were eloquently eulogized by several of the men who knew them and worked with them.

The convention endorsed the work of the lodges in the District in collecting funds for the Home. It went on record as favoring care in selecting as directors for the Home only those who would be able and willing to give their time and energy to its advancement and not simply accept the honor.

Denver Hospital.

This haven for the victims of tuberculosis was founded by this District Grand Lodge. Its scope and size have been steadily broadening. Research work is being carried on there in the endeavor to find a cure for the disease. The children's building, given by Mr. and Mrs. Nathan Hoffheimer of New York, has been running to capacity ever since it was opened last fall. The Grand Lodge decided to erect a much needed Infirmary Building, to bear the name of the Order, and plans for this purpose were adopted. A gift of $5,000.00 was announced during the convention. It will cost $100,000. The District appropriated $500.00 toward the general fund of the Hospital.

Other institutions to receive subventions were the Leo N. Levi Memorial Hospital at Hot Springs, Ark., $1,000.00; Denver Sheltering Home for Jewish Children, $400.00; Central Jewish Aid Society of Denver, $400.00; National Farm School, $25.00. The appeal of the Hebrew Sheltering & Immigrant Aid Society was referred to the Executive Committee of the Order.

The General Welfare Committee brought in recommendations which were adopted; that the small lodges be urged to seek membership from neighboring small communities; that Menorah buttons be presented to all initiates and that all members wear them, that special effort be made to enroll ex-soldiers and sailors; that the lodges provide community centers where none exist and aid in the Americanization work.

Membership Qualification.

Of immediate interest is the amendment to the District Constitution, providing for the admission of none but citizens, unless the non-citizen shall have declared his intention according to law to become one. Even then he must be dropped from membership unless he achieves full citizenship within five years.

Executive Director.

This office was considered still to be experimental and was ordered continued for another year at the pleasure of the General Committee. While realizing the possible value of such an activity to the District, the cost is considerable. Every lodge in the District will find itself appraised in the Director's report, which will be printed in the volume of Proceedings for 1921. Many valuable suggestions for making lodge meetings interesting and for giving the members the wherewith to occupy their philanthropic leanings will be found in the report.

National and International Relations Committee

The National and International Relations Committee recommended federal and state legislation making unlawful publication of matter concerning a religious or racial group which is false and libelous and likely to incite to acts of violence, not only in self interest but 'in behalf of American solidarity based upon the fundamental principles of American Democracy."

Urged that the Government be requested to express its displeasure and horror at unprovoked acts of violence against Jews as such in foreign lands.

On question of immigration it expressed opposition to percentage exclusion, without regard to the larger aspects of the principles involved.

Exception was taken to the attempt to introduce Bible reading in the public schools as being contrary to the principle of separation of Church and State. A resolution favoring committees of two men in or near each state capital of the District was approved; they are to keep in touch with legislation looking toward religious or racial discrimination and inform the lodges thereof in order that efforts may be made to stop it.

A resolution was passed recommending support of the Near East Relief by the lodges of the District.

Women's Auxiliaries.

Women's auxiliaries to the men's lodges are favored in those communities where conditions are suitable. The dues are quite small and a beautiful ritual already exists. Conventions of these "Daughters of the Covenant" would be held jointly with those of the lodges.

Excerpts From Rosenfeld's Message.

"The task of Americanization is an opportunity for splendid American service and for educating and enlightening the foreign element which has adopted America as its future home. It is not sufficient that we shall make them citizens, but we must go much farther and inculcate true principles and ideals of American life and American conduct in their social and commercial life.

"The past year has witnessed an intolerant attack unexampled in American history. In this promised land, in this Garden of Eden, as it were, the serpent of anti-Semitism has raised its hateful head. But the constitution of America, the laws of the land, the great people of the greatest, noblest and mightiest republic in the annals of time, will never suffer hate, oppression and intolerance to touch any of its people.

"The American flag, which holds our lifetime devotion, will ever protect life, liberty and the free exercise of religious worship.

"And the Jewish people ever have served and ever will serve the flag of the nation and ever will be true to the nation's ideals, traditions and high purposes.

"Shakespeare tells us—

" 'Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel'.

"Ah, how many such friends have I tried and adopted into the service of my office! How splendid have they been! How responsive, forbearing, uncomplaining and uncritical; ready to obey every summons to service however laborious and burdensome.

"I would delight to honor them by name, but that would mean the roll call of hundreds and some members of every lodge in the district. I honor them in thought and reverie. I grapple them to my soul with the steel hoops of memory and affection—and pray a blessing and a benediction upon the heads of the many brethren so loyal and so true".

CONVENTION OF DISTRICT GRAND LODGE, No. 7.

District Grand Lodge, No. 7, met in annual session in Dallas, Texas, on May 1, 2 and 3; with the following officers in attendance: Victor H. Hexter, President; A. B. Freyer, First Vice President; S. J. Westheimer, Second Vice President; Archibald A. Marx, Treasurer; and Myron M. Goldman, Secretary.

There were 160 delegates in attendance with twelve Past Presidents of the District Grand Lodge. The representatives were welcomed by the Mayor of Dallas and the President of Dallas Lodge. Response was made by Brother Morris Hirsch on behalf of the Grand Lodge. The President's message and the reports of the Secretary, Endowment Trustees and standing committees were read and were well received.

A number of resolutions were offered in regard to social service, cultural advancement and district activities, which were referred to various committees. Mrs. Yetta Schoenfeld addressed the convention on behalf of the Leo N. Levi Hospital at Hot Springs. During the session memorial services were held, and special eulogies were offered for late Brothers, Joseph Kohn, Dr. William Kohlmann and Salomon Marx, the nestor of the Order in District No. 7.

Following the memorial service, reports of the convention Committees were received.

Banquet.

The evening's program opened with a banquet, followed by a dance, which was tendered to the delegates and visiting ladies by Dallas Lodge, with Brother Morris Miller as Toastmaster. Brothers Rabbi Henry Cohen, A. B. Freyer, Max Philipson, Rabbi Sol L. Kory and Rabbi Wm. Feinschreiber responded to the various toasts. One of the noteworthy events of the evening occurred when Brother Rabbi David Lefkowitz, on behalf of Dallas Lodge and the Jewish community of the city, presented the President, Brother Victor H. Hexter, with a silver service for his unselfish and untiring efforts for the Order and for Judaism at large.

Tuesday morning was given over to convention reports. Brother Leon L. Lewis, of Chicago, Secretary of the Anti-Defamation League, informed the assembly in an educational address of the wonderful work of the league and he aroused much enthusiasm.

Discussion at length occurred for the selection of the next convention city, Alexandria, La., and El Paso, Texas, being in the lead. A vote was taken and El Paso received the largest number of votes. The sponsors for Alexandria suggested that El Paso be the unanimous choice for the next convention of District No. 7. The election of officers then took place with the following results: A. B. Freyer, President; S. J. Westheimer, Vice President; Lee J. Loeventhal, Second Vice President; Archibald A. Marx, Treasurer and Myron M. Goldman, Secretary.

Past President Brother Joseph Hirsch of Vicksburg, Miss., installed the officers and at the conclusion the new President, in well chosen words, bade the delegates Godspeed and the convention adjourned, sine die.

Tuesday evening the Columbian Club of Dallas tendered the delegates and visiting ladies an entertainment, consisting of two one act plays and a dance.

GEORGE ELIOT'S ANSWER.

Here is a charming story about George Eliot, the famous writer and friend of the Jews. ("George Eliot" was her pen-name. She was really a woman but she chose a man's name because she didn't want people to misjudge her books. And she admired the Jews so much that she married a Jew. If you haven't read her "Daniel Deronda", there is a treat in store for you when you are ready for it.)

George Eliot was once at a great concert given by the Philharmonic Society of London, and there she met the great composer, Richard Wagner, who was known to dislike the Jews. His wife Madame Wagner was charmed with George Eliot, and begged her to come with her husband, George Lewes, to visit them for a month at Frankfort. Now most people in England would have given a great deal to be invited to visit the Wagners. But George Eliot said:

"Madam Wagner, I beg to be excused. Your husband does not like Jews, and my husband is a Jew"!

How to Americanize the Immigrant

By Jacob Weinstein, Portland, Oregon

THERE was a time when the immigrant was a necessary factor in the development of America and so he was very welcome, but lately we have been hearing protests against his further coming. There are charges that the immigrant congests our cities and lowers our standard of wages. As a result, we witness violent labor demonstrations against the immigrant or even a more extreme reaction in the Anti-Japanese legislation of some Pacific Coast states. But I am not to discuss the broad policy as to whether we shall bar the immigrant or not. In that regard, suffice it to say that we can view the world as shipwrecked by the catastrophe of the war. America is the one great life-saving craft afloat. The European survivors are clambering its boards. In their life and death struggle they may tip the boat. We are alarmed, but before we decide upon the brutal necessity of stunning the heads and bruising the arms of the strugglers with our oars, let us look about twice and ask ourselves: "Is the boat really overcrowded"?

I am to concern myself with the immigrant that is within our borders and to suggest a policy that we should adopt in Americanizing him, and instead of being one of the great mass of Americans watching the immigrant come into our midst, I would like to transform myself into an immigrant and pass again through the funnel of Americanization. At the outset, let me say, however, that if there is a tone of complaint in what I say or a word of criticism of American institutions, be assured that it comes not from an ungrateful heart but rather from one who would show his gratitude to this nation for the splendid opportunities it has given him, by doing his share to make it better. Indeed, one who looks at his native European land today and sees it torn with bloody civil war, sees death in disease and destruction stalking every corner of the land, can feel only too keenly the haven that this country is. If any young man complains of the opportunities that this country offers, I can say that it is due to one reason only, and that is to lack of initiative and ability on his own part.

I am again, then, a native of the Czar, dwelling in a little Russian village. It is the same village that my father dwelt in and his father's father back into unknown generations. Hundreds of years before, my unknown ancestor found sufficient remuneration in the tanning business to make it a vocation and by one fell stroke, the occupation of his sons down to the tenth generation was determined. One was not born an individual there. He was born a member of a community. One was not known by his name, but rather by that of his occupation, or his town and in time of war, of course, he was merely a loyal subject of the Czar. Tradition and custom were the sole guides to action, while the "Talmud" was the entire source of knowledge as well as the sole criterion of honor and respect. He who knew more "Talmud" and did less business was the peer in those villages. And yet it was that same "Talmud" and the heritage of the people of which it speaks that put our people so far above the intellectual plane of our Russian neighbors that, even had we been [illegible], we would not have assimilated. As a distinct and separate people, we were made the objects of discrimination and persecution, if persistent and cruel enough, can drive even slaves of habit and tradition from their native soil. So it did with us and America became our hope and aim as it did of all persecuted and downtrodden people. It was this magic word, "America", that made of many a [illegible] villager a hustler, a [illegible] and a [illegible]. Nothing was too hard so long as it pointed to America. Whole villages gathered up their feather-[illegible], brass Menorahs and other precious bric-a-brac ages old and joined the endless stream to Liberty.

A week on freight cars, a week at cold [illegible] week in a filthy steerage and products of Russian soil have been transplanted to America. Shall they become a burden or an asset? Indeed, some of these come with great hope and ambition. America, with its amazing newness, [illegible] them on. Their goal is before them and a strange environment is no [illegible]. Others, however, are stunned; [illegible] on the borders and allow [illegible] its seething [illegible] to overwhelm them and they become lost in the sea of nothingness. Right here, as this new humanity from an old heritage stands on the threshold, as it enters the funnel toward Americanization, there is need for a definite policy. Shall we strip them of all their past, of their superstitions, fanaticisms, and other effects of an ignorant monarchy, as well as of the cultural heritage of an aged civilization, and then as a lifeless mass of clay apply on them a more or less vaguely defined coat of Americanism; or shall we take them as they are, with their good and their bad, and by noble precept and example teach them to give up those old-world habits that are incompatible with a new and free land, while at the same time retain whatever elements of worth they possess? We have never had a definite policy on this score, and if anything we have inclined heavily towards that of making the foreigner forget his past entirely and by some strange contortions of human nature absorb Americanism as he would a beefsteak.

Such a policy cannot but be unsuccessful, for the primary reason that Americanism is not yet a defined quantity. To the descendants of the Mayflower, it may mean a reverence for the Constitution and the early history of America; to the employer, it may mean police protection for his property and a well-filled labor market; to the laborer, it may mean an eight-hour day and better working conditions, more or less offset by the development of trusts and monopolies; to the European observer, it may mean a reverence for the dollar, a mad rush for business, with no time for art or philosophic contemplation. And yet there are some who believe that Americanism is in the making; that its perfection shall be the harmonious blending of all the immigrant cultures that come to our shores. The latter view, I believe, is the correct one and we ask ourselves, then, what are some of the good traits that the immigrant can weave into the fabric to be known as Americanism?

We must first remember that the man who tears himself away from his native land to come to a strange land is not a passive mortal to be blown willy-nilly the way the wind blows. He has pluck, courage and determination to forge ahead. We must also remember that every immigrant who comes to our shores was born at least 2,000 years old. He is not a mere ignorant foreigner. Pierce his outer garment of squalor and poverty; look behind the superstitions and whims that an unhappy political system has given him and you will find the culture of the ages. The great indictment against our policy of Americanization is that it has never tried to give these people a chance to contribute the best that is in them to our general makeup. Large masses of foreign children in our public schools are saturated with a culture foreign to that of the home from which they come. In the home there is, therefore, little or no understanding between the growing child and the static parent.

Mothers of Israel! Mothers of Italy! Why do you weep? You, over your Sabbath lights and you, over the shrine of your Lord, why, in this land where you are so rich, your material comforts so many, and your children so well educated, do you weep? You do not say, but I understand. In Russia or in Italy, your word was law and it was revered, but now when you scold your children, they ridicule your broken English and you who suffered so to rear them are no longer, in this new land, fit company for your children when they visit their American friends or go to their amusements.

If we do not impart to both parent and child a more sympathetic attitude toward each other, primarily through a better knowledge and appreciation of the cultural values prized by both, we shall continue to witness the growing estrangement between parent and child so common in our immigrant homes. The proper medium to do this for the young is our public schools. It must see to it that the hyphen connects and does not separate and it must teach each factor to respect every other and should take pains to enlighten all as to the great past contributions of every strain in our composite makeup. When every pupil recognizes all the factors which have entered into his being, he will not only continue to prize and revere that coming from his own past, but will think of it as honored in being simply one factor in forming a whole, nobler and finer than itself.

A few days ago, as I was speaking to the superintendent of the Neighborhood House, there entered a bright young man of about thirty years, I should judge. He was but a week from the old country. A smile covered his intelligent face, which bore the impress of the worst of Poland's war horrors and his eyes gleamed as he told Miss Lowenberg that he heard that the Neighborhood House conducted a night school and that he wished to join and please, too, he wished to know if we had a Russian-English or a German-English dictionary so that he might learn to speak English as soon as possible. How effusive he was in the praise of America! How joyful that this was to be his land! I felt then and there that here was a decided asset to America. Here is a man with a passionate love for this new land; a craving for learning, an ambition for progress. His wit had been sharpened by the necessity of overcoming obstacles in the old country. His education was gained by bitter effort and was, therefore, a true education. He had an instinct for communal life and a love for a stable home life. He looked forward to the time when he might be the head of a permanent unit of this great country. With all these stolid qualities, he had the spiritual finesse and strong moral fibre which devotion to his Judaism had given him. And he is but typical of the great mass of Russian-Jewish youth that have come and will come to this country. There is no telling what a rejuvenating and spiritualizing influence their presence may exert when they enter into American life, provided they enter it, not with a careless throwing aside of their heirloom, but with full consciousness of the strength of the strands they are weaving into its woof.

So each group, not only Jewish but all European, if its characteristics are studied in the light of its history, and when once these characteristics are toned down by contact with new conceptions of life, will be a source of strength and completer union. That this has not been done, there is numerous evidence to prove. Take for instance the Japanese—that industry, that frugality, that courtesy which we praise so highly as virtues in Japan become vices once they are transported here. Their industry becomes a bleeding of the soil; their frugality becomes miserliness; their superb courtesy becomes scheming intrigue. Among our own people, the stable home life is surrendering to the fast apartment house existence of America. The beautiful, soul-satisfying, restful Sabbath eve is becoming scarcer and scarcer. The study of the "Talmud" (that vast reservoir of knowledge) is sacrificed by the youth for dime novels. Yiddish newspapers, which were developing marvelous literary writers in Yiddish and which were the source of all information to all those who were too old to learn English, are being suppressed—all this because the immigrant is wrongly impressed that "Talmud", stable home life and literary progress in his native tongue are opposed to Americanism, while apartment house life, movies and cheap novels are necessary parts of it. It is not only the immigrant that is harmed by this belief but America no less. This, I believe, is the problem that Americanization faces; that of making the immigrant a vital part of American life without destroying his precious heritage in the attempt. What we teach the immigrant through precept and example he will become. He will bequeath our virtues or our vices not only to the next generation, which will spring with virgin strength from his loins, but through thousands of invisible channels he will send his blessings or curses to the ends of the earth.

An harmonious combination of the heritages of all the nations and ages that come to our shores will mean not only a perfect Americanism but a new world order as well. This last Purim there occurred a little incident of great significance. A strictly Catholic Italian family lives next door to a strictly Orthodox Russian Jewish family in Portland. The mothers of the families confide their troubles one to another as though they were sisters; the children of each family play together as though they were of the same family. This last Purim the Jewish housewife sent some Purim delicacies to the Italian neighbor and the latter returned the dish with Easter goodies. Think, my friends, of the ages of woe and hatred and persecution this little incident spans. As I see such sights, as I see the Polock and the Jew walking hand in hand, as I see the children of all nationalities singing with one voice the national anthem, and as I recall the bitter animosities that were cherished among these same peoples in Europe, I cannot help but feel that this great America is destined to be the experimental ground on which it will be proven that artificial bounds of nationality superimposed by a vague being called the "state" cannot prevent all mankind from progressing toward that unity of ideals and purposes which the one Creator destined mankind for when he sent Father Abraham and his people on their mission to teach the world the unity of God.

DAUGHTER OF LLOYD GEORGE TO WED JEW.

London.—Rumors are current that Miss Megan Lloyd George, daughter of the Prime Minister of Great Britain, is to marry Sir Phillip Sassoon, an English Jew. Sir Philip is immensely wealthy and the owner of Lympne, the fine place which has been the scene of grave conferences between England's premier and allied diplomats.

GERMAN SYMPATHY FOR JEWS EVILLY MISINTERPRETED BY POLES.

(Danzig, Jewish Telegraphic Agency.)

Because several German newspapers in Upper Silesia recently appeared carrying denunciatory articles against the mistreatment of Jewish inhabitants by Bavarian troops, the Polish press, particularly of Warsaw, has another instance to prove that the Jews and Germans are working hand in hand against Polish interests in Upper Silesia.

POLES DEPORT JEWS: BOLSHEVIKS SHOOT THEM.

(Warsaw, Jewish Telegraphic Agency.)

The Polish authorities near the Russian boundary continue to deport Jewish refugees from Ukrainia who carry no affidavits sent them by their relatives in America. The refugees are returned to Soviet Russia where, it is reported, many have been seized by the Bolsheviks and shot as counter-revolutionaries. Skulski, Minister for Foreign Affairs in Poland, refused a petition from the Jewish Deputies in parliament to intercede on behalf of the Jews.

JEW HEADS CIVIL SERVICE COMMISSION.

New York, (J. C. B. S.) May 4.—Announcement is made that Abraham Kaplan, a well known attorney of this city, has been appointed by Mayor Hylan, President of the Municipal Civil Service Commission, a position carrying an annual salary of $6,000. Mr. Kaplan was formerly a State Senator.

JONESCU PROMISES AID TO UKRAINIAN REFUGEES.

(London, Jewish Telegraphic Agency.)

Take Jonescu, Roumanian Foreign Minister, recently assured the Secretary of the Italian-Jewish Emigration Committee that he would give every assistance to Ukrainian refugees passing through Roumania, according to a cabled dispatch from Venice. Jonescu stated that he considered it inhuman to bar refugees from entrance into his country.

LUZZATI APPOINTED SENATOR.

(Paris, Jewish Telegraphic Agency.)

A report from Rome states that Luigi Luzzati has been appointed a senator by the Crown. There are now twenty Jews in the Italian Senate.

ANNOUNCEMENT.

Mr. and Mrs. N. Berman of 75 Abbott Ave., Waterbury, Conn., announce the engagement of their daughter, Ethel, to Paul Bernard Dorfmann, formerly of New York City and Springfield, Mass.

Mr. Dorfmann is a loyal member of the Order and was instrumental in reorganizing Melckizedek Lodge of Waterbury, Conn. Special mention was made of Mr. Dorfmann's notable work, by the former President of District Grand Lodge, No. 1, Brother Henry Lasker, at the annual convention of the district in New York.

News from London

By Our Correspondent, Dr. M. Epstein

London, May 18, 1921.

It is seldom that the community's dirty linen is washed in public, but now and again an occasion does occur when such is the case. The latest illustration comes from Liverpool, and it is a thousand pities that Jews should take to the high courts matters which arise out of purely internal communal organization. Many Jews in this country still attach importance to kosher meat. What follows? That machinery must be set up for the provision of such meat. In every fairly large town, therefore, there is found today a body entitled the Shechita Board, as a rule made up of representatives of all the different elements in each community. These boards issue certificates to butchers, certifying that the meat they sell is fit for Jewish consumption. For this purpose it is necessary to provide inspectors, overlookers, and such like officials, who are maintained at the expense of the board. Over and against the board, now hostile, now friendly, are the butchers. Some are men of character, others are just ordinary business men working for gain, others are of the type of the adventurer. It is manifest that a motley crowd of this character has in it the elements of trouble, and so, almost as a general rule, the Shechita Board in each town is engaged in a struggle with the butchers to establish its authority. The whole thing hinges on how much support the boards can obtain from the Jewish public. If the strict Jews agree to follow the advice of the boards they will naturally remove their custom from butchers who do not enjoy the recognition of the board. But in those cases where members of the public are prepared to take their own course and to purchase their meat where they choose, the position of the Shechita Board is obviously difficult.

The Liverpool Board was in such a position recently. It had a quarrel with a butcher in Liverpool who was established in a fairly large way of business, and who specialized in providing kosher meat for the ships that carry emigrants to America. It is obvious that the shipping companies are anxious to obtain meat which they can in good conscience offer to their Jewish patrons, no small body of people. So long as the butcher in question enjoyed the confidence of the board in Liverpool things worked smoothly, but when, for some reason or another, the butcher fell out with the board, the board withdrew its recognition and in this instance apparently attempted to influence the shipping companies not to deal with that particular butcher. Thereupon he took the case to the high courts, claiming damages for conspiracy. The case was tried at the last Liverpool assizes. It must be confessed that it is somewhat difficult to understand the true reason for the quarrel between the parties, but so much is certain—that it is hardly necessary to take cases of this kind to the courts of the land. There is no principle involved, there is no law of the country which comes into question, and indeed the judge who tried the case suggested again and again that it would be advisable for the parties to arrive at some understanding outside the courts, but despite the efforts of His Lordship the plaintiff and the defendants could not arrive at a satisfactory solution.

The case has been deferred to the next Liverpool assizes, and no decision has been taken thereon. There is no need for a general reflection on the merits of the case or for a consideration as to which party is in the right. In any event a matter like this ought to have been settled quietly somehow. To carry it to the high courts only showed that there was something wrong with the organization of the Shechita Board in this country. Either they can or they can not maintain their authority. If in the exercise of their authority they bring matters to such a pitch that those who feel aggrieved go for protection to the civil courts, then clearly the organization requires overhauling. In London there is sufficient give-and-take in these matters, sufficient tact, sufficient understanding that it is vital to conserve the good name of Jewry, so that apart from minor quarrels no serious disagreements meet the public gaze. But in the provincial centres many Jews appear not yet to have reached that state of feeling which should show them at a glance the importance of maintaining a good name which, as the Preacher said, is better than ointment. The Liverpool instance would go to show that the War Memorial still has a good deal of work to do—work which the community needs. It is all the more pleasing, therefore, to be able to report that slowly the funds are coming in and that the tour of the Chief Rabbi, which now extends to Australia and New Zealand, is being eminently successful from this point of view.

It should be made clear that attempts at providing education have certainly been made in this community in the past, though not on so extensive a scale as the War Memorial intends. We have always prided ourselves on the attention we have paid to talent, and for many years there has been in existence the Education Aid Society for the purpose of cultivating talent in science, literature, art, and music. The latest report of this society is indeed pleasant reading. It is there stated that the organization does not encourage that early precocity which is only superficial and has no sound basis, nor does it deplete the ranks of trade and industry to turn out second-rate professional men. Its standard has always been very high. During the 13 years of its existence the society has received 890 applications. Of these 243 have been helped, and 552 rejected. The society's success is ample. It has enabled poor students to qualify for the professions, and today the students include doctors, chemists, engineers, civil servants; in literature there are to be found professors, novelists, and writers; in the art section there are several of the society's proteges who have begun to make a name for themselves. Perhaps the best characteristic of the society's work is that it gives its assistance in secret. After all, the best charity is that which does not advertise the giver.

We have enjoyed a number of lectures recently, to which large audiences listened, testifying that there is a good demand for work of this character in Anglo-Jewry. In the first place we must name Professor Yahuda, who delivered three lectures at King's College, in the University of London, on the latest aspects of the origins of the Hebrew language and of the authorship of the Bible. As in most things, so too here, there are fashions. A generation ago it was fashionable to stress the Assyrian influences on the Bible; a decade or two before that the Arabic influences were dwelt upon; a decade or two still further back Egyptian influences held the field. Curious to relate, we are returning to Egypt again, and Dr. Yahuda was at pains in his three lectures to show what an enormous influence Egypt exercised over the Old Testament and its language. Whatever specialists may say, there is no doubt that Professor Yahuda delivered three excellent lectures, which were enjoyed by large audiences. But specialists to say—that he has not established his case. His reply is that the lectures form, as it were, the cream of a book on the subject which he proposes to publish before long, and that this book will furnish the proofs for his statements.

Another lecture which has become quite a social event in London Jewry is the Arthur Davis Memorial Lecture, given under the auspices of the Jewish Historical Society of England. This year Professor Alexander, who holds the chair of Philosophy at the University of Manchester, was the lecturer, and Viscount Haldane was chairman. A packed audience heard Professor Alexander discourse on "Time and Spinoza," and the great majority of his audience followed his stiff argument with attention and interest. His lecture will be published as the fourth of the little booklets of the Arthur Davis series which are destined to become one day a most useful collection of volumes on out-of-the-way aspects of Jews and Jewish life and thought.

Palestine is still a topic which exercises the minds of thoughtful Jews, here as elsewhere. We are all agreed, and that without exception, that the Holy Land must be made a worthy place for Jews and others to live in. But somehow, partly owing to causes over which we have no control, the problem languishes, and trouble breaks out in consequence. The recent Jaffa riots left a bad taste, although enthusiasts declare that, riots or no riots, life for the Jews in Palestine is a wonderful thing, at any rate for those who like it. Such, too, seems to be the impression of the Right Honourable Mr. Winston Churchill, who recently returned from Palestine full of enthusiasm for the land and its people, more particularly the Jewish people. He has not yet made his long-promised statement in Parliament on this question, but it is understood that when he does so his sentiments will be of the warmest kind, showing how enthusiastically devoted he is to the Balfour Declaration, which, as everybody knows, promises to make Palestine a home for the Jews.

Nevertheless, there are a few firebrands who, partly in malice and partly in ignorance, espouse the cause of the Arabs for no apparent good reason. Whatever is done by the Administration or by the Zionist Organization in Palestine is, in the eyes of these dissatisfied gentry, wrong, even detrimental to the British Empire. But it is not thought, despite the discussion of the problem from time to time in the House of Lords, that these worthy gentlemen exercise any real influence on public opinion in this country, and public opinion, it must be remembered, is solid in favour of a Jewish Palestine.

Yet there are some among us who do not desire to live in the Holy Land, and many of these are connected with the Jewish Liberal movement. Curious to relate, however, when this party established a branch in North London it obtained as its minister a young gentleman who is the life and soul of the Zionist movement in the universities. He evidently can easily combine to the satisfaction of his conscience a belief in Liberal Judaism and one in practical Zionism. There is nothing wonderful in that. The combination is certainly a possible one. But some of the principal leaders of the Liberal movement in this country are professed anti-Zionists, and here, as in most other cases in human life, there is a contrast which is not easy to explain.

Be this as it may, however, one thing is certain. It is that the Liberal wing is becoming active in propaganda and missionary work. It is worthily seconded in this activity by the extreme Orthodox wing, which is giving evidence of militant Judaism creditable to their struggle for existence. Both these extremists, as many people hold, lose sight of the fact that Israel is a community and continues to be a community, despite any number of internal differences among its members. No less an authority than Mr. Israel Zangwill recently touched upon this question, and accused extreme Orthodoxy of being behind the times, of being played out, of being degenerate. Mr. Zangwill prophesied that Orthodoxy must ultimately moulder like every other corpse. Whatever views one may hold on this prophecy everyone will agree that it is healthy in tone, that it shows a growing consciousness of interest in Judaism, and even though the controversy may be barren, it is yet welcome because of that interest.

A personal note must be sounded in regard to Professor Einstein, who has promised to lecture both before King's College in London and the University of Manchester. Another pleasing personal item is the success of Mr. Liverman at one of the recent municipal by-elections in London. Mr. Liverman is a keen member of the lodge, still a young man, and one possessed of high aspirations. He desires, we believe, to get into Parliament, and we feel sure that he will succeed.

We cannot conclude this letter without calling attention to the sally of Mr. Lloyd George in the House of Commons the other day anent the ungentlemanly criticism of *The Morning Post* of the people who were called in to advise the conference between the English and the French Prime Minsters *The Morning Post* complained that there was too much Jewish influence at that

(Continued on page 12.)

A SATURDAY EVENING THOUGHT.

What You Owe the Jew.

(By Herbert J. Bryce, Pastor First Presbyterian Church.)

There is a great deal of foolish and un-Christian feeling against the Jew in America today, a feeling which is being fed and stimulated in considerable measure by the articles which have been appearing for some months past in Henry Ford's paper, The Dearborn Independent. One cannot but suspect that the feeling springs from unworthy motives and that jealousy of Jewish success is not among the least of these. In an after dinner address a few days ago, ex-Senator Lafayette Young, veteran editor of the Des Moines Capitol, put the idea very aptly and wittily when he said, "The only thing I have against the Jew is that he is smarter than I am".

Have you ever stopped to think how much we are indebted to the Jew? First, we owe to the Jew our Bible, the deepest, richest, noblest, divinest book in all the world. Then, too, we owe to the Jew our knowledge of God. In the midst of a world of idolatry the Jew kept alive the knowledge of the one true and living God. Not only so, for God's supreme gift to the world came through the Jew. Jesus, the Son of God, was born of a Jewish mother. He was a Jew, and "salvation is of the Jews".

I have read with much interest the work by Mr. John Foster Fraser called, "The Conquering Jew", in which he draws attention to this debt of which I write. He tells us that to the Jewish house of Rothschild we owe the financial system of the world. He points to the numerous Jewish names famous in the world of music and art, and reminds us that among historians none are more famous than Neander, author of the greatest history of the Christian church, and Edersheim, who gave us the greatest life of Christ. We are all familiar with the work of Josephus, the famous Jewish historian, and some at least know of the great English historian, Palgrave, and of Ludwig Geiger, the leading authority on the Renaissance.

Coming into the scientific world, we find that the Jew has made a rich contribution there, thus making the world his debtor. Dr. Koch, the famous tuberculous specialist, was a Jew, as also was Koller, discoverer of cocaine, and Rosenthal, the great nerve specialist. Sir Wm. Herschel, perhaps the world's greatest astronomer, Cohn, the botanist, Sylvester, the mathematician, and Lombroso, the insanity expert, were all Jews. Added to these we might name Dr. Mandelstamm, the occulist, Prof. Solomon Schechter, the archaeologist, Prof. Meldoloa, the chemist, Prof. Ehrlich, the bacteriologist, and M. Bergson, the philosopher. These men to whom the world owes so much were all Hebrews of the Hebrews.

The Jew has brain power, and in every field of world interest where he is found that power is being demonstrated. Russia's folly, in no small measure, has been that instead of utilizing that brain power, she has persecuted the Jew. Today she is reaping the result.

The Jew simply cannot be kept down, for he is a man of destiny. Once more, according to the book, the Jews will be a nation back in their own land of Palestine. They will have power and glory, and all the nations of the earth will be blessed through them. Let us not hate the Jew, however much we hate some of the traits of character he reveals. They are not peculiar to him. They are found within ourselves. Let us honor the Jew and God will honor us. "I will bless them that bless thee, and curse him that curseth thee", in (Gen. 12:3) is a promise which has been literally fulfilled. The nations that have treated the Jews well have prospered. Upon those who have maltreated them the judgment of God has fallen. I doubt not that much of our own national prosperity has been due to our beneficent treatment of the seed of Abraham.

ANTI-SEMITISM IN LATVIA.

Paris.—Advices received here from Riga indicate that anti-Semitism in Latvia has considerably increased more recently and is particularly noticeable among government officials who make no effort to veil their attitude. Recently the government has issued an order withdrawing all passports from Jews who previously resided in Latvia on the basis of the Russian law enacted in 1893.

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JEWISH CALENDAR.

5680	1921
New Moon	July 7
Fast of Tammuz	July 24
New Moon	August 5
Fast of Ab	August 14
New Moon	September 4
Selihoth	September 25
5682	
New Year	October 3
Day of Atonement	October 12

THE REALM OF THE MIND.

It is well that in these days of general hysteria on the subject of national and racial antipathies, born and bred at the heat of the war fever and perpetuated long after the cessation of hostilities, the signs are increasing of a desire to return to "normalcy" in those quarters which should have kept themselves free from the contagion at any and every time. While the Dearborn sheet consistently imports from abroad the German-made denunciations of the great scientist of whom his native country should have been proud, while cheap reporters in a press catering to the instincts of the masses poke fun at the things that are of necessity unintelligible to the mob, Princeton University, Christian and American to the core, confers upon him an honorary degree in the presence of a distinguished company of academic men, surrounds the event with all the solemnity to which the stately buildings and the spacious campus lend themselves, and hails the man whom it thus honors as a second Newton, an intellectual giant, an immortal in the realm of the mind. For, as President Hibben, not disdaining for the occasion to use the actual hated tongue of the ex-enemy and even to cite the German philosopher Hegel, so well put it, the universe may be finite in time and space, but there is an undying universe of the spirit, a realm of the mind, in which the searchers after truth are the immortals. The realm of the mind, not being of this world, which soars aloft above space and time and touches the fringe of the garment of Him who is the truth, cannot be charted like a terrestrial dominion with boundaries of race and tongue and political expediency; no winds and storms and atmospheric disturbances sweep its area; it bans none but the sluggish who rest upon their inherited possessions; it challenges nothing but untruth; it abstracts from all the by-work which of necessity attaches to all our mental activity and gives a hearing to all the choice words, no matter in whom they reside. The citizens of the realm of the mind who dwell with us, of what consequence is it what their physiognomy or their garb or their language, even if that language be the hated tongue? As one of our fighters once put it, he made war upon Germans, but not on their language. With breadth of view the audience listened to the "enemy speech", and the only drawback it experienced was that it could not quite follow it in all its details and expressions. After all, as somebody remarked, the theory of relativity is just as unintelligible, unintelligible to the uninitiated in one language as in another. Lecturing, that is teaching, is very much like conversing. Naturally you can converse only with those who understand your language or whose language you understand. The teacher may come down to the level of his audience, that is the popular method, the one in vogue in extension courses. The teacher in the class-room rather raises the class to the teacher's level. He builds up gradually a means of communication between platform and audience. At length, understanding is reached. When it comes to a most abstruse and abstract subject, it is not the teacher's fault that his hearers, who have conveniently forgotten the very rudiments or the ABC of his science, cannot possibly comprehend his deductions. Students engaged in special work know that when their work issues from a printing press the number of those who can really understand it in all its bearings may be counted on the fingers of one hand. It is so in the domain of letters, but more so in the province of pure mathematics. And after all, the great intellectual giants are not their own best interpreters. Others will come and explain them to the multitude. Some grain will perish by the wayside. But something will filter through to become common property. Meanwhile, we take the word of those nearest to the masters. Princeton University may be counted upon as a safe guide. And in overcoming national prejudices it reestablished the realm of the mind in which no American would wish to be a stranger.

EMIL G. HIRSCH.

The event celebrated the other day, marking the entrance of Doctor Emil G. Hirsch upon the psalmist's years of strength, calls for public attention beyond the immediate circle of his devoted congregation. It is not merely that for us of the Order Dr. Hirsch is Brother Hirsch. Doctor Hirsch belongs to Jewry at large. Dr. Hirsch has nothing of the ecclesiastic in him. His metier is not ecclesiastical politics and the dominion of ecclesiastical affairs from a dark background. The great need not stoop to the petty expedients of those of little mind. Hirsch was not machine-made and he experiences not the least desire to be an organization man. His position of eminence rested at all times upon his own great gifts. And what are these gifts? In the first place, Dr. Hirsch stands out as the foremost preacher in the American rabbinate. He is essentially a preacher, not a lecturer, and he would resent being classed among lecturers. He is far too much at home in many a seemingly outside and remote subject—we recall his studies in connection with a political-economic question which bore the mark of wide information and original handling—to venture to pose as the expert in fields not his own. But in his own field he is expert beyond cavil. He is the preacher born and bred and trained. His interpretation of Judaism and of Jewish destiny may clash with positions held by other men; but it cannot be gainsaid that the Jewish note has pervaded all his public addresses, that he has always striven to confront the modern conditions with the outlook won from the sources of the past. How vastly he differs from the "ethicals" who threw theism and Judaism to the winds! For with him the Jewish religious contribution is not dead, but instinct with life. A foe of the outward and showy and ceremonial, perhaps a trifle too much so, he stood out for the essence against the form, for the thing against the symbol, for the reality against the simulacrum. Had he begun his career in these latter days, he might have modified his position on this score as on many another point. But having begun as he did, he proved consistent to the end. Preaching with Dr. Hirsch is a gift, his sledge-hammer eloquence a native endowment. But behind the ease with which the telling points in his discourses were made, there was deep thinking and prolonged research. His information came out of many books, books perused in the original, no matter what out-of-the-way tongue it might be, and the information was not snatched in haste, it had been thought over and made his own. Honored by a great University as teacher of Eastern languages and coeditor of learned publications, he commands Jewish learning to a degree not suspected even by his colleagues, much less by the general public. Talmud, Midrash, Hellenic wisdom, medieval philosophy, the newer German learning and even the Haskalah of far Russia, he masters and draws upon for the formation of his thought. When he chooses, he speaks the Hebrew that is cultivated today.

He is a liberal, but he would disdain being classed with the Liberals who surrender Jewish thought and play with a Christianizing theology. He stands upon the platform of Judaism. He stands as a Jew. We of the order know it. All Jewry knows it. And so we would contribute our mite of homage to him who has been our teacher and counsellor and guide. We pray that Providence may spare him in our midst for many years to come, to teach and to guide and to exhort, to build and to edify, to sustain in the hour of tribulation, to use his great gifts in showing us the way in these days of shifting positions. May the years still in store for him be free from the clouds of sorrow and infirmity, and may his vigor abide with him to stand on the watch in the house of God, keeping vigil over the faith and the fortunes of his people. And we want him as the man he always was: unbending to the powers of darkness and moral confusion, unswerving from the path of Judaism in which he strode, head and shoulder above the crowd of those of small mentality, the man of great vision, of stupendous mental powers, the unique Dr. Hirsch we knew and listened to and had affection for. What we have rehearsed is but a part of the praise which is his due—but then, as he well knows the rabbinic maxim, that is all that we are permitted to say in his presence. For we thank God that he has been spared to listen to our appreciation, even if it falls far short of his service in the cause of his people and their faith.

THE HEBREW UNIVERSITY AT JERUSALEM.

Professor Einstein, who was signally honored by Princeton University as an immortal in the realm of mind, came to this country in connection with a mission which is far from being as abstract or as unintelligible as the particular scientific theory which will go to posterity by his name. It is perhaps a misfortune that he came in association with a number of men who expected their cause to gain from the adhesion to it of so illustrious a name, but who in the nature of the case dim it through their very association. Not only are American Jews divided on the merits of this cause, but the squabbles between these Europeans and the American Zionists will deter neutrals from joining in giving honor to whom honor is due for fear of aligning themselves with one party against the other. It is unfortunate, because Professor Einstein comes to plead for the Hebrew University at Jerusalem. He, of all, ought to know, and does know, what the obstacles are that are put in the way of Jewish professors who refuse to swim with the current, indeed of all those Jewish teachers who would stay Jews, and still more to what hardships and degradation the Jewish students at European Universities are exposed. As a matter of fact, the doors of many Universities are being closed against them. Einstein pleads for a Jewish school at Jerusalem, a school which should be well endowed, properly governed, which should summon to its faculty none but the very greatest exponents of their specialties, a school rich in facilities, such as buildings, libraries, collections of all kinds, and laboratories. The University, if correctly planned, should become the one laboratory. A laboratory for what? Certainly all the sciences should be represented. The things needed most for a pioneer population would be agricultural, technical, and medical departments. But in the end a greater subject must be tackled. We have had the science of Judaism, so called, Jewish learning, but very little science and learning about Judaism. The University of Jerusalem should constitute the great laboratory where the truth about Judaism should be evolved. For there, amidst surroundings untainted by the non-Jewish spirit, the Jew should in all leisure analyze his own thought and put the Jewish appraisal upon it. There is no Jew in this country who would not open his hand to foster such an undertaking. For a Jewish center is being created in Palestine, "a" home, as the British Minister for the Colonies told the Arabs the other day. And a home is being created for the Jewish spirit. Free and unfettered it will renew itself like an eagle. It may soar as high as it pleases. It may without let or hindrance think about God and man, as it was wont to do in the day of prophets and teachers of yore. American Jews will give freely that all Jewry may pride itself upon the house of learning that is reared and that is bound to exercise a potent influence upon the development of Judaism in the dispersion. We cannot continue to stagnate. There, on the mounts of the Holy Land, a fresh breath is blowing. The dead bones will be revived by it. A new meaning will be put into our fidelity to Judaism. Remember, we practical Americans ought to know that it is only a matter of dollars and cents. The University of Chicago rose over night, as it were. It took rank immediately among the great seats of learning. Small gifts will not build the University of Jerusalem. Let the millions be forthcoming, twenty millions, and at once. Twenty rich Jews can endow the University in one day. To them the appeal must be made. The name of Einstein is a guarantee that the very greatest is planned. Mass receptions and carriage rides and hurrahs will not accomplish it. A less noisy, but a more strenuous appeal to the men of foresight who possess the means and have the vision—that will build the foundation of the Temple of Jewish Learning in Jerusalem, the holy city.

JEW MAY BE GERMAN AMBASSADOR TO UNITED STATES.

London.—The London newspapers publish a rumor that Herr Walter Rathenau the renowned German-Jewish industrial leader, is to be appointed German ambassador to the United States as soon as diplomatic relations between the two countries are resumed. Herr Rathenau has to his credit the organization of the food system in Germany during the war, and has also played a prominent part in the politics of his country. He is now president of the *algemeine electrizitats gesselschaft* of Germany.

JEWISH PUPILS EXEMPT FROM SCHOOL IF PARENTS OBSERVE SABBATH.

Paris (J. T. Agency).—Answering an interpellation of the Jewish community in Zurich (Switzerland), the Government Council for that district stated that Jewish pupils in the public schools will be exempt from writing on Saturday, if it can be proven that their parents observe the Sabbath.

ANITA MULLER ARRANGES TRANSFERANCE OF 500 ORPHANS TO SOUTH AFRICA.

(Vienna, Jewish Telegraphic Agency.)

In the company of Mr. Hochberg of South Africa, Frau Anita Muller has left for Poland, where she is to receive 500 Ukrainian orphans who will be taken to Johannesburg and cared for in the Jewish orphan asylums there. One thousand orphans have already been cared for in a similar way by the South African Jews,

ZANGWILL WARNS BRITAIN.

(London, Jewish Telegraphic Agency.)

In a letter to the "Times" Israel Zangwill warns Great Britain that unless its intention of establishing a Jewish national homeland in Palestine for the Jews is firmly impressed on the Arab as irrevocable, there will be no peace in the country and Palestine will become a "second Egypt to England and another ancient Egypt to the Jews." Mr. Zangwill holds the present scheme, as outlined in the recently published mandate, politically and economically unworkable.

BON VOYAGE

Brother A. B. Seelenfreund, Secretary of the Order, and Mrs. Seelenfreund left for Europe on June 14. Brother Seelenfreund will inspect the eleemosynary institutions, study the conditions of the Jews in various lands, investigate emigration problems, make definite arrangements through the District Grand Lodges of the Order abroad for the care of Jewish war orphans, and gather other information of value.

On behalf of the Order a loving farewell is extended to Brother and Mrs. Seelenfreund. May his usefulness to the Order and mankind in general be as eminent in the countries through which he will travel as it has been for the greater part of his life in America.

May the Lord grant them long life, added strength and a safe return to brethren and friends.

THE JEWS OF INDIA.

Just about two or three weeks ago, Lord Reading, the Jew who was chosen by the King of England to rule over India, set out to take up the duties of his important office. He has gone to India where he will be viceroy and govern in the place of the King.

The fact that a Jew will be ruler of India makes us wonder about the Jews of India. Perhaps you did not know that there were any. Well, there are, indeed. At least 21,000 Jews live in India, and they have settled chiefly in the provinces of Bombay and Bengal, and in Indo-China, or Burmah (as it is sometimes called). Some of the Jewish communities have been there since the eighth century of the Common Era, while some claim that they can trace back their wanderings to the destruction of the Second Temple.

What do these Jews look like? Some communities are black, because their ancestors intermarried with the native women. But others are as white as you or I—allowing of course for what we should look like in that climate! Although the number of Jews is small for such a large country, the Jews have played their part in the building up of some of the cities, especially Bombay. Here the Jewish family named "Sassoon" has made itself very important, and had opened school and synagogues, hospitals and charities of all kinds.

JEWS APPEAL TO BRITAIN TO AFFORD HAVEN OF REFUGE FOR ITS HOMELESS.

(London, Jewish Telegraphic Agency.)

A delegation representing the Jewish Colonization Association and the Joint Foreign Committee of organized Anglo-Jewry and consisting of Sir Stuart Samuel, Claude G. Montefiore and Lucien Wolf, recently called on Under-Secretary Wood of the Colonial Office and through him petitioned the British Government to open the British colonies for the settlement of the large number of Ukrainian Jews made homeless through pogroms. Under-Secretary Wood expressed himself as entirely sympathetic towards the suggestion and assured the delegation that their request would be taken up with the colonies without delay.

HILFSVEREIN RENEWS ACTIVITIES.

The Central Office of the Emigration Department of the Hilfsverein der Deutschen Juden has begun its operations after a long period of inactivity. Its work consists in the regulation of transmigration in giving advice to emigrants, and in the systematic organization of all agencies to assist emigrants and transmigrants. It has its main office in Berlin, with branch offices in Bremen and in Hamburg. In addition, agencies have been opened at the chief frontier towns and railway junctions. The bureau intends to issue its bulletin as it did before the war, giving particulars of general conditions in various countries and all information necessary for emigrants.

The annual meeting of the Hilfsverein was held recently in Berlin, with Dr. James Simon in the chair. Dr. Bernard Kahn, Secretary, reported that the Society had contributed the sum of seven million marks toward the care of Eastern Jewish refugees. The amount of 835,000 was expended on the starving Jewish children in Vienna.

THE WHITE AND THE BLUE—THE COLORS OF THE JEW.*

By Rabbi David B. Swiren.

Towards the close of the year 1917 the National Geographic Society issued a Flag Book. In that book are found eleven hundred and ninety-seven flags, their colors, their history, and their meaning. The flags of various peoples are presented there in full colors, but no flag symbolizing our people, the Jewish people, can be found there. Why?

Have we Jews no flag? Have we no colors? Have we no emblem of our faith, of our hope, and of our high ideals? Have we no colors to distinguish us from all the other peoples? Have we ever had a sign whereby our people could be known from others?

In order to ascertain all this, we need but consult the Book of Books, and the writings of the ancient Rabbis, and look closer to our life. In the Book of Books we read as follows:

"And the Lord spoke unto Moses and unto Aaron, saying: 'The children of Israel shall pitch by their fathers' houses; every man with his own standard, according to the ensigns; a good way off shall they pitch round about the tent of meeting. . . .

"Thus did the children of Israel: according to all that the Lord commanded Moses, so they pitched by their standards, and so they set forward, each one according to its families, and according to its fathers' houses". (Numbers 11, 1-2; 34.)

In commenting upon these biblical words, the Rabbis of the Midrash said as follows: "Each of the tribes had its own prince, and its own banner, the color of which corresponded to that of its stone". (Midrash Rabah, Numbers 11.)

The tribe of Reuben had, according to the Rabbis, a red banner. The banner of the tribe of Simeon was of a green color. The banner of Levi was of white, black and red. Sky-blue was the color of the banner of Judah. Issachar had a black banner. The banner of Zebulun was of white color. The tribe of Dan had a blue banner. Gray was the color of the banner of Gad. The banner of Naphtali was of wine-color. The tribe of Asher had a banner of a pearl color. Jet-black was the color of the banner of Joseph. The banner of the tribe of Benjamin was of all the colors combined. All these tribes, it is true, had but one aim, to conquer the land which God had promised to them, and to live there as a free and independent people. Still they carried these tribal banners and not one national banner as they marched towards their Promised Land. For they were not as yet fully united. Likewise had the American people acted while they were making all efforts to establish themselves as a free and independent people. No sooner had the Continental Army come into official existence than the Grand Union Flag, the flag, which consisted of thirteen stripes, alternately red and white, with a union bearing the crosses of St. George and St. Andrew combined, was adopted as its standard and displayed "Out of compliment to the United Colonies". A year and a half later, on June 14, 1777, the Stars and Stripes were adopted by act of Congress. Still none of these national flags "were carried in the field by the land forces during the Revolutionary War. The Army carried only the colors of the states to which the troops belonged, and not the national flag". (Flag Book of the National Geographic Society, pages 289-292.) The states were not as yet fully united.

On the other hand, just as the states had one national flag in addition to their respective flags even so had our people one national banner in addition to their tribal banners. Thus we read in the Bible:

"And Moses built an altar, and called the name of it Adonai-Nissi, the Lord is my banner". (Exodus xvii, 15; Rabbi Jacob Ben Asher, 1280-1340, in his Commentary to Pentateuch known as Baal Haturim, Ibid.)

From these biblical words we gather that our people, in common with the other ancient peoples, had a national banner which was emblematic of the God they believed in. Of course, the banners of the other ancient peoples were images, emblematic of their deities. The banner of our people, on the other hand, was no image as the God of whom it was intended to remind them "has neither form nor body, and man no semblance of his holiness can frame". It was, however, of white and blue colors as these colors suggest the "seat of glory" of the Lord. (Exodus, xxiv, 10; Rabbi Samuel Ben Meir, 1085-1174 in his Commentary to Pentateuch, Ibid; Sforno, 1475-1550, in his commentary to Pentateuch, Ibid.)

Again the Zizith, the fingers worn on the four corners of our garments, were intended to serve as a national banner, to symbolize our purpose and power as a people. They were intended to remind us, in the first place, of our purpose in life as a people, to be consecrated unto the service of the Lord; and in the second place, that our power depends upon our being law-abiding. For thus it is said:

"And the Lord spoke unto Moses, saying: 'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments . . . . that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt to be your God: I am the Lord your God' ". (Numbers, xv, 37-38; 40-41.)

And tradition tells us that the Zizith originally consisted of two threads of white wool and of two threads of blue wool. (Menachoth, xxxviii, 1; Rabbi David Ha Levi, 1586-1667, in his commentary called Magen David Shield of David, to Shulchan Aruch, Aruch Chayim, xi, 13). Thus we see that the white and the blue are the colors of our people as a people.

Hence it was that no other banner was accepted by the Zionists. A banner consisting of a white field bearing seven stars was suggested by Doctor Theodor Herzl in his "Judenstaat". His ideas of a "Jewish State" were accepted and he became the crownless king of our people.

Yet his proposed banner was rejected, and instead the banner suggested by David Wolfssohn was accepted by the Zionists the world over, for the latter consists of white and blue colors which have been considered the colors of our people.

Of course, this banner which was suggested by Wolfssohn and adopted by the Zionist organization is new. This banner, which consists of a white ground with a blue horizontal stripe on each side, and the Magen David, the Shield of David, in the center, in blue, was never before in use among our people. Yet it may rightly be considered the national banner of our people. For it is "of the colors of old, but new in arrangement and design". Yes, the white and the blue are the colors of the Jew.

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* Read before the American-Jewish Historical Society on Feb. 22, 1921, at Dropsie College, Philadelphia.

ALBERT ELKUS OF SACRAMENTO ELECTED MAYOR OF THE CITY.

Albert Elkus, President of District No. 4 in 1888, and a member of the General Convention at Richmond, Va., in 1890, a leading merchant in the city of Sacramento, the capital city of California, was elected on May 6 by his colleagues, the Board of City Commissioners, Mayor of the city. Brother Elkus is a native of Sacramento. He is the oldest son of one of the early Presidents of the Hebrew Congregation and has, himself, occupied that position a number of terms. Mrs. Elkus belongs to the Kahns, a pioneer family of high standing in the city of Oakland, and is a lady of culture and refinement.

FIVE HUNDRED WARSAW JEWS REPORTED HURT IN MAY DEMONSTRATION.

(Danzig, Jewish Telegraphic Agency.)

No less than 500 Jews are reported to have been wounded in the course of a disturbance at Warsaw on May 1, when the police interfered with a procession of Jewish workers. Over a hundred were also placed under arrest. At the same time a number of organized anti-Semites tried to enrage the masses against the Jews. The "Rabotnik" and some of her local publications are protesting against the occurrence and demand that those responsible for the casualties should be punished.

COMPLIMENTARY DINNER TO HENRY LASKER.

On the evening of May 7 at the Eldorado in the city of New York, a complimentary dinner was tendered to Brother Henry Lasker, President of District No. 1, I. O. B. B., by his friends and coworkers of the General Committee. Mr. Charles Hartman, Executive Member, presided. Before partaking of the excellent repast, Samuel Fleischman read with great feeling, the following resolution which was unanimously adopted at the meeting of the General Committee.

"Minute adopted at a meeting of the General Committee District No. 1 of the Independent Order B'nai B'rith, held May 7, 1921.

"The members of the General Committee District No. 1 of the Independent Order B'nai B'rith, at this their last meeting, preceding the coming annual session of the Grand Lodge, greet brother Henry Lasker, President of the district, with hearty congratulations upon his most successful administration. Much was expected of him when he took office. The results achieved by him and through his energetic initiative surpass the highest expectations. His outstanding substantial accomplishments are: A great and unprecedented increase in the membership of the district; creation of lodges in sections of the district in which the Order had previously been unrepresented; revival of various dormant lodges; and the awakening of a spirit of active interest and enthusiasm throughout the district; self-sacrificing devotion to the performance of the duties of his office and the promotion of the welfare of the district, with earnestness and zeal.

"Industry, capability and efficient conduct of affairs have distinguished his administration of the office of President. His uniform courtesy and cordiality, combined with sincerity of purpose and thoroughness in performance, have won for him the high regard and lasting friendship of the members of this committee, who, each and all, extend to him assurances of their hope for his continued well-being and success in all his affairs, and that the district may long enjoy the benefit of his active cooperation in furthering its interests."

After the dinner, Judge Abraham K. Cohen, in his usual masterful way, complimented Pres. Lasker on his most successful administration and, in the name of and in behalf of the General Committee, presented Pres. Lasker with a magnificent Tiffany watch. Brothers Davidson, Ullman, and Goldstein then briefly spoke, each lauding the guest of the evening. Pres. Lasker, in his usual modest way, delivered a most interesting talk, which in part was devoted to a recital of the doings of the Executive Committee at their recent meeting at Washington, D. C. He exhibited a photograph taken of the Executive Committee, where President Harding honored the committee by being photographed with them. President Lasker, in accepting the gift, referred to the fact that the words of our ritual were being literally carried out to-wit: "Work and Watch". He tried, he said, to work and "watch" was part of his reward.

Following the remarks of President Lasker were short informal talks by Brothers Kantrowitz, Victorius, Osterweis, Rosenzweig, Ascher, Hillman, Shapiro, Goldschmidt and Fleischman, in the order named.

A vote of thanks was ordered conveyed to Mrs. Levy, daughter of Chas. Hartman, for having decorated the banquet tables so beautifully and for having arranged the dinner with such taste and judgment.

A motion was carried that all out-of-town lodges be supplied with a copy of the photograph of the President of the United States and the Executive Committee referred to above, and that a further copy thereof, suitably framed, be hung in the assembly-room at our headquarters.

After a most enjoyable evening, the meeting broke up at 1 a. m.—[Louis W. Osterweis.

A SOLUTION.

The B'nai B'rith seems to have had some sort of salt solution administered to it because it surely has taken on a new lease of life. It seems as if the anti-Semitic agitations, Henry Ford, the Jewish comedians, the hotel restrictions have all operated to the advantage of the Order by giving its Anti-Defamation League a great deal to do. And in truth it has done very well indeed.—[Jewish Criterion.

Despising the Old Mother

By Dr. Max L. Margolis

(Written for the B. B. News.)

ISRAEL ZANGWILL is poet, novelist, essayist, a writer of name and fame. Singularly un-British as he is in sentiment, he handles the English language with a certainty of touch after the manner of the very best. It is always a pleasure to read anything he writes, because it is so well written. And he writes not only books, for he is a public man, the protagonist of a movement, of a Jewish movement. He mounts the rostrum quite often, and he speaks as he writes. He is a frequent contributor to the Anglo-Jewish press. His latest effort is a short but delightful review of a couple of recent novels, to one of which he devotes the greater portion of his critique. It is the work of a Jew and deals with Jewish life. Zangwill points out its faults, which are inherent in a first attempt at novel writing. But he appears to agree with one point in the young novelist's presentation. It turns upon the estimate of traditional Judaism, or of orthodoxy, as both the novelist and the critic name it. The novelist finds it "forbidding". Now, argues the critic, there must be truth in this estimate, if orthodoxy thus presents itself to an "artist". For surely the artist ought to see deeper than the surface, if there is anything at all to be seen, anything to attract at the bottom. And then the critic proceeds to upbraid orthodoxy for its failure to mend; and because of this apparent unconcern with its shortcomings, he consigns orthodoxy, and with it Judaism, to death, bound to come sooner or later. There is, it must be granted, one luminous thought about the old, unthinking orthodoxy which in a measure and after its fashion, and be it ever so imperceptibly and slowly, comes to terms with the exigencies of life, whereas the conscious and reactionary latter-day orthodoxy, the kind that stalks about "in frock coat and kid gloves", shuts itself up against all compromises with modernism.

Still it is the old orthodoxy after all that the artist has found "forbidding". How much of this "forbiddingness" is to be attributed to orthodoxy and how much to downright poverty, that is the question for the student of Judaism. As things go in the world, culture and good manners go with wealth. The new rich will tell you how easy it is to buy culture. You acquire a new home with spacious grounds; you have your interior remodeled for you by a decorator; you send your children to a private school, etc., etc. We may say that it is but the veneer of culture that these people acquire. But the veneer is quite pleasing to the eye; it is certainly not "forbidding". Orthodoxy, and for that matter Judaism, is innately High-Church. It is a religion of ceremonies. It makes no difference that those Low-Church, "evangelical" Jews, whom we call prophets, had a notion that ceremonies did not matter, that the Temple service with its "noise of songs and melody of psaltries" was at best something indifferent, and that the thing needful was that "justice should well up as waters, and righteousness as a mighty stream". The truth is that the religion of prophetic times, as in the centuries thereafter, manifested itself in worship, in song, in ceremony. "Worship the Lord in the beauty of holiness"! But beauty requires wealth and leisure. Beauty cannot have a place in narrow, crowded streets, in ugly and dingy dwellings, in straightened circumstances. If you wish to see orthodoxy, Judaism, at its best, quite unforbidding and decidedly beautiful, go to the homes of the rich, wheresoever Judaism and wealth are not strangers to one another. A dinner in a well-appointed house is a ceremony. To constitute it such it requires the beautiful house; it requires servants, and a set of them; it requires ample and rich linen, service, and so on. On a smaller scale, and certainly in the hovels of the poor, it becomes a mere meal, where a person eats to satisfy his hunger. There can be nothing ceremonious about it. Let a sensitive child of that household, through contact with more fortunately placed children, begin to compare, and it will find its home decidedly "forbidding". Nothing will so mar the beauty of a ceremony as cramped space and fewness of participants and mean trappings. There must be a background to it, and that is usually lacking in the normal conditions of Jewish life in which orthodoxy is set.

Yet a greater artist than either the present novelist or his critic, the poet, Heine, succeeded in penetrating to the very depth of beauty and poetry in the orthodoxy, the traditional naive orthodoxy as he knew it. And we, who are no poets, but who grew up in homes not blessed with wealth, yet rich in emotion and love, are in a position to confirm the poet's delineation of how the Jewish home, the poorest and meanest, was transformed as if by a magic wand, aye, by the force of the traditional religion, into a thing of exquisite beauty. Do we not remember those blissful Sabbath evenings, with all care banished, with all material pursuits put away, with the soul liberated, singing for joy, reveling in the Sabbath rest, exalted to spiritual communion with the Divine? And what meanest and noisiest synagogue is not transformed when the Queen Sabbath is welcomed by the congregation? Is there no beauty, poetic beauty, in it, when all the worshippers turn their faces to the door, as if the Visitor were really entering? And was there no beauty in that last meal before the Day of Atonement, when at the end the blessing was recited quietly, in subdued tones, in voices full of emotion, and parents laid their hands upon the heads of their offspring, pronouncing a father's and mother's blessing? Jewish worship in the synagogue is essentially dramatic. There is movement. There are processions and recessions. Where it has been turned into a lyric recital after the fashion of the evangelical churches, it has become dead and I might say almost "forbidding". Synagogues may and may not have been noisy in the past. I have an idea that they were. Shechter was wont to say, "There is nothing as decorous as a corpse". But we must admit that the decorum in the synagogues, such as we knew them, was not of the best. Yet even in them voices were hushed at the blast of the shofar, or at similar ceremonies, the high water-marks of religious devotion.

No, traditional Judaism is by no means "forbidding". It is a thing beautiful even in its ugly accompaniments. It certainly can be beautified. It certainly has been. The old mother was beautiful, if by beauty we mean beauty of soul. To despise her is the mark of the ingrate.

THE LEO N. LEVI MEMORIAL HOSPITAL.

The [illegible] Annual Report of the Leo N. Levi Memorial Hospital Association for the year ending March 31, 1921, shows that the Leo N. Levi Memorial Hospital of Hot Springs, Ark., took care of 739 patients at a cost of approximately $36,000. In addition the clinic of the hospital treated [illegible] cases who paid the clinic [illegible] visits. These patients, both at the hospital proper and at the clinic, came from every section of the country. The clinic of the hospital is a United States Public Health Service Clinic and is cooperating with the government in its fight for the control of venereal diseases.

The Leo N. Levi Memorial Hospital was erected under the auspices of the [illegible] Order B'nai B'rith, and opened its doors on November 1, 1914. It is [illegible] a charitable institution and [illegible] patients. It is national [illegible] patients coming from every [illegible] of the country. In the past six years, the hospital treated 1,869 patients of whom 460 were cured and 843 greatly improved. The clinic in a little more than two years administered treatment to 9,407 patients.

The Leo N. Levi Memorial Hospital is provided with a bathhouse, which is supplied with the therapeutic waters from the Hot Springs, which are owned by the United States government. The hospital is thus in a position to be of special service in rheumatic and venereal, malaria and chronic skin diseases.

All treatment at the Leo N. Levi Memorial Hospital is absolutely free. Applicants are expected, however, to be provided with return transportation and must be recommended by a B'nai B'rith Lodge or some responsible charity organization in the city from which application is made. Application blanks may be obtained from the Secretary Rabbi A. B. Rhine, Hot Springs, Ark.

Address by Alfred A. Benesch at Convention of District Grand Lodge No. 2, Held at St. Louis, Mo., in May, 1921

IT IS unquestionably a mere truism to say that no subject has been more interminably discussed at lodge meetings than that of increasing attendance and stimulating the interest of the members. Those of you who are familiar with the work of other organizations, both fraternal and otherwise, secret or public, need scarcely be told that like conditions prevail there.

This almost universal apathy and the exasperating indifference on the part of the lodge brethren constitute a serious problem, to be sure, because poorly attended meetings are not only a source of discouragement to those who are active in the work, but a deterrent to the enthusiasm which must be engendered in the newly initiated members. Frequently have we heard the so-called "old war horses" complain that they have carried the burden long enough and that unless the younger element evidences more marked activity, they themselves will refuse even to attend meetings. In my own lodge it is, unhappily, a fact that the "old guard," which never failed at sessions years ago, rarely if ever appears nowadays. And it is hardly necessary to remark in this presence that the ceremony of initiation, conducted for a single candidate or for a number of candidates, at a meeting attended by a mere handful of members, and oftentimes in a perfunctory and apathetic manner, does not serve as an inspiration to regular attendance and active participation.

For years unnumbered we have repeatedly and incessantly heard asked the question, "What is the remedy?" Frankly, I do not know. No one, so far as I am aware, has come forward to offer the devoutly prayed for panacea, and I confess that I have become wearied by the many, many suggestions that have been put forth to remedy the evil. Most of them have undoubtedly been experimented with. Unfortunately, none of them has solved the problem. We have not advanced in the efforts looking toward its solution.

And so I have long since adopted the "laissez-faire" attitude. I have become an ultra-conservative stand-patter, so far as the B'nai B'rith is concerned. I do not mean, of course, that I am averse to augmented membership or to rational means of arousing interest in our meetings and in our activities, but I am decidedly opposed to artificial methods of stimulating interest. And my antagonism is based solely upon the experience of the lodges within our own District during the past few years—an unpleasantness to which it would be uncharitable to refer.

At the recent meeting of the Central Conference of American Rabbis held in Washington, Rabbi Leo M. Franklin, the retiring president, spoke in part as follows:

"Unless the entertainment and the dance and the gymnasium facilities which have latterly become a part of the equipment of so many of our synagogues succeed in awakening in the youth and the adults of the community a new and hearty interest in the activities of the synagogue that are essentially religious, they serve small purpose. Too many of our organizations there are that mistake activity for usefulness. And the influence of this mistaken idea of congregational usefulness is pernicious both to the rabbi and to his congregation. What perhaps had tended as much as anything else to undermine the influence of the rabbi is that he has spread out his efforts over too wide a field and so instead of being essentially the religious leader of his people—an expert, as it were, in his special domain—he has devoted himself to all sorts of things that are time consuming and that sap his energies and thus leave him unfit for his primary and greatest task."

What Rabbi Franklin says about the synagogue applies with equal force to the B'nai B'rith lodge. It is essentially a cultural institution and not a place of amusement. It has undertaken a definite obligation, and all its activities should be directed to the fulfilment of that obligation. The fact that the lodge gives an annual outing, or an annual minstrel performance, or an annual vaudeville entertainment is not to be deplored. Wholesome activities and relaxations are welcome adjuncts, but, as in the case of the synagogue, mere activities do not spell usefulness, because, after all, our dominating purpose, to battle against ignorance, immorality and superstition, must not be lost sight of.

Well, then, if it be argued that it is only these diversions which attract the membership in large numbers, I shall, of course, be asked, "What remedy, then, have you to offer? Shall our membership remain static? Shall we do nothing at all to recruit our strength? Shall the lodge be permitted to die of inertia"?

Grand Lodge history records that at the Indianapolis Convention, held in 1912, Brother Max E. Meisel, the retiring President, aroused a storm of protest by advocating in his message, quality rather than quantity membership. I think that even the most ardent protestants at that meeting will now concede that the history of the lodges within our District since the time of the Indianapolis Convention discloses the force and the truth of Brother Meisel's contention. With haphazard increase of membership there has come a lowering of the standard of lodge activities.

I could elaborate upon what I mean, but the limitation of time will not permit. Besides, there will be opportunity for elaboration in the round-table discussion that is to follow. The suggestion which I have to offer is by no means a panacea, nor is it a novel one. It is based squarely upon the principles of the Order.

We cannot too frequently emphasize the fact that ours is an organization "sui generis"—that its recruits are "offered no glittering rewards"—that we desire the enlistment in our cause only of such as are willing to work and to watch and to sacrifice. It is time, therefore, that we have done with the character of applicant who cannot measure up to this standard—that the applicant be made to understand our altruistic purpose before he becomes affiliated with the Order. If he anticipates free entertainments, boxing exhibitions, dancing parties and cabarets as incidents of his membership, let him look elsewhere than to the B'nai B'rith. We must not stultify ourselves, we must not prostitute the "true objects of our holy mission" by pandering to inferior standards. If a Jew is reluctant to affiliate with the Order because he questions whether any benefit will accrue to him therefrom, let him stand aloof. That is where he belongs. Only if he manifests a sincere desire to become a Ben B'rith because he *is* a Jew, and because by every tradition a Jew *ought* to be a Ben B'rith, only then should he be welcomed to membership. I have no patience with those brethren who are continually harping upon the necessity of offering inducements. If the fundamental teachings and the concrete accomplishments of the Order do not constitute inducement enough, then poor and unfortunate indeed is the Jew who requires further argument and further solicitation.

Nor have I any patience with the pessimists among us who are constantly predicting the disintegration of the Order and prophesying disaster upon the rocks of inactivity, because, after all, there *is* work for us to do, work of a compelling nature. Prejudice stalks through the world in garb more terrible and terrifying than ever. The widow, the orphan and the aged, not alone here, but abroad as well, call to us and we must give ear. And I have that confidence in the essential goodness and humanity of my brethren to believe that at all times and in all lands we shall not fail to recruit to our cause members to whom the honor of Israel may safely be entrusted.

Let us get back to fundamentals. Let us revert to caste. What impelled *you* to join the Order? Was it anything other than the opportunity to be of service? Was it anything more than the call of the Jew to duty—to exemplify the "purest principles of philanthropy, honor and patriotcim"? I hope not, because in the ultimate snalysis, those are the things to be stressed, and if their exposition to the prospective aandidate makes no appeal, be assured he is not of the desired calibre.

And after you have added a new member to your rank, "grapple him to your soul with hoops of steel". Make the ceremony of initiation so dignified and impressive, make your meetings so dignified and impressive, that the B'nai B'rith may *mean* something—that the precepts which we are admonished to observe may in truth and in fact enable us the better to protect the fair name of Judaism, to hold inviolate the traditional sanctity of the Family home, and to practice throughout our lives "Benevolence, Brotherly Love and Harmony".

The Call to The American Jew

Moses B. Levin

IN February, 1919, just three months after the signing of the armistice I was sent on a special mission to Warsaw. I arrived in the Polish capital on a Friday evening about sunset and, after depositing my musette at the headquarters of the American delegation, I went out into the streets to see that great centre of Polish Jewry. My steps led me I knew not where. Following two aged Jews down the famous Nalowka Strasse I found myself suddenly at the entrance to the Synagogue of the great Cantor Sirota.

I shall never forget those services. There were huddled together within the cold gray walls more than one thousand sombre-clad men, women and children and they prayed with that earnestness, that devoutness and that piety with which only those who really desire their supplications to reach the Almighty can pray. I found, too, that I was the cynosure of many eyes. The reason was clear when I was told later that I was the first American officer to appear there since the armistice.

After the last Kaddish had been said they all crowded about me and plied me with questions. How were these brothers and sisters in Cleveland and this father and mother in Detroit? How were their people in New York, in Chicago, and where not? Does not American Jewry know what is transpiring in Poland? Will not American Jewry help? These and a hundred other questions were fired at me until I felt a large lump rising in my throat. I answered as best I could. American Jewry does know. The American Jew will help, but it will take many months before real peace will come from this chaos.

I left Poland on the same mission and went down through Austria-Hungary. Here I found a fierce fire of hatred against the Jew, smouldering but threatening at any moment to break into the blaze of the pogrom. I found political parties being formed for no other purpose than to fight the Jew. I found one group charging the Jew with bringing on the war and plunging the country into misery. And I found still another group viciously attacking him for his supposed refusal to join in the prosecution of the war. It was the old anomaly of the Jew being attacked from all sides. The pretexts had changed, but the hatred was still the same. It was as Nordau once fittingly remarked, "The Jews are not hated because they have evil qualities; evil qualities are sought for in them because they are hated".

I felt relieved when I left Austria Hungary and went down into Rumania. Here I stayed thirty days, and it was not long before I realized that I had gone from the frying pan into the fire. The leading Jews of Bucharest came to me almost daily and told me of the awful conditions surrounding Jewish life in the provinces. They told me of such tragic episodes and persecutions that to most men would seem beyond human belief. I felt the desire to hear the story from one of the common people, so I went out one day into the main street of Bucarest. I stopped a poor Jew and spoke to him. We conversed in Yiddish and as he talked I noticed that he furtively eyed all passers-by. When a Rumanian would approach he would suddenly cease speaking and watch out of the corner of his eye until he had passed beyond ear-shot. It was a pitiful sight. Here he was talking to an American officer in uniform and still fearful lest a passer-by know that he was speaking Yiddish on the streets of Bucarest. He had the hounded look of one who was living continually under a sword of Damocles.

I sailed for the U. S. A. in May, 1919, confirmed in the belief that unless there was a complete change of heart on the part of the natives of the countries through which I had passed there was not even a dog's chance for the Jew. And I musingly wondered, "Can the leopard change his spots?"

When the war had been on a few years, serious-minded Jews gave studied thought to the awful tragedy confronting our people. The Jew, particularly in Eastern Europe, was being made the puppet of the opposing armies. The Russians would drive hundreds of Jews out of their homes and then the Germans would come and scatter them into new and strange parts. The poles in their occupation of a Jewish town would severely punish the Jew for his supposed loyalty to the foe; and the Germans on capturing the same town would prosecute the Jew for his allegiance to the Poles. The Jew in Germany was fighting the Jew in France; the Jew in Austria, the Jew in England. Brother against brother! And throughout the pale there was heard the terrible hep hep of the pogrom. It was indeed a dark period. It was a crime against humanity. For magnitude and gloom the tragical situation had no parallel in history. It seemed that nothing but ultimate destruction was in store for European Jewry.

Then, on November 2, 1917, like the first rays of the sun breaking through the storm-clouds came Great Britain's famous pronouncement, the Balfour Declaration. In it she pledged the whole might and strength of the Empire to secure for the Jews the opportunity to establish, in Palestine, a national home for the Jewish people. For the first time since the days of Cyrus, for the first time in 2,000 years, a great government had hailed the Jews, as one among the family of nations. It was a day of supreme rejoicing thoughout the whole Jewish world. But it was much more than a Jewish triumph. It was a triumph for civilization and for humanity. It released for mankind, as a great spiritual force, the soul of our people.

All the allied and associated powers at once endorsed Britain's declaration. Woodrow Wilson gave it his heartiest approval. But Palestine was still in the hands of the sick man of Europe, the Turk. Events now moved quickly and on the first day of Channukah, just 2,080 years since Judah Maccabee rescued Jerusalem from the heathens, General Allenby, on foot and head uncovered, marched into the holy city at the head of the British troops. It was, indeed, a world-historic event. In the words of the chief Rabbi of England, "A new future with undreamt of possibilities opened before the eternal city of the eternal people".

After months of deliberation the peace treaty was signed at Versailles. Then came the famous San Remo conference where England was given the mandate over Palestine. The Balfour Declaration became then and there a part of the international law of the civilized world. Britain at once appointed as High Commissioner to Palestine Sir Herbert Samuels, one of England's greatest Jews.

In spite of all the change in the political and legal status of the Jewish people among the nations, the conditions surrounding Jewish life in the countries of Eastern Europe were unimproved. The Versailles Treaty had, to be sure, guaranteed to all people the full and complete protection of life and liberty without distinction of "birth, nationality, language, race or religion". In its practical application, however, the treaty was a mere mockery. The Jew was still loaded with fetters in one country and in another driven about like a wild beast. He was the natural prey of the savage elements which the great war had done so much to unloose in the countries of Central and Eastern Europe. In Poland, for example, there were passed laws strictly at variance not only with the spirit but with the very words of the treaty. Even the express stipulation respecting the Jewish Sabbath was infamously ignored.

The leaders of the World Zionist Organization realized that the time for immediate action had come. They sent into Palestine practical engineers, men with organizing ability along the lines of commerce and industry. They were sent to study the needs of the country and to lay plans for the economic foundation of the Jewish state.

In July, 1920, an extraordinary Zionist conference was held at London attended by delegates elected from the different world federations. Here it was determined that the Keren Hayesod, or Foundation Fund, approximating 100 million dollars must be raised within the next five years. The conference decided that this would be apportioned as follows: Twenty per cent to be immediately applied to land purchase in Palestine through the Jewish National Fund. Of the Other eighty per cent, one-third was to go to the Economic Council for industrial and commercial investments in Palestine, one-third to the same body for the development of public utilities, and the last third to the Palestine Commission for work along the lines of immigration, sanitation and education.

Shortly after the London Conference the President of the Zionist World Organization electrified Jewry with the announcement that Sir Alfred Mond, a minister in the British Cabinet and a genius in economic organization, had accepted the chairmanship of the Economic Council. To secure one of the world's leaders in finance and industry as head of such an important body was indeed a triumph for Zionism. Through it had come back to his people another master mind.

All Zionist activity now centered on the Keren Hayesod drive. To help inaugurate a great appeal to American Jewry for this fund there came to this country a commission, consisting of Professor Chaim Weizmann, the President of the World Zionist Organization, Professor Albert Einstein, one of the world's greatest scientists and founder of the theory of relativity, Ben Zion Mossinsohn, the education head in Palestine, and Menachem Mendel Ussishkin, the fiery leader of the Russian Zionists and chief of the Palestine Commission. In London certain differences had arisen between the leaders of the World Zionist Organization and the leaders of the Zionist Organization of America. It was with the hope, too, of clearing up these differences that President Weizmann and his associates came in April to America. Many conferences were held and at the end of two weeks of extraordinary efforts for peace and united action it seemed that common ground had been reached. Representatives appointed by Dr. Weizmann and Judge Mack, President of the Zionist Organization of America, labored all night Saturday, April 16, preparing a common draft which would embody the important suggestions made in the course of the conference. The draft was submitted to both sides on Sunday morning. At noon like a bolt out of a clear sky came word that negotiations had been terminated. The tragic split between the World Zionist Organization and the leaders of the Zionist Organization of America is now a matter of common knowledge.

It is not my purpose here to go into a discussion of the differences that have arisen. From my knowledge of the facts it seems that peace is even now not impossible. What we need is decisive action and a clear expression of opinion on the part of the rank and file of the Zionist Organization of America. It is unbelievable that the ideals and hopes of a 2,000 year-old longing will, now that they are almost realized, be shattered by the lack of a united leadership. The state craft of Israel has weathered too many storms to go down before this blow. The new commonwealth must and will be firmly established, if every American Jew will do his share in setting the cornerstone.

American Jewry owes its allegiance to this great task for three main reasons. In the first place, there is the fundamental obligation that springs from the fact that we are Jews. "All Israelites are mutually accountable for each other" says the Talmud. A fierce light beats upon the Jew today. It is a grave responsibility to be a son of Israel, a responsibility from which we cannot escape even if we choose to ignore it. The world has set up a peculiar standard for judging the Jew. He is judged not individually but collectively. In the same way will the Jewish state be judged. Its success will reflect glory upon Jewry all over the world; its failure will mean the greatest tragedy in modern Jewish history. Upon every Jew then devolves the duty to see the Jewish state firmly established. In the words of the great Rabbi Hille, "If I do not stand up for myself; who will stand for me? And if not now, when?"

There is, however, a more impelling motive than mere duty and that is the great moral influence which a spiritual centre in Palestine will have upon Jews in the Diaspora. The forces of assimilation have taken an awful toll among the Jews in the countries of political emancipation. And where the Jew has not been fully assimilated he has in many cases lost his identity. It is this loss of identity which Dr. Schechter of sainted memory dreaded even more than pogroms. "It is a tragedy", said the distinguished scholar, "to see a great, ancient people distinguished for its loyalty to its religion and its devotion to its sacred law losing hundreds every day by the mere process of attrition. It is a tragedy to see a language held sacred by all the world in which holy writ was composed and which served as the depository of Israel's greatest and best thoughts doomed to oblivion. It is a tragedy to see the descendants of those who revealed religion to the world and who developed the greatest religious literature in existence almost unfamiliar with real Jewish thought. It is a tragedy to see the Jewish soul wasting away before our very eyes".

Now with the rebirth of Israel's national consciousness will come a revival in Judaism. When we see growing up on the ruins of ancient Palestine a young, vigorous generation strongly imbued with the lasting ideals of our faith will it not be an inspiration to us to retain that spiritual continuity with the past so necessary for a sound realization of Judaism in our own lives? The great majority of Jews of today will even after the establishment of the Jewish state, continue to live where they now are praying and working in absolute loyalty for the land of their birth or adoption and ever finding their peace and happiness in its progress and welfare. Politically and economically the Jewish state will move along lines drawn by local circumstances, and the path it takes will have no direct bearing on the position and problems of the Jew in the Diaspora. But in the realm of culture, in ideas, in religion and in ethics it will exert a profound influence upon Jews all over the world. To it they will turn for a truer understanding of what Judaism really is. From it will come a deeper insight into their glorious past; a clearer vision of their national future. In short, the new state will be a "spiritual centre" quickening the moral consciousness of the Jew in the Diaspora and instilling in him a healthy pride of race. It will unite by a spiritual bond the Jewish communities in all parts of the world. It will transmit through them its message to mankind.

This brings me to the final and most impelling motive for the support of the Jewish state and that is the influence it will exert not upon the Jew alone but upon the whole civilized race. The world is torn and bleeding today with sectional strife and international animosities. The fire of radicalism has blazed a pathway through many countries and has shaken the very faith of man in his institutions. Now more than ever before do we need the inspiration of the past to strengthen the hands of those who would bring peace out of this awful chaos. It is along this line that the Jewish state will serve its greatest purpose.

Let us look upon history. The last resurrection of the Jewish nation on its own soil took place about two thousand years ago. Cyrus, king of Syria, issued a proclamation granting permission to the Jewish exiles in Babylon to return to the land of their fathers. All told, but 42,000 men, women and children availed themselves of the opportunity and followed Ezra back to the Holy Land. But what a noble contribution did this handful of Zionists make to civilization! They collected and edited the Prophets; they wrote some of the fairest portions of the scriptures; they formed the canon of the Bible and they gave to the world its monotheistic religions. All this a small band of pioneers passed on to posterity. It was the monumental work not of a whole people but of a mere remnant of the Jewish Nation resurrected on its own soil.

Now when we bring into Palestine all that is best of the civilization of the East and the civilization of the West; when we carry back to the Holy Land all that is best of the culture of the old and the culture of the new world; when we combine these with native Jewish genius will not the Hebrew founts of creative energy be reopened? Will we not print a new chapter in the annals of human progress? Will we not see the realization of that great prophetic vision "From Zion shall go forth the law and the word of God from Jerusalem"?

Palestine, said one writer, will not be merely a highway of commerce; it will be a meeting-place of ideas and civilizations. The Hebrew university on the Mount of Olives reinterpreting the ideas of the prophets in modern terms will draw students from the East and the West alike and send them back to their homes broadened by intercourse with many different types and deepened by contact with Israel's great spiritual truths. The Jewish commonwealth lying across the old world and the new will bridge that age long gulf between the East and West and bring back a sense of real human brotherhood between their peoples. Through the restoration of Israel to Palestine may come the reestablishment of the Kingdom of God upon earth when

"Nations shall beat their swords into ploughshares

And their spears into pruning hooks;

Nation shall not lift up sword against nation

Neither shall they learn war any more".

Jewry has fought a noble fight. Today Zionism is no longer an ideal; it is a fact. As such it would seem to be beyond the controversial stage. But, sad to say, that is not the case. There are a certain number of Jews in both Europe and America who declare themselves anti-Zionists on the ground that they are not "Nationalist, but religious Jews". This, in spite of the fact that throughout the Bible which is accepted by all peoples as the basis of religious thought—from the covenant with Abraham to the death of Moses—there appears again and again the promise of the ultimate restoration of Israel to the Holy Land. In vain do these Jews call themselves religious and not nationalistic. For in the words of Nahum Sokolow, "the Jewish religion cannot be separated from nationalism, unless another Bible is invented". No less an authority than Saadyah (Gaon) the eminent religious philosopher and exegete of the tenth century said, "Israel is a nation by reason only of his religion". Again there is a school of Jewish thought in America that would escape its obligation to Zionism on the ground that its Judaism is not nationalistic but "Prophetic Judaism". Emanating from a centre that has produced many religious leaders for American Jewry, coming from men who are profound scholars and well-versed in prophetic lore the statement is indeed puzzling. For what do all the prophets teach if not the reestablishment of the Jewish State? From Amos to Zechariah, through the many years of prophetic leadership, there is not a more oft recurring vision than that which foresees Israel's restoration as a nation. To attempt to explain this away by sophistry is hardly becoming such a distinguished group of religious teachers.

There is, however, an opposition to Zionism that comes not from the ranks of the cultured but from a group of Chauvinists, who loudly bewail the inconsistency between loyalty to America and loyalty to Zion. Throughout the war and since the armistice too, there has been much loose talk in this country about 100 per cent Americanism. And in many cases it has come from the mouths of those who have not the slightest idea of what this great democracy stands for.

"America's fundamental law", said Justice Brandeis, "seeks to make real the brotherhood of man". That brotherhood became the Jewish fundamental law over 2000 years ago. A story is told of a would-be proselyte who came to Rabbi Hillel (20 B. C. to 10 C. E.) and scornfully asked, "Tell me the essence of Judaism while I stand upon one foot". And the great Hillel calmly answered, "What thou wouldest not that thy neighbor should do unto thee do not unto him". "This," said Hillel, "is the whole Jewish law; the rest is mere commentary". Two thousand years ago while the nations about them were still barbarians, the Jews wrote into their sacred Torah the sublime injunction, 'Let there be one law and one system of justice for the Jewish citizen and for the stranger among you'. Is not this the very soul of brotherhood? America's striving in the twentieth century is for [illegible]. This too, has been the [illegible] cry through the ages. [illegible] were fanatics in the cause of [illegible], loudly proclaiming that if [illegible] not just, or capable of becoming [illegible] better be destroyed—a view [illegible] utterly wrong led to deeds of heroism and awakened the slumbering forces of humanity. Finally America stands for equality of liberty. Zionism would bring that liberty particularly to those Jews in the hell-ridden countries of Eastern Europe, upon whom the sun of liberty has never shone. And so when we examine the fundamentals of Americanism and Zionism we find them the same. Loyalty to Zion comes loyalty to the same principles that underlie this great democracy. There is no inconsistency between Zionism and Americanism. Rather may we say that the American Jew who is not a Zionist is not a good American citizen, for it is only by being loyal to his own people that he can really develop the best that is in him and give to this country the benefit of his great heritage.

The Jew is faced today with the most tremendous problem in his history. With more than half of the Jewry of the world on the brink of starvation, with thousands of our faith homeless and penniless, the Jew is asked to raise 100 million dollars, the foundation fund of the Jewish state. The mere mention of the sum staggers the imagination. But in the words of a great unknown poet:

"We are not here to play, to dream, to drift;

We have hard work to do and loads to lift.

Shun not the struggle; face it—

'Tis God's gift".

Massed in the pales of Eastern Europe, huddled in the ports of the Mediterranean and Black Sea are thousands of Jewish refugees, men, women and children, yearning for the opportunity to return to the Holy Land, where they can live a holy life, unharrassed by the ravages of assimilation and unmenaced by pogroms. Their eyes turn pleadingly toward our shores where the leaders of the World Zionist Organization have come to rouse the Jew of America to his tremendous task. Palestine must be made ready. And the American Jew must and will pay the cost of the foundation work in one of two ways.

He can sit back and wait until it becomes necessary to employ degrading charity. He can come forward then and support the "Chaluzim" of Palestine in hospital wards, in tubercular and malaria camps; or he can answer the call of the Keren Hayesod promptly and liberally, and know that his money is going to help those pioneers to a fair start. He can sit back and wait until constructive foundation work is almost impossible, or he can come forward now, back the Keren Hayesod with his full resources and with every ounce of energy in his power, and know that he is helping to set firmly the cornerstone of the Jewish state. The one way will lead to individual and racial degeneracy; the other will make for efficiency, for a strong commonwealth and for a staunch Jewish citizenry. The Jew of America will pay the cost in one of these two ways. It is up to him. Which will he choose?

BLOOD LIBEL EPIDEMICS.

The Passover season brought many blood libel accusations in various parts of Europe. In Lithuania several such charges were brought up just before Passover. At Kapishok, the Jewish residents were in great danger on account of the preparations for a pogrom, but fortunately the alleged "missing boy" returned home in time. A similar panic reigned among the Jews of Pilwishki, but there, too, the libel was disproved.

In the Chamber of Deputies of the Greek Parliament, a Deputy made a reference to the disturbances in Salonika caused by the disappearance of a Christian child. In reply, M. Gounaris, the Prime Minister, took occasion to characterize all such libels as calumnies and as a disgrace to civilization. He said that those responsible for the circulation of the libel would be severely dealt with. He pointed out that the fact that these accusations had been made simultaneously in Salonika, Adrianople and Smyrna was a clear proof that they were the work of the enemies of Greece.

In Smyrna a statement was published in one of the newspapers that a Jew had been arrested for attempting to abduct a five-year-old Greek child. When the attention of the Chief of Police was called to this statement, he authorized the publication in all the newspapers of Smyrna and Thrace of a categorical denial of what he described as a monstrous calumny.

CURRENT EVENTS.

(Continued from page 4).

which gives to foreign students the same rights as to Austrians, a matter of great importance to Jewish students excluded from Polish and Hungarian universities, and a praiseworthy liberality, considering that out of 11,229 students 5,653 are foreigners. The fees which are the same for foreigners as for natives were raised in the medical department from 400 crowns to 6,510 (a little over $10.00), still a ridiculously low sum from an American point of view but a fortune for a Vienna student.

Old and New Hungary.

An anonymous author published in Presburg, now Bratislava, a pamphlet, entitled "Die Judenfrage in der Slovakei". He dishes out the posthumous wisdom that the Jews of northwestern Hungary are responsible for the bitter animosity of the Slovaks because during the Magyar regime they had supported the Magyar element. In advocating that the Jews become Slovaks of the Mosaic persuasion he overlooks the fact this would not help them any more than their Magyar sympathies helped them in former years and would expose them to the same animosity in the Magyar, German and Ruthenian sections of the Czecho-Slovak republic. The experience of the Jews in the present Hungary is certainly an object lesson. The new premier, count Bethlen, in his inaugural address, delivered April 19, made his bow before civilized Europe with a few vague remarks about liberty and democracy, but while he said that a Christian policy can not oppose liberty, he underscored this "Christian policy" of his predecessor Teleki which was compatible with murder and loot, tolerated by the government, and spoke of the fight against the "destructive peril" without a word of condemnation for the atrocities committed by men, wearing the uniform of the republic. Of the latter we have a few specimens from the time antecedent to count Bethlen's appointment. On March 26, raids were made on restaurants, in Budapest. Jewish patrons were arrested without warrant and cruelly beaten, although they offered no resistance and had committed no offense, as indeed they were discharged on the following day. A Christian who saw such outrages from his window called them a disgrace with the consequence that he too was beaten and arrested under the charge of sedition. Dr. Rohony, assistant at the obstetrical clinic and a Magyar, who left the clinic late in the evening, was assaulted by rowdies and stabbed because he was taken for a Jew. The city council of Budapest dismissed all Jewish principals, which evidently is a specimen of the Christian policy announced by count Bethlen, and according to latest advices Rabbi Immanuel Loew, a representative of Magyarization among the Jews, is still held in custody without trial on the charge of a supposed unpatriotic sentiment expressed more than a year ago.

From the Rabbinical World.

The orthodox press continues to lament the disregard of time-honored traditions shown in the appointment of Dr. Samuel Poznanski as chief rabbi of Warsaw. Poznanski, who is one of the world's leading Jewish scholars and recognized as a perhaps unexcelled authority on mediaeval rabbinic literature, is not known as a man of radical or even reform tendencies, and the opposition to him can only be based on the unfortunate fact that he has a sound academic training, and has until now officiated in a synagogue which has an organ, which, by the way, is not used on the Sabbath. "Der Israelit" indignantly deplores the departure from "the sacred tradition of centuries to withhold the title of chief rabbi of Warsaw as a tribute of honor to the heroes of former ages". The paper, which stands for the authenticity of tradition, has furnished a strong weapon to critics. The congregation of Warsaw is not centuries old. It dates from the occupation of the city by the Prussian army in 1794 when Jews were first permitted to settle there. Rabbinic sources inform us that in 1700 the body of a Jew who died on a Sabbath had to be transported on the same day because there was no cemetery in Warsaw (Jahrbuch der Jued. Lit. Gesellschaft, XI, 162), and the tombstone inscriptions in the Warsaw cemetery show that Rabbi Zalman Posen who died in 1839 is called Ab Bet Din (chief rabbi), while Berisch Meisels, known also as member of the first Austrian Reichstag who died in 1870, is said to "have worn the crown of the rabbinate" (Yewnin, Nahalat Olamim, p. 20 and 56, Warsaw, 1882). The appointment is probably due to the feeling of the Jewish community in the Polish capital that it has to be represented by a man of recognized culture.

The Breslau Seminary which, within a few months, lost two of its teachers, professors Brann and Horovitz, announces the appointment of Israel Rabin, until now lecturer in rabbinics in the universities of Frankfort and Giessen, and S. H. M. argulies, Chief rabbi of Florence. It seems strange that the latter, who is 63 years old, and has held the position of Florence for more than thirty years, where he also was at the head of the rabbinical seminary, should leave it now, unless the war should also in Italy have created a chauvinist sentiment which Margulies, who is a native of Galicia, found unpleasant. The Breslau institution, with its proud record of 67 years, and the memories of Frankel, Graetz and so many other Jewish scholars of first magnitude is still in a sad plight financially. It appeals for life members who shall contribute 1000 marks (now less than $20.00), a splendid opportunity for American friends of Jewish learning.

Personal Notes.

It is a remarkable coincident that the new viceroy of India, Lord Reading, should have been greeted on his arrival in Bombay by a Jewish president of the corporation, Sir Sassoon David, related to the famous house of Sassoon. The latter recently lost by death, Mrs. Mozelle Ezra of London, the daughter of Albert Sasoon. A pious Jewess she remembered in her will educational and religious institutions in Bagdad, Calcutta and Jerusalem. In the latter city she had during her life time maintained a "Yeshibah". In Munich died Edward Jaffe, professor of political economy and the first minister of justice in the Bavarian republic. The radical element of Yiddish authors in America lost a devoted worker in Dr. Hillel Solotaroff, April 30, who had made a name for himself as publicist, playwright and novelist.

NEWS FROM LONDON.

(Continued from page 7).

conference. It is very curious that nobody but *The Morning Post* observed this predominating Jewish influence. Dealing with the matter in a speech in the House of Commons on May 5, Mr. Lloyd George said: "There are some people who have always got Jews on the brain. They sing Jewish psalms on Sunday and for the rest of the week they are pronouncing Jewish pogroms". Another sally of the Prime Minister recently is also worthy of note. A number of dear old gentlemen, the Earl of Northumberland at their head, have come to the conclusion that the British Empire is in danger by reason of the industrial and other unrest in the world. They are particularly terrified of Bolsheviks. The very word strikes terror into their ancient hearts. They appear to be nervy. They certainly do not understand the nature of the British Empire. It should be noted that the Duke of Northumberland and his friends are either professed or secret anti-Semites. They tend to mix up Jews and Bolsheviks, which only shows that their thinking is shallow. So great is their fear of the Bolshevik bogey that they went to the Prime Minister to ask him to relieve them and England of their fantastic fears. His reply was that he preferred to trust the good sense of the average British citizen, and especially of the average British workman, who would know how to take care of himself in face of this Bolshevik propaganda. "Are we then to wait and see?" inguired one of this brave band, with tears in his eyes. "No," replied the Prime Minister, "Watch and pray!" We believe that sturdy common sense of this kind will yet carry the day in all countries and allow an opportunity for Jewish ideals to be expressed in public life.

ICA REPRESENTATIVE TOURS CZECHO-SLOVAKIA, BESSARABIA AND ROUMANIA.

(Warsaw, Jewish Telegraphic Agency.)

Mr. Janofsky, the Ica representative, has left this city to investigate conditions of Ukrainian refugees in Czecho-Slovakia, Roumania and Bessarabia.

What Our Lodges Are Doing

SPRINGFIELD LODGE ANNIVERSARY CELEBRATION.

The formation of a women's auxiliary, initiation of 150 candidates at Apollo Hall, bestowal of a gold engraved life membership on Henry Lasker, retiring president of District No. 1, the presentation of a large clock to Bro. and Mrs. Lasker, and a gold watch charm engraved with the insignia of the Order to Bro. Frederick Rabinowitz, Past President, at the tenth anniversary banquet held at the Hotel Kimball, marked the celebration of the birthday of Springfield Lodge. Able speeches dealing with present-day Jews and Jewry were delivered, notably by John Spargo, eminent Socialist writer, and Leonard Obermeyer, former deputy attorney-general of New York.

The promotion of the mental and moral well-being of the Jew and the teaching of patriotism by inculcating these things in the hearts of the little ones were declared by Bro. Obermeyer to be the proofs for the continuation of the Order. Three hundred and fifty persons listened to the ten addresses of the evening. The banquet hall was gayly festooned and draped with the American tricolor, and the words "Welcome, Independent Order B'nai B'rith" shone forth in electric fixtures.

The class of one hundred candidates and fifty women, forming the nucleus of the new auxiliary, were initiated at Apollo Hall. Bro. Oscar Mikola drilled the degree teams, and Mrs. Rose Palmer was elected the first President of the Auxiliary.

There are sixteen women in the degree team, and is the only auxiliary in the country claiming a degree team of its own.

Welcomed by Mayor at Reception.

The evening ceremonies opened with a reception and banquet at the Hotel Kimball. The invocation was given by Rev. Dr. Samuel Price, and Bro. I. H. Hurowitz was toastmaster. Mayor Edwin F. Leonard welcomed the members on behalf of the city and gave them praise for the war-work and the present help toward the starving people of Europe and Asia. Bro. Charles Hartman of New York, member of the Executive Committee, extended invitation to the women for membership and hoped for a glorious future for the Order.

Judge A. K. Cohen of Boston, Past President of District No. 1, commented favorably on the growth of the lodge He viewed the situation from the angle of the Jew as a citizen of the United States, and the "melting pot" which unified all peoples under a common flag and democracy. Joseph H. Ullman, styled the "Father of Springfield Lodge," reviewed the history of the ten years existence of the lodge from the growth of 23 men to 500 members today.

Gifts to Henry Lasker.

Bro. Nathan E. Goldstein, President spoke on the maturing of the lodge. Bro. Goldstein made the presentation of the life membership, engraved in gold, to Brother Lasker and the large clock to Brother and Mrs. Lasker.

In thanking his brethren for the tokens, Mr. Lasker recalled the fifth anniversary of the lodge when Calvin Coolidge, then Lieutenant-Governor, spoke. In a song given on that occasion, the now Vice-President was referred to as leading the nation, Bro. Lasker said. Bro. Max Levy, Secretary of District No. 1, told of the wonderful growth of lodges in the district under the regime of Bro. Lasker. Dr. Myron Wessler made the presentation of a gold watch charm to Bro. Frederick Rabinovitz, Past President of the lodge.

YOUNGSTOWN, OHIO.

On Sunday, June 5, an open meeting was held under the auspices of Mahoning Lodge, No. 339, of Youngstown, Ohio. A fine program was arranged. An outing is being arranged by the Lodge for July 17 with a program of various athletic sports and games.

New Castle Lodge has accepted a challenge for a baseball game which will soon take place.

AMOS LODGE, BOSTON, MASS.

On Sunday, May 8, Brother Lucius L. Solomons of San Francisco, First Vice-President of the Constitution Grand Lodge, addressed the members of Amos Lodge, their family and friends, at Temple Ohabei Shalom. Brother Solomons stands out prominently as one of the best and most gifted orators in American Jewry. Needless, therefore, to express how enthusiastically his remarks were received. Brother Cantor Wolkowich furnished a beautiful musical program.

On May 9 the entire meeting was devoted to a smoker and entertainment. No charge was made and all members enjoyed the privilege of a very fine evening.

On May 23 the evening's meeting consisted of regular and special matters, such as reports of the convention delegates, report of Intellectual Advancement Committee, Social Service Committee, and Big Brother Movement Committee. Five minute talks were made by prominent members of Amos Lodge.

At a recent meeting, Rabbi Harry Halperin of Brooklyn, N. Y., the youngest orthodox rabbi in this country, addressed the members of Amos Lodge and their ladies' auxiliary. Many members were initiated and Rabbi Halperin's address was most timely.

Great credit is due the new degree team under the able leadership of Brother Dr. Moses Chertok. The musical part of the program, vocal and instrumental, in charge of Brother Edelman, added greatly to the effect and was commented on most favorably by all present.

Delegates returning from the annual convention of District No. 1 brought encouraging and enthusiastic reports, Amos Lodge having been praised and exalted at the Convention. That which is most worthy of note is that the membership now reaches over 1,700.

Brothers Judge A. K. Cohen, Sol Scheinfeld and Philip N. Winkler were elected on the General Committee.

Amos Lodge has established a prize for the Harvard Menorah Society which takes the place of the prize annually donated by the late Jacob H. Schiff.

A liberal donation was voted to the Hale House Summer Camps and an appeal is being made for all members to contribute $1.00 towards the fund. The Entertainment Committee is busy arranging an outing for members and friends at Villa Napoli, Mantasket. Athletic games, dancing and other amusements are being provided for.

[illegible] fifty members pledged themselves to become Big Brothers to little brothers in connection with the Big Brotherhood Association in Boston.

The Baby Hygiene Association is progressing and a donation has been given to help care for the babies during the summer.

At the May 23 meeting, memorial services were held for all members who departed during the year. Rabbi David Shohet and Cantor Brodsky of Temple Beth El officiated. Both were inspiring and edifying. Music was arranged by Brother Fred Phillips.

Teams have been organized by the lodge to secure funds for the adoption of twenty-five war orphans.

MINNEAPOLIS LODGE, MINNEAPOLIS, MINN.

Minneapolis Lodge is making a strenuous drive for contributions to aid in the good work that they are doing for "hospital happiness". Moving-picture programs are being furnished to the Old Asbury Hospital, Minneapolis General Hospital and the University Hospital. The pictures have been exceptionally good and are discussed by the patients for days afterwards.

The inmates of the hospitals are incurable cases and the moving pictures serve as wonderful diversion.

Dr. S. N. Deinard will soon initiate a series of informative public meetings. A downtown theatre has been secured and this promises to be the worthiest instructive movement in Minneapolis' history.

One hundred sixty youngsters will be made happy at the Boys' Camp, which is leased by the lodge on the beautiful tract on North Arm of Lake Minnetonka. Chairman David Phillips promises to have the camp equipped and operating under expert supervision by June 15.

TOLEDO LODGE, TOLEDO, OHIO

One of the most interesting meetings of Toledo Lodge occurred when Prof. H. E. Williams, Principal of the Woodward Tech. High School, delivered an address on "The Truth about Toledo Boys". At this meeting, ladies and non-members attended, and over 300 benefited by Prof. Williams' sermon.

Toledo Lodge baseball team, which so consistently defeated Pisgah Lodge of Detroit for many years, hereby challenges a game with any B'nai B'rith baseball team for any amount of money, winnings to be donated to a B'nai B'rith institution.

The meeting of May 12 of Toledo Lodge was set aside for a memorial service, when the following resolution was adopted:

"With humble thankfulness, we lift up our hearts to the Almighty, the Guardian of Israel, "who sleepeth not nor slumbereth", that he has watched over us during the past year. Yet his messenger that bringeth eternal rest and peace has not been absent from our ranks and midst, and we are called upon to record the death of the following brothers:

Meyer Zimmerman, who died June 20, 1920.

Leopold H. Louis, who died July 22, 1920.

Leo Klafter, who died November 25, 1920.

Simon Berman, who died February 22, 1921.

The Order has established an annual Memorial Day and it is a beautiful custom to pause and pay a tribute of respect to the memory of our brothers who have passed to their eternal abode. It is fitting and worthy that these members be memorialized by this fraternity, and it speaks well for our Order that it has shown this sentiment and enjoined this loving deed. The saddest experience of life is the hour when our cherished ones are taken from us, and we yearn even tonight for the touch of the vanished hand, for the sound of the voice that is still.

Those who have left us were worthy members of our Order, and it is a rare privilege of brotherly love to meet here in this solemn and affectionate assembly. We acknowledge the will of God and reverently yield to the decrees of his wisdom and justice.

"We live in deeds not years,
In thoughts, not breaths,
In feelings, not in figures on a dial;
We should count time by heart throbs,
He most lives who thinks most,
Feels the noblest, acts the best".

Thus have our deceased brothers lived, and thus they continue to live in our memories. Therein shall their families find their comfort and consolation in their inexpressible loss. Blessed are the departed whose memory is perpetuated by the high regard of their fellowmen. We are thankful for their brotherhood and in this moment, consecrated to their memory, we rededicate our noblest efforts to the larger service of humanity. Death never ends the influence of a noble character but increases the responsibility of those who are left behind, and we offer sincere thanksgiving to the Supreme Maker for the gifts of their lives during the years that we enjoyed their fellowship and services. In the spirit of our fathers of old, we say "The Lord hath given, the Lord hath taken away. Praised be the name of the Lord".

GOLDEN GATE LODGE, SAN FRANCISCO, CALIF.

On Wednesday, June 1, a large class of candidates was initiated by the Degree Team of Golden Gate Lodge.

On Wednesday, June 15, an important business meeting was held and activities for the season were discussed. Everything has been arranged for the big annual picnic on Sunday, July 24, at East Shore Park. From all indications, this promises to outshine any other affair ever given by the lodge in previous years. Brother Leo Harris has special charge of arrangements. A very fine program is being arranged for this affair and as the attendance is usually more than 5,000, no doubt many of the brothers will aim to patronize the program, which will in turn redound to the financial success of the affair and of the lodge.

CELEBRATION BY COVENANT LODGE.

Precedents of the Order were shattered Sunday evening, May 1, at the Spalding Hotel, Duluth, Minn., when a life membership was presented to Bernard Silberstein as a tribute to his fiftieth anniversary of membership in the Order.

Three hundred Jewish residents of Duluth and vicinity met to extol the honorary guest and to hear Bro. Henry Monsky, of Omaha, Neb., Vice-President of the District Grand Lodge, deliver the principal address.

For the first time in the history of the largest representative Jewish association in the world, a member was singled out to have a life honorary membership conferred on him. Brother Silberstein served as Commissioner of Public Safety for four years, having been elected in April, 1915.

Sixty candidates were initiated at a special afternoon program in which the initiatory rites were conferred by Mr. Monsky. Responding on behalf of the candidates, W. M. Abrahamson spoke briefly of the responsibility of accepting the obligations of the Order.

Tolerance Today.

In his evening address, which followed a dinner, Mr. Monsky developed as his theme the phase of intolerance as affecting the Jew today. "The B'nai B'rith," he said, "furnishes a common meeting ground where the pious and non-pious Jew may meet for their mutual advancement. If we would seek the toleration of all creeds, we must learn to tolerate all creeds".

Sketching the philanthropic work of the Order in its support of various orphan homes and other charitable institutions, the speaker then touched on the anti-defamation scope of the work of the lodge. It was in connection with this phase that he spoke of the need for tolerance and the evils of intolerance.

Produce Happiness.

"The greatest happiness man can achieve", he said, "is to produce happiness in lives of others. Mr. Silberstein has been endowed with great ability, great wealth and great happiness. In these respects, God has made him a trustee for the dissemination of happiness and he has distinguished himself nobly".

At the conclusion of his address, Mr. Monsky was applauded for several minutes, being obliged to acknowledge the ovation repeatedly. Dancing followed the program.

Fifty years ago Mr. Silberstein joined Detroit Lodge prior to his departure for Duluth. Since then he has been an active member in the local Order. In 1908 he served as President.

Covenant degree team, which conducted the afternoon initiatory ceremonial, is composed of A. B. Kapplin, President; Charles D. Oreckovsky, Monitor; D. P. Fieldman, Vice-President; Dave Miller, Treasurer; Harry Gordon, Assistant Monitor.

Patriotic Singing.

Following the singing of "The Star Spangled Banner", Rabbi Israel Lebendiger delivered the evening prayer, after which a banquet was served.

The program was opened by S. B. Copilowish, President of Duluth Lodge and Charles D. Oreckovsky served as toastmaster.

Mr. Oreckovsky commented at length on the splendid work of A. B. Kapplin, chairman of the Jubilee Committee. Mr. Kapplin, responding, paid a remarkable tribute to Mr. Silberstein and in concluding presented the life membership. Mr. Silberstein, in accepting the testimonial, spoke briefly, apparently affected by the unprecedented tribute. Mr. Monsky's address concluded the program.

Assisting Bro. Kapplin on the Jubilee Committee were D. P. Fieldman, Ben Miller, Samuel Nides, S. B. Copilowish, Jesse Cohen and C. D. Oreckovsky. A pleasing feature of the event was "The Jew-Bull-EE", a miniature newspaper edited by Bros. Kapplin and Nides.

GULF LODGE, NEW ORLEANS, LA.

A regular meeting of Gulf Lodge, No. 221, was held on Thursday evening, May 26. An interesting discussion by the committee on good and welfare of the lodge was held and a plan of action for the balance of the year acted upon.

What Our Lodges Are Doing

RAMAH LODGE, CHICAGO.

A general meeting of the lodge was held at the Covenant Club on the evening of June 6. The meeting was attended by a large number of members and visiting brothers. A class of twenty candidates was initiated by the degree team of the lodge and a number of new applications were presented.

The lodge was honored by the presence of the President, Brother Adolf Kraus, Brother Philip Stein, member of the Executive Committee of the Order, and a number of Past Presidents of the District Grand Lodge.

Brother Sidney G. Kusworm of Dayton, Ohio, member of the Executive Committee of the Order representing District No. 2, was the guest of honor. He delivered an address on the work of the Order, especially emphasizing its activities on the line of Social Service and the efforts of the Anti-Defamation League to counteract as far as possible the Anti-Semitic propaganda carried on in this country.

Brother Kusworm spoke for over an hour and during his entire address he had the closest attention of the audience. At the conclusion of his address, the audience demonstrated its approval by rising to their feet and applauding.

Brother Kraus gave a brief talk and was followed by the Secretary, Brother A. B. Seelenfreund, who addressed the lodge, expressing his thanks for their presence to bid him Godspeed upon his journey abroad, for the purpose of investigating the condition of the Jews throughout the war-stricken countries, visiting the various institutions of the Order located throughout Europe, and to make arrangements for the care of a large number of Jewish war orphans by the Order. At the close of the meeting, refreshments were served and dancing was indulged in.

PISGAH LODGE, DETROIT, MICH.

"Every Man Get a Man" is the slogan adopted by the Propaganda Committee of Pisgah Lodge, No. 34, of Detroit, Michigan, for a new campaign for members which it intends to inaugurate shortly.

The Intellectual Advancement Committee of the lodge has planned a series of debates between the members of the lodge, and the first debate was staged between Brothers Bernbaum and Rhodes, which proved to be a huge success both from the standpoint of attendance and merits of discussion.

To eliminate waste of time and delay, Pisgah Lodge proposes to inaugurate a budget system. The B'nai B'rith Council, representing all the Michigan lodges has this project under advisement and will soon make its recommendation to the lodges.

The lodge has also arranged for the election of a lodge council to consist of 15 members inclusive of the officers of the lodge.

At the meeting of the lodge held on April 18, 1921, Judge Ormand F. Hunt delivered an address on the subject, "Democracy—What It Is."

The Social Service Committee of the lodge has successfully lived up to the name which it bears. It has endeavored to be of service to the sick, the needy and unfortunate of the community. Through its efforts, many members of the lodge have taken a great interest in the soldiers of our faith at Fort Wayne and invited the boys to their homes on Sundays. Under its auspices, Passover services and a community seder were held at the B'nai B'rith clubrooms on April 22, at which boys in uniform were the special guests of honor of the lodge.

The Entertainment Committee of the lodge has completed arrangements for the annual excursion of the members of Pisgah Lodge at Sugar Island in conjunction with Toledo Lodge, of Toledo, Ohio. The program will include the annual baseball game and, in addition, races and contests of all sorts for children and adults.

YOUNGSTOWN, OHIO.

On Tuesday evening, May 31, Mahoning Lodge, No. 339, of Youngstown, Ohio, gave a May carnival and dance at [illegible] Park. A royal time was enjoyed by the large number of members and their friends who were present.

INSTITUTION OF B'NAI B'RITH LODGE AT ELIZABETH, N. J.

The event of the season in Elizabeth, N. J., occurred when the new lodge, David Kaufman, was instituted on Sunday, May 8, and seventy-five representative men of the city were initiated.

President of the District David Bortin, assisted by Ben J. Sugarman, member of the General Committee and Edward Hemple, instituted the lodge. Rabbi Chas. I. Hoffman, Past President of District Grand Lodge No. 3, opened the meeting and the initiatory team consisting of Brothers Bortin, Hemple and Emil Frankl, officiated. Brother Frankl is the Secretary of Ezekiel Lodge, No. 90, of Newark, N. J.

The following officers were installed and the honor of installing the officers was bestowed upon Brother Ben Sugarman, member of the General Committee from Ezekiel Lodge: Rev. Dr. Nathan Blechman, President; Harry Kessler, Vice-President; Louis Beinfeld, Secretary; Emanuel Levy, Treasurer; David Kaufman, Monitor; Dr. H. A. Paskow, Assistant Monitor; Henry Siegel, Warden; Wm. Davinos, Guardian; and Sigmund Welt, Barnett Cohen and Jacob Klar, Trustees.

Splendid addresses were delivered by the President of Ezekiel Lodge, Brother Jacob Fischel; President of the Women's Auxiliary, Mrs. Chas. A. Ruben; Brothers Bortin, Sugarman and Hemple.

Judge A. David responded with well chosen remarks for the community of Elizabeth, wishing the Order continued success and expressing anticipation of wonderful achievements for David Kaufman Lodge.

A beautiful musical program was rendered by Cantor Friedman of New York City, consisting of secular, religious and modern music, closing the first and beautiful night of David Kaufman Lodge.

EZEKIEL LODGE, NEWARK, N. J.

Various Events.

On Wednesday, May 11, a large class of candidates was initiated and reports indicate that the lodge will be busy initiating new members for the remainder of the season judging from the large list of petitions that were received. A prominent speaker addressed the candidates and a very pleasant evening was spent by all.

At the last meeting of the lodge in May, President Fischel dispatched with the regular business of the meeting. Brother Milton Adler, chairman of the Propaganda Committee, conducted the evening's program. Brother Charles Ruben spoke on the significance of the Passover, laying special stress upon the symbolisms—Purity, Monotheism and Sacredness of the Home and Brotherhood. Dr. Leon Mones followed with remarks on the criticisms of the Bible, interspersing his talk with stories most amusing, creating much laughter in the audience.

With remarks from Brother Nathan Kussy and the ladies, the meeting closed, dancing following.

Ladies' Auxiliary.

The ladies are intensely active and assist in making the programs of Ezekiel Lodge meetings very successful. The long-planned for operetta, under the masterful direction of Miss Mabel Baldwin, is over, leaving pleasant memories behind. Fifteen hundred members and friends attended the operetta and hints were heard in their direction that the proceeds may go to the Ezekiel Building Fund.

Mrs. Charles Ruben is President of the Ladies' Auxiliary.

On Sunday evening, May 22, Ezekiel Lodge held memorial services in honor of the departed members. The large attendance testified to the memory of friends and relatives who have passed to the great Beyond. Rev. Dr. Alexander Lyons, Rabbi of Temple Beth Elohim, delivered the memorial address and the memorial prayer and kaddish was said by Rabbi Julius Silberfeld and closing prayer and benediction by Rabbi Sidney E. Goldstein. Several vocal solos and musical numbers by the choir were rendered.

On May 26 the business of the regular meeting was disposed of rapidly and the evening was given over to the ladies, who had arranged an entertainment and card party. Beautiful prizes were given to the winners.

HAR SINAI LODGE, PHILADELPHIA, PA.

Har Sinai Lodge, No. 8, I. O. B. B., the largest lodge of any Jewish organization in the city of Philadelphia, held a regular meeting on Wednesday evening, May 18, at the Hotel Majestic, when over 400 members were present and a class of 100 candidates was initiated by the degree team, so that the membership of the lodge now totals 1,200. A number of distinguished guests were present at this meeting and addresses were delivered by Rabbi Isador Rosenthal, of Lancaster, Pa., Past President of District Grand Lodge No. 3, and by Julius I. Peiser, of Washington, D. C., Past President of District Grand Lodge No. 5.

The sum of $250 was subscribed to the Federation of Jewish Charities as its donation to the present drive in addition to the regular subscription that the lodge is paying annually.

The enthusiasm of the members of the lodge is so apparent that there can be no question that within a few months the lodge will fulfill its ambition to become the leading Jewish lodge of any organization in the United States.

Arrangements are being made for an elaborate meeting to be held in the month of June just preceding the convention of District Grand Lodge No. 3 which will be held in Erie on June 26.

The degree team of the lodge is now recognized as being the best degree team of any lodge in the District, and invitations are being constantly received for them to visit other lodges and initiate their candidates.

Har Sinai Lodge is setting the pace for District No. 3, and there can be no question that their enthusiasm will have a beneficial effect upon the entire District.

B'NAI B'RITH OF CLEVELAND.

On May 21, Cleveland Lodge presented two productions before a large audience. "The Maker of Dreams", by Oliphant Downes, was staged. "The Bracelet", by Alfred Suttro, was also presented. Miss Malvine Goodman, Dave Warshawsky and Harris J. Griston took the leading parts. Bert Levine, who has had considerable professional experience, assisted materially in making the productions effective.

An enthusiastic game of chess was played between the B'nai B'rith chess team and the Cleveland Athletic Club players. The team is now entered in the city chess tournament for a championship trophy which is to be donated by a Cleveland team.

The Employment Bureau [illegible] in efficiency and popularity as is evidenced by the ever increasing demands upon its services.

Election of officers will take place on June 23 and dances as well as entertainments are being scheduled for the members and their ladies for the season.

The Employment Bureau of Cleveland Lodge, started April 4, is showing a constant increase in the number of applicants received and positions placed. This bureau is being developed with unusual care by the organization, in view of the present economic stress and the necessity for enabling those who are in need to get on their feet by "helping themselves".

The great problem is to induce the manufacturer or retailer to make room for one man in his establishment. Generally he is reluctant to do so as he has a waiting list of former employes and is not desirous of setting a precedent by hiring an outsider.

The call for women workers is apparently still active, as it is no trouble to find places for girls or women whether the positions be for skilled or unskilled work.

Business men are urged to call up the Employment Bureau of the Independent Order of B'nai B'rith for their requirements.

MINNEAPOLIS LODGE, MINNEAPOLIS, MINN.

A very interesting meeting of Minneapolis Lodge was held on Tuesday evening, May 10, at the Gymnal Doled Club. Reports of the various committees were read and acted upon. A special report by the Boys' Camp Committee was made and future activities for the benefit of the Boys' Camp were discussed.

OMAHA LODGE, OMAHA, NEBR.

The largest open meeting of the lodge for the year took place on May 15 in the ball rooms of the Fontenelle Hotel. In the afternoon the lodge held a regular session and a large class of candidates was initiated by the degree team of the lodge.

Brother Gustavus Loevinger, of St. Paul, addressed the lodge on some phases of the work of the Order.

In the evening at the hotel there was a mass meeting with approximately 1,000 in attendance. The principal speaker of the evening was Gustavus Loevinger, First Vice-President of District Grand Lodge, No. 6. Brother Loevinger spoke on the work of the Order, laying special stress upon its work both of a defensive nature in relieving the Jew from the consequence, of misfortune, disaster and persecution, and also its constructive work in the promotion of Intellectual Advancement, ethical ideas and social justice.

Brother Loevinger pointed out that the Order is no longer a secret one but simply a band of Jews sufficiently intelligent to understand the purposes of the Order who have united for the good of Jewry and humanity. The audience was greatly impressed with his remarks.

Mrs. S. Pisko, Secretary of the National Jewish Hospital of Denver, also addressed the meeting. Her remarks were accompanied by motion pictures of the Denver institution.

Jeno Sebok, the violinist, made his first public appearance in Omaha at that meeting.

Brother Henry Monsky, President of District Grand Lodge, No. 6, presided in his usual efficient manner.

RAINIER LODGE, SEATTLE, WASH.

Much credit is due Rainier Lodge, No. 627, through the efforts of President Sol G. Spring, for the untiring assistance given the Joint Distribution Committee in their drive for funds for the Jewish War Orphans. A donation of $100.00 was made by the lodge, in addition to many personal contributions by the members.

On May 4 a very interesting meeting took place, when a large class of candidates was initiated by the degree team in their usual beautiful manner.

The new Glee Club, better known as the "B'nai B'rith Serenaders", under the direction of Prof. David Davis, rendered a splendid musical program, with Brother Bernard Brin as accompanist.

Another of the activities of Rainier Lodge is the baseball team under the managership of J. Kiter. The team practices at Walla-Walla play field on Sunday mornings and is open for engagements.

J. A. Koerpel, organizer of the Rainier Jazz Band, has tendered his resignation on account of a promotion which requires his residence in New York.

Brother Henry Pickard, Past President of Rainier Lodge, Trustee of Temple de Hirsch and Past President of the Congregation, was again honored by Governor Louis F. Hart with the appointment as a member of the Reformatory Parole Board. Brother Pickard is a pioneer resident of Seattle and has devoted much of his energies for the welfare of the inmates of the Monroe Institution and Jewry at large.

MISSOURI LODGE, ST. LOUIS, MO.

The April meeting was attended by a large number of brethren and the evening was enjoyed by all present. A class of candidates was initiated in the usual impressive manner by the degree team. Interesting reports of various committees were made and a special interest was manifested regarding the arrangements for the convention held in St. Louis, the Souvenir Committee having arranged for mementos of value to be given the guests at St. Louis. Jacob B. Krolngold, Executive Director, gave a very instructive address.

One of the interesting events of the month was a report that the Bellefontaine Farm, city institution for delinquent and truant boys, was given seder services, the first time in the history of the farm. Mrs. Henry L. Wolfner prepared the dinner and Brothers Louis Millstone and Samuel I. Sievers conducted the services. The officials of the farm were very courteous but it is hoped there will be no Jewish boys in the institution for another seder service for many years to come.

What Our Lodges Are Doing

MAHONNING LODGE, YOUNGSTOWN, OHIO.

Recently, about forty members of Mahonning Lodge went to Alliance, Ohio, and initiated sixteen members, also installed the officers of Alliance Lodge. After the installation, a banquet was tendered by Alliance Lodge at Hotel Lexington under the charge of Brother H. M. Shonman. The trip was made by automobile. The guests numbered about forty, among whom were several from other cities in Ohio and New York City.

A seder was conducted by Dr. C. B. Grossman, at the conclusion of which speeches were made by Dr. Grossman, J. J. Friedman, Louis Fried, Abe Levin and others. The success of the seder is greatly due to the earnest efforts of Brother Abe Levin.

The lodge has taken steps to adopt one or more war orphans.

A B'nai B'rith Orchestra is one of the assets of the lodge and a baseball team is being organized by Dr. B. E. Malkin for the benefit of the younger members.

Executive meetings are held every noon at one of the hotels in the city, when matters of importance are discussed before submitting them to the regular meetings, thus avoiding long meetings and enabling the lodge to devote the time to its general welfare and that of the community. At many of the recent meetings, several prominent speakers, among whom were Judge Gessner, Mayor Warnock and Prof. Chaney, addressed the members. Other speakers during the season were Alfred A. Benesch of Cleveland, H. D. Fuerst of Akron, Judge Rosenfeld of St. Louis and Rabbi Krohngold of St. Louis.

A large drive for new members is scheduled and a goal of 500 is expected by January 1. The motto of the lodge is: "Each one get one".

Dr. M. A. Bohnard has succeeded in raising a fund of $600 to assist a stranded Jewish family in Hamburg.

The growth of this lodge is worthy of note, as in 1917 the membership was only 70, while today it can boast a membership of 370. Past President M. A. Myerovitch, chairman of the Publicity Committee, is responsible for much of the success of the lodge. Local newspapers have been generous in giving the lodge publicity and the B'nai B'rith is now recognized as one of the foremost organizations of the city.

ISIDOR STRAUS LODGE, FORT WORTH, TEXAS.

One hundred delegates to the District Convention, which adjourned at Dallas, were entertained by Isidor Straus Lodge of Ft. Worth, Texas, at noon, Wednesday, May 4, with a luncheon, followed by an automobile trip throughout the city to Lake Worth.

Mr. A. B. Freyer, the new President of the district, was the chief speaker. Rabbi George Fox acted as Toastmaster. The Jewish residents of Fort Worth did themselves proud in the delightful manner in which they entertained their guests and it was a fitting finale to the gathering of Jewish hosts for a great and worthy cause.

An excellent program of music and speaking had been arranged and proved most edifying and enjoyable. One of the outstanding features of the afternoon was the rendition of "Eli-Eli" by Mrs. Lilli Bogen Morris of Fort Worth and several vocal selections by Mr. Wood, accompanied by Mrs. M. Sandberger of Texarkana, were also rendered.

The guests departed for their various homes, carrying with them most pleasant reminiscences of their stay in Dallas and Fort Worth.

BELLINGHAM LODGE, BELLINGHAM, WASH.

One of the latest activities of Bellingham Lodge is a baseball team which has been organized and the season is entirely scheduled for games with the team composed of members of Samuel Lodge of Vancouver, B. C. Three games have already been successfully played. In the recent short drive for members, fourteen new brothers have been added. Brother Philip Brenner, who recently returned from a tour of Europe and Palestine, gave an interesting address on "Jerusalem, Progress and Possibilities". A short debate on the subject of present day immigration took place. Brother Morris Leibo acted as Chairman.

MANHATTAN-WASHINGTON LODGE, NEW YORK.

During the May meetings of Manhattan-Washington Lodge, No. 19, all records were broken when 116 new members were initiated and about 80 candidates elected.

At the meeting of May 11, Brother Silas N. Ratskopf, a West Point graduate, addressed the lodge on "The Life of a Jew in the Army". Brother Ratskopf served abroad during the war.

On May 29 the annual visit to the Home for Aged and Infirm at Yonkers took place. A very interesting musical progam was furnished by the pupils of Brother Isadora Dunkin and refreshments were served, thus affording the old people a very pleasant day.

On June 8 the lodge was honored with the presence of the new President of the District, Brother Geo. A. Newman, of Pittsfield, Mass. The boom in the membership of the lodge will undoubtedly prove an incentive for good work during Brother Newman's administration.

Women's Auxiliary.

Manhattan-Washington Women's Auxiliary Lodge held a very interesting meeting on May 11, when many new petitions for membership were presented. Under the auspices of the auxiliary, affairs, especially the social affairs, are being carried on successfully.

Leontine Friedman is President of the Auxiliary and Eva R. Gelberg, Secretary.

ZION LODGE, COLUMBUS, OHIO.

The regular meeting of Zion Lodge, No. 62, Columbus, Ohio, was held on May 23. The attendance was especially large, all being eager to greet the delegates from the District Grand Lodge Convention at St. Louis.

Brother E. J. Schanfarber, who received the distinguished honor of being made President of the District Grand Lodge, received an ovation which was truly significant of the high regard and esteem in which he is held by his brethren. Brother Schanfarber outlined the work for the coming year and particularly stressed the work of the Convention on Americanization.

Brother Fred Lazarus reported on the work of the Jewish Orphan Home, endorsing the action of the district regarding the maintenance of the home.

Brother Harry Kohn reported upon National and International affairs and Brother I. B. Jashenosky upon social service work.

At the close of the meeting several of the members entertained. Refreshments were served.

LITTLE ROCK LODGE, LITTLE ROCK, ARK.

With the initiation of twenty candidates, a musical program and addresses, the fiftieth anniversary of Little Rock Lodge was celebrated on May 29. The full degree team initiated the candidates. Rabbi Louis Witt, formerly in charge of Congregation B'nai Israel, was the principal speaker. Louis Seigel, Chairman of the Arrangement Committee, acted as Toastmaster. The lodge was organized fifty years ago on May 28, with a membership of twenty-one. All of the original charter members have departed from life, with the exception of Brother Jos. Pfeifer and L. Ehrenberg, who were the guests of honor at the celebration. Brother Louis Seigel, in an appropriate manner, complimented each on his long and useful life and expressed thanks for their part in establishing the lodge. Each was presented with floral bouquets.

Brother E. Navra, the Secretary for twenty-one consecutive years, was eulogized and presented with flowers. Rabbi R. Farber of Texarkana delivered the opening prayer and several musical and instrumental numbers were rendered.

Brother A. B. Freyer of Shreveport, La., President of District Grand Lodge, No. 7, was introduced. His address and remarks were very complimentary to the lodge.

The original charter granted to the local lodge was on display.

Before the conclusion of the program, a gong representing the toll of fifty years was sounded fifty times. The evening closed with the audience singing "America".

REINSTITUTION OF NORFOLK LODGE, NORFOLK, VA.

On May 28, Dr. Edw. N. Calisch, member of the Executive Committee for District No. 5, and Edwin L. Levy, Secretary of District Grand Lodge, No. 5, reinstituted Norfolk Lodge at Norfolk, Va. The new organization promises to become an active part of the Order, being officered by young men who are deeply enthused with the spirit of Judaism and B'nai B'rithism. Charles L. Kauffman is President; Sol Fass, Vice President; V. H. Nusbaum, Secretary; Bertram Nusbaum, Treasurer; Rabbi Louis Mandoza, Monitor; Rabbi N. B. Kruger, Assistant Monitor; Dr. N. J. Gould, Warden; H. A. Goldberg, Guardian. The Trustees are: Sylvan A. Meyers, H. Crochin and A. L. Robinson.

The charter list numbers forty-five. An active Membership Committee has been appointed and it is expected that at a meeting, which is to be held within a few days, a large class will be initiated.

JOINT MEETING OF PHILADELPHIA LODGES.

A meeting of the combined membership of Har Sinai, Joshua, Lincoln and Criterion Lodges of Philadelphia was held at the Majestic Hotel on Thursday evening, May 12, when the lodges were honored with an official visit from Lucius L. Solomons, of San Francisco, First Vice-President of the Executive Committee of the Order, and David Solis Cohen, of Portland, Oregon, President of District Grand Lodge No. 4. Brothers Solomons and Cohen in addressing the lodges informed the brethren that while in Washington, where they attended a meeting of the Executive Committee of the Order, the committee was received by the President of the United States, Warren G. Harding, who forcibly expressed his approval of the work of the Order. Their addresses had a stirring effect upon all present.

Brother David Bortin, President of District Grand Lodge No. 3, presided and Brothers Jacob Singer, member of the Executive Committee of the Order, and Jos. W. Salus, Past President of District Grand Lodge No. 3, expressed thanks in behalf of the B'nai B'rith of Philadelphia.

The evening closed with a musical program.

BETH ZUR LODGE, MOBILE, ALA.

An open meeting of Beth Zur Lodge, No. 84, with a large attendance, was held on Sunday evening, May 22. Interesting reports of the happenings of the convention of District No. 7, held at Dallas, Texas, on May 1, 2, and 3, were read. Representatives of the lodge, Rabbi Alfred G. Moses, Jas.. G. Adler, J. M. Friedman, Meyer Jacoby and E. H. Eichold, gave brief talks which were well received.

Past Grand President Sigmund Haas, a charter member of Beth Zur Lodge, celebrated his eightieth birthday on May 21 and as a demonstration of the high esteem in which he is held, a token was presented him. Brother Haas feelingly responded with words of appreciation.

Brother Leon Swartz, Past Grand President of District No. 7, addressed the assembly. Vocal selections were rendered by the Misses Ethel Swartz and Gladys Brown.

LOUISVILLE LODGE, LOUISVILLE, KY.

At a recent meeting of Louisville Lodge, several changes in the roster of officers were made. Brother G. S. Rosenberg reluctantly tendered his resignation after several years of faithful service as Secretary. Brother Sol B. Weiner will succeed Brother Rosenberg. Brother G. S. Rosenberg succeeded Brother Hilmar Ehrman as Treasurer. With the infusion of young blood in the role of officers, the lodge looks forward with confidence to good work.

The lodge voted a contribution to the Foster Memorial Fund for the purpose of purchasing the "Old Kentucky Home".

The oratorical contest took place in May and Louisville Lodge donated a cup known as the B'nai B'rith Cup. The contest was under the direction of the Y. M. H. A.

Two candidates were initiated.

INSTITUTION OF B'NAI B'RITH LODGE AT HAMMOND, IND.

A new lodge was instituted in Hammond, Ind., on Sunday, May 1, by the officers of District No. 2. Seventy-two members compose the lodge, with prospects for many more. The installing officers were Brothers Louis M. Frank of the General Committee, Edward J. Schanfarber, First Vice-President of the District, Leonard H. Freiberg, Secretary, and Alfred A. Benesch of the General Committee.

Brother Isadore Silverman of Toledo, Dr. Wm. Feder, Dr. I. J. Propper and A. Ottenheimer, prominent members from Gary, Ind., also attended.

The newly elected officers of the lodge are: Adolph Hirsch, President; P. Seifer, Vice-President; E. J. Pillischer, Treasurer; Arthur J. Weiss, Secretary; Abe Ottenheimer, Monitor; Sam Schlessinger, Assistant Monitor; Morris Dobson, Warden; Robert Gordon, Guardian.

The membership consists of residents from East Chicago, Whiting and Hammond.

The first President of the lodge was well chosen, having had experience in B'nai B'rith work, being a Past Vice-President of Lake Lodge of Gary, Ind.

An eloquent address made by Brother Alfred A. Benesch on behalf of the Grand Lodge closed the meeting.

The lodge will meet on the second and fourth Wednesdays of each month and gives promise to be one of the leading lodges of the District.

HUNTINGTON LODGE, HUNTINGTON, W. VA.

On Sunday, May 29, the lodge celebrated its fifth anniversary in a very appropriate manner. A select musical program had been arranged and Richard S. Rauh, brilliant orator of Pittsburgh, represented the President of the District. Brother Edward Hemple also addressed the lodge. Refreshments were served. Representatives from Ironton, Ashland, Catlettsburg, Logan, Williamson and Welsch were in the audience.

The chess tournament ended on Sunday, May 22. Winners were adjudged and prizes awarded. A new tournament has started for the club championship and for the cup which was presented by Brother Sam Samson.

PITTSBURGH LODGE, PITTSBURGH, PA.

The first social affair of Pittsburgh Lodge was held on Tuesday, May 24, at the Lincoln Club. A series of social and educational events have been planned for the future by the Social Activities Committee. Monthly affairs are scheduled, hoping thereby to increase the spirit of good-fellowship among the members. Simon Davis is Chairman of the committee.

Music, moving pictures, singing, vaudeville, eats and good smokes made up the program for this affair. There will be many future events like this one.

WINNIPEG LODGE, WINNIPEG, CANADA.

Winnipeg Lodge has adopted the slogan, "650 members for Winnipeg Lodge, No. 650" and an enthusiastic campaign for increased membership is in full swing. Special medals will be awarded members who obtain the greatest number of candidates.

Members of the lodge attended services of the Shaarey Zedek synagogue the 7th night of Passover, when Rabbi Herbert J. Samuel addressed the assembly on the purposes of the Order and the anti-defamation problem.

GOLDEN GATE LODGE, SAN FRANCISCO, CALIF.

Golden Gate Lodge celebrated its fifty-second anniversary on Wednesday evening, May 4, with a banquet and entertainment in the B'nai B'rith building. Elaborate plans were made and a program arranged for the evening. Grand Secretary Brother I. J. Aschheim acted as toastmaster. Past Grand President Brother Richard Gutstadt delivered an eloquent address. Rabbi Lissauer, Brothers Louis Bernstein, Nathan Newmark and Past President Rosenberg of Bear Flag Lodge of Santa Rosa also addressed the assembly. Their remarks were well received.

What Our Lodges Are Doing

HARMONY LODGE, BRIDGEPORT, CONN.

A largely attended meeting was held by Harmony Lodge on May 11, when several distinguished members addressed the audience. Judge Jos. G. Shapiro, Chairman of the Board of Deputies for Connecticut, spoke on the achievements of the Order in the District. Mr. Nester Dreyfus of New London, a member of the Board, spoke of his visits to the various lodges throughout the state.

Charles H. Shapiro, Past President of the District Grand Lodge, gave a report of the Executive Committee of the Order and its recent meeting with President Harding in Washington.

Mr. Andrew J. Hallock confined his remarks to "fraternalism", especially relating to its application in everyday life and the good that it is necessarily effecting.

All remarks by the above brethren were enthusiastically received. The evening's program concluded with a smoker, entertainment and buffet lunch.

Brother Geo. A. Newman of Pittsfield, President of the District, was officially received by the lodge at its June meeting. This was Brother Newman's first visit as President.

The meeting of May 24 was a "hummer." Those who were not present may well regret it. Judge Joe Shapiro conducted the meeting in splendid fashion. His visit as Chairman of the Board of Deputies for Connecticut was enjoyed by all. Judge Shapiro addressed the audience in his usual interesting manner.

Brother Nester Dreyfus, of New London, also addressed the meeting giving the lodge further proof of his real B'nai B'rithism and his "jolly good fellowship."

Andrew J. Halek, past master of the Masons of Connecticut, delivered "a work of art" speech which will long be remembered. His analysis of real fraternalism and friendship was perfect, and every word just hit the nail on the head.

Brother Chas. H. Shapiro, Past President of District No. 1, addressed the lodge on many occasions but on May 5 was better than ever. Brother Shapiro has done much work for the Order and his advancement can be charged to two accounts, viz.: Merit and recognition for service.

Among the distinguished guests of the meeting were Past Presidents Maximillian Stein, Jos. Solomon, Dr. M. S. Rosen, Trustee Max Frank.

HUNTINGTON LODGE, HUNTINGTON, W. VA

Sunday, May 29, was a memorable day in the history of Huntington Lodge, when its quinquennial celebration was held. The program arranged by the Board of Governors was a pleasant and appreciative one.

Brother Richard Rauh and Edward Hemple of Pittsburg were the principal speakers. Being the organizers of the lodge five years ago, it was a fitting mark of distinction to have them present. Mr. Rauh represented Brother David Bortin, President of District No. 3.

From a charter membership of thirty the enrollment of the lodge at present is 178 and prospects for greater growth are bright.

The lodge in Huntington has filled a much needed want in the way of a clubroom, dance-hall and a permanent home for intellectual advancement work and has been the means whereby speakers of national repute addressed the Jews in Huntington and the Tri-state section.

A fine musical and instrumental program was furnished and the evening concluded with the serving of refreshments.

LASKER LODGE, SAN DIEGO, CALIF.

The first meeting of Lasker Lodge of San Diego, Calif., held in the community center was an interesting and stimulating affair. The evening was devoted to the discussion of anti-Semitism. Brother Jacob Weinberg introduced Rabbi Trattner the first speaker of the evening. Dr. Trattner traced anti-Semitism from early Egyptian times down to present day propaganda.

Brother M. F. Meyer spoke briefly on the necessity of combatting anti-Semitism. Rev. Wellington also gave an interesting address.

OMAHA, NEBRASKA.

Sunday, May 15, 1921, was a real B'nai B'rith Day in Omaha. In the afternoon, a class of twenty-five candidates was initiated, with an attendance of about 250 of the brethren. Lincoln, Sioux City and Council Bluffs Lodges were represented. Brother Gustavus Loevinger of St. Paul gave an interesting address, taking for his subject the growth of the B'nai B'rith.

In the evening, the program for members and their ladies was attended by approximately 1,000 persons and is perhaps the largest meeting ever held under Jewish auspices. Several musical numbers were on the program, followed by the address of Brother Loevinger, which went over in fine shape. Mrs. Pisko of the National Jewish Hospital gave a most interesting address illustrated by moving pictures, showing the wonderful work being done in the hospital. The day was a big success from start to finish.

RIMMON LODGE, RICHMOND, VA.

An interesting meeting occurred on May 23rd at Temple Beth Ahabah at which special action was taken by the membership of Rimmon Lodge to increase the activities of the organization.

Morton L. Wallerstein, President of the lodge, is cooperating with other organizations upon ways and means of taking a census of the Jewish inhabitants of the city in order to enlarge the membership. Several members were initiated by the degree team of the lodge and a great increase in the membership is being looked forward to.

SPRINGFIELD LODGE, SPRINGFIELD, MASS.

Declaring that Germany is the source of the propaganda rampant against the Jews today, Mr. Lucius L. Solomons, of San Francisco, First Vice-President of the Constitution Grand Lodge, addressed over 300 members of Springfield Lodge and the ladies' auxiliary, at their joint meeting on May 8.

Brother Solomons particularly emphasized the intensity of feeling against the Jews throughout the world today. He further stated that the Anti-Defamation League has done much in its nine years of existence to counteract in an educational way this propaganda but that the time is here for the Jews to stop singing their own praises and the justification to come to them must come by the Christian voice and pen.

Mr. Solomons voiced the opinion that if the world war has brought the Jew, Christian and Mohammedan closer together, then the great sacrifices and bloodshed have not been in vain but the failure of the allies to improve the status of the Jew in Europe reflects on their Democratic ideals.

BARON de HIRSCH LODGE, BUTTE, MONTANA.

Baron de Hirsch Lodge had the honor of entertaining Brother D. Solis Cohen, of Portland, President of District Grand Lodge, No. 4, on May 24. Brother Cohen delivered an inspiring address, which proved deeply interesting and impressive to the assembly, creating much enthusiasm. American patriotism was eulogized by him and he declared that being a good Ben B'rith likewise meant the obligation of being at all times a good American.

An interesting lecture was delivered by Rabbi J. K. Levin. Brother Chas. C. Cohn, District Deputy, presided and introduced the speakers.

Baron de Hirsch Lodge is in a flourishing condition and has a splendid attendance at all of its meetings. Recently an entertaining "mock trial" was held, the proceeds of which were used for social entertainments. The lodge is planning a number of entertaining features for the coming season. It is one of the most progressive lodges of the Order in the West.

COUNCIL BLUFFS LODGE, COUNCIL BLUFFS, IOWA.

Mr. A. S. Lewis of New York addressed Council Bluffs Lodge at its regular meeting early in May. Mr. Lewis is a prominent B'nai B'rith worker.

A very large representation of the lodge attended the open meeting of Omaha Lodge on May 15.

JACKSONVILLE, FLA.

The reestablishment of Jacksonville Lodge is in progress. A petition containing thirty-one names has been placed before the General Committee of District No. 5 and within a short time it is expected that the lodge will again be numbered in the ranks of active B'nai B'rith.

Judge Charles M. Feidelson of Savannah, Ga., addressed a large meeting which was arranged by Rabbi Israel Kaplan, assisted by Rabbi H. C. Strauss.

HOMESTEAD LODGE, HOMESTEAD, PA.

The collection derived at a mass-meeting recently held at the homestead synagogue, under the auspices of the local Anti-Defamation League, has been divided equally between the national Anti-Defamation League and the I. O. B. B. Orphanage Home, of Erie. The total amount collected was more than $500. Checks have been mailed to each of the above institutions. This is one of the many successful activities of the lodge.

PISGAH LODGE, DETROIT, MICH.

Brother Meyer S. Fink, one of the oldest members of Pisgah Lodge, addressed the members on May 16 at the Old Elks Temple. Brother Fink's subject was "Prejudice and Its Cause". This was one of the many usual interesting lectures that Brother Fink has delivered to the lodge. Brother Fink is a Past President and one of the leading members. He has served as Chairman of the B'nai B'rith Council, Treasurer of the B'nai B'rith Club, and Chairman of the House Committee.

The members of Pisgah Lodge entertained the Jewish soldiers from Fort Wayne at a dinner on Sunday, May 22.

DENVER, COLO.

At a meeting of Denver Lodge, No. 171, of Denver, Colo., held on June 5, 1921, Memorial Services were arranged for the departed members of the lodge during the past year. The memorial address was delivered by Brother Simon Quiat.

At a meeting of the lodge held June 19, Flag Day celebration took place and a class of candidates was initiated. Brother Wagman, one of the delegates of the lodge to the recent convention of the District Grand Lodge, gave a splendid report of the convention. Other delegates also spoke on various phases of the convention's work.

LASKER LODGE, SAN DIEGO, CALIF.

An opening meeting of Lasker Lodge was held on May 9, with a large attendance. Rabbi Ernest Rattner gave a short talk on Spargo's book, "The Jew and American Ideal". Rev. Wellington also addressed the assembly. A program followed the addresses and refreshments were served.

The open meetings are an incentive to the furtherance of good work in the Order.

SIOUX CITY LODGE, SIOUX CITY, IOWA.

The first meeting of Sioux City Lodge, No. 598, of Sioux City, Iowa, held after its institution, took place on May 10, 1921. The lodge considered communication from the Hebrew sheltering and Immigrant Aid Society of America with reference to the immigration bill pending in Congress and approved action taken by the Secretary in behalf of the lodge against the passage of the bill.

The lodge adopted by-laws prepared by a special committee.

WORCESTER LODGE, WORCESTER, MASS.

Worcester Lodge held memorial services for its departed brothers on May 30 before a large attendance of members and friends. The opening and closing prayers were delivered by Rabbi Jessie Bienenfeld, with appropriate scripture reading. Addresses by Alfred G. Isenberg, Joseph Talamo, and Elias H. Pofcher and the El Mole Rachmim by Rev. Aaron A. Horowitz, intermingled with beautiful musical selections by the string quartet made up the program for the services.

A B'NAI B'RITH REVIVAL.

With the holding of two or three of the most important Grand Lodge Conventions in the B'nai B'rith in this country, our attention is focussed on the activities of the Order. Unquestionably since the Anti-Defamation League was called into being by the Order it has been the means of keeping the B'nai B'rith before the eyes of the public and more frequently in the minds of the Jew. The Anti-Defamation League showed itself to be well organized and it did splendid work, even going so far as to put the quietus effectually upon the Presidential ambitions of Henry Ford. That would have been a defamation of the citizenship of this country if a nomination like that had been brought about. But after all, the Order must do something besides being merely investigators of defamers of the Jews. Rabbi Leiser, in addressing the Order in St. Louis, said that the B'nai B'rith must be something more than merely a fraternal organization, which has been what we have contended for years. It has an opportunity now to make itself a power and a real influence in world Jewry because its anti-defamation activities have strengthened the confidence of the public in the Order. But there are world problems awaiting them. Let the best brains of the B'nai B'rith hold counsels for the purpose of taking up the task of solving some of these problems which threaten the very existence of our people. Yes, there has been a revival in B'nai B'rithdom; but do not permit the revival to end with the mere acquisition of new members. There is work to do, brothers, real work.—[Jewish Criterion.

MENORAH LODGE, CARUTHERSVILLE, MO.

For many months it has been the aim of the Jewish citizens of Blytheville, Ark., to establish a sabbath school for their children. With the assistance of Dr. Wm. H. Fineschriber of Memphis, Tenn., this has been established. Miss Rae M. Wolf of Blytheville assisted in organizing the school and at present ten children are receiving religious education. From the sabbath school, a Friday evening service has developed and Rabbi S. S. Sternberg officiates. The sabbath school children have their own officers and the work is religiously and faithfully kept up with the aid of the teachers, Miss Ethel E. Weinberg and Mrs. Sam Joseph. Mrs. Kleban has charge of the music. The entire community is to be commended for their liberal and whole-hearted support in this work.

MANHATTAN-WASHINGTON LODGE, NEW YORK.

A regular meeting of Manhattan-Washington Lodge was held on June 8. A large number of applications for membership were acted upon and 35 candidates initiated by the degree team of the lodge.

Miss Alice L. Seligsberg addressed the meeting on "Palestine of Today as Seen by American Eyes", making special reference to the work of the American medical unit. Her address was accompanied by stereopticon illustrations. The address was especially interesting to the ladies because the work directed by Miss Seligsberg in Palestine for two years was mostly woman work, assisted by a noble band of young Jewesses largely from that city. This meeting marks the termination of the formal meetings of the lodge for the season. Elaborate and comprehensive preparations are being made for next year. A special committee was appointed to propose a working plan for the program. Arrangements were made to cooperate with the chairman of the Philanthropic Committee of the lodge. Mrs. David Levine is providing used clothes for a rummage sale to be held for the benefit of crippled children.

The barn dance on May 18 was a unique affair. The Ladies' Auxiliary deserves great credit for the ingenuity they displayed in converting the hall into a country fair ground. The older members fell into the spirit of the affair and outdid their younger brothers in the rural costumes they wore.

The hike arranged by the lodge was a great success. Sixty members, including the ladies, went to Jersey and spent a delightful day. Sister Friedman and Brother A. Weil Cowen are in charge of the excursions and week-end trips to be given during the summer recess.

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Special Anti-Defamation League Issue

B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

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That Bogey Man—The Jew

By G. Frank Lydston, M. D.

The following extracts from a book bearing the above title are published with the permission of the author. Dr. Lydston's volume, (Burton Publishing Company, Kansas City, Missouri, 8vo., 136 pages), is a clear-cut and conclusive answer to the acrimonious attacks which have recently been made upon the Jew. The poignant wit disclosed in the extracts is typical of the book as a whole. While we cannot endorse all of the views which Dr. Lydston develops in his book, we do believe that the book is a valuable contribution to the literature of the subject. The author, who is a well known Chicago surgeon, has written many volumes of medical treatises including his well known "Diseases of Society". He is also the author of several novels and books of general literary interest. —Editor's note.

WERE I to write a brief for the Jew, I think that the labor of it would be simplified by the latest example of "Jew-baiting"—printed and circulated by one of the most distinguished Gentile exemplars of what America has to offer in the way of commercial exploitation by those whose bumps of acquisitiveness are dominant. (Far be it from me to assert that there are any Jewish dollars in the colossal fortune acquired by this gentleman. We Gentiles meticulously trace to its source every dollar that we acquire. We may not balk at ordinary "tainted money", but money contaminated by the touch of the "Chosen People"—Heavens!)

Our critic probably will resent the appellation, "Jew-baiter". He prefers the term, "Anti-Semite", the former being considered by him "low-brow". But, somehow, the "high-brow" term does not fit his stuff and so, "Jew-baiter" let it be.

If the critique of the Jew herein under consideration is to be believed, its alleged author affects a heroism of which no one hitherto has suspected him. He implies that everybody—excepting himself, of course—is afraid to tackle the Jew problem. Well, if that be "heroic", it "goes double" for me. To take the other side of the argument and differ from the distinguished and influential polemist in question requires some "nerve". And so, my illustrious friend, let us be "heroes" together.

It's a great thing to have a hero in the family—and some families do need them so. Better a hero late than never. But perhaps it were better to have shirked and lived, than ever to have fought at all.

Please note that this book is not composed of unsigned editorials.

It is, of course, barely possible, dear reader, that the eminent critic and polemist did not have the entire 109,000,000 American Gentiles behind him.

* * * * *

In the last analysis, there is not much difference between a Russian pogrom and the latest attack upon the Jew by certain persons who have taken shrewd advantage of the present world neuropathy and chaos to accomplish selfish ends of their own. Political ambition, religious antipathy, commercial rivalry, and possibly a desire for revenge—combined with megalomania evolved from success of a certain kind—the kind which is apotheosized by us Americans—is a fair analysis of the psychology of this attack.

Printer's ink does not look so ominous as does blood, and in this country—thanks to the common sense of the average citizen—does not often lead to the shedding of it, but there are more painful and slower healing wounds than those inflicted by bayonet and bullet.

The worst of it is that such wounds sometimes shake to its very foundations the morale of society, injuring as they do, not only the immediate victims, but everybody else—not excepting even him who inflicts the wounds. There are no scars like psychic scars—especially when they involve the "pride centers", or one's bump of self-esteem.

Unfortunately one cannot brush the enemy away as too small for notice. We were long enough in "sizing up" the mosquito, but when we did we discovered that the little devil's propensities for evil were not to be despised.

Both wise men and fools often act like a catalytic ferment in a solution of sugar, starting big things—for good or evil as it may chance—which soon get out of hand. The ferment eventually drops to the bottom with the dregs, but it has done its work—and is ready to create more disturbance at the first opportunity. All that it needs is a change of environment in which to react, and, as "action and reaction are equal", in social matters as elsewhere, the price always must be paid.

The Up-to-date Jew-Baiter.

Our most recent example of the Jew-baiter is the legitimate successor of the various "baiters" of other things, who have laid all the woes of the world at the door of poverty, Catholicism, free thought, secret societies, politics, labor, capital, militarism, the social evil, venereal diseases, or "booze".

Female suffrage has not yet had its inning in the minds of these gentry as a cause of world woe—"not yet, but soon". (We doctors simplify matters by blaming microbes for nearly all human ills. We will get around to politics by and by.)

Dr. G. Frank Lydston.

This Jew-baiter would have us believe that the Jew is the "fly" in the world "ointment". How simple the remedy, so much simpler and more potent than making the world "safe for democracy", or any other quack social panacea: KILL THE JEW!—if it cannot be done with bullets, this being America, then with ink.

Is the universal human nature out of the game altogether nowadays? Must we forever be "passing the buck"?

The Jew a Marvel.

But I intimated that the latest attack upon the Jew is an excellent "brief" for him. From "The International Jew, a Reprint of a Series of Articles Appearing in the *Dearborn Independent* from May 22 to October 2, 1920", I will cull a few gems—only a few. *Ars longa, vita brevis.*

"The Gentile boy works his way up, taking employment in the productive and technical departments, but the Jewish boy prefers—anything, so long as it is connected with the commercial side of the business".

Which explains why so many Jewish boys rise to the position of an employer, whilst thousands upon thousands of Gentile boys remain mere cogs in the commercial machine. We see these "boys" everywhere, some of them long past middle age—and in the "sere and yellow leaf"—crushed, hopeless, and despairing.

Ambition a Crime.

Are ambition and intelligent foresight crimes? Is self-betterment a crime? Which is socially more efficient, an employer of many, or a mere individual "cog" in the commercial machine?

"Many are called, but few are chosen." Is it wrong to aspire to be "chosen"? If it is wrong, then what should be done with multi-millionaire Jew-baiters, who have "aspired" and won?

"A modern census would show a large professional and literary class added to the traders".

This is alarming. *I would suggest that the Jewish professional class trade their diplomas for union cards, don "white wings" and get busy cleaning the streets. As for the literary Jew, he probably couldn't conquer the cacoethes scribendi, anyhow. It's incurable, and so, as the Irishman said of the off-colored pup in the litter, "Let's drown that one".*

Still, if that particular member of the Jewish brood had been "drowned" in past years, the world would have lost its Mendelssohns, Lessings, Zangwills, Montefiores, Disraelis, and other wonderful men who have impressed their greatness upon humanity's scroll.

Our Jew-baiter rather resents any allusion to the names of great Jews. He does not agree that "A rose by any other name would smell as sweet," and, besides, he seems to think that the great Jews do not "count", anyway.

* * * * *

The Tail Wags the Dog.

Our Jew-baiter further says:

"If the Jew is in control, how did it happen? The Jew comprises only three per cent of the population. Is it because of his superior ability, or the inferiority and don't-care attitude of the Gentiles"?

This is really funny, and should add to the gaiety of nations. The Jewish tail is wagging the Gentile dog! There are 3,000,000 of him, and 97,000,000 of us—with an additional population of about 12,000,000 Negro Gentiles thrown in for good measure.

If the "three per cent" of Jews can dominate the ninety-seven per cent of white Gentiles—and those 12,000,000 blacks—then let them do it, but the Jew has a lot of intermarrying before him, and I fancy his blood is likely to be "lost in the shuffle"—which would be very much as it should be.

If the dog can't boss the tail, so much the worse for the dog—and more power to the caudal appendage.

Please note the sentence last quoted from our critic: "Some" English! Or did an Irishman write it? It certainly is a "bull". The reader can believe what he likes, or he at least has two choices, viz: the "superiority" of the Jew, or the "inferiority" of the Gentile, as an explanation of Jew "control".

Incidentally, if we Gentiles "don't care", why should we worry? And, anyway, we'll all be dead in a minute or so.

The Jew a Free Man.

"There are poor Jews a-plenty, though most of them in their poverty are their own masters", quoth the Jew-baiter.

What a eulogy for a race! *No matter how poor the Jew may be, he is not a slave!*

"During the formative period of their national character the Jews lived under a law which made plutocracy and pauperism equally impossible among them".

When the Jew is in full "controll", will he revert to the social system of his forefathers? If so, then let him hasten on his way to that control.

"Jews never got rich out of one another, but out of the nations among whom they dwelt".

Well, this was good "generalship". I presume that the up-to-date nations at the "Peace Table" had in mind this excellent precedent. Diplomacy, like blood, is thicker than water.

Our critic would have us believe that the Jews dominated the Peace Table. Pity 'tis that America was not represented by a Jew. We might have gotten something for ourselves.

Fitness of the Jew to Survive.

"The explanation" (of the Jew's pre-eminence in finance) "must be sought in his vigor, resourcefulness, and special proclivities".

His fitness to survive, eh? Well, the Jew is like the rest of the *genus homo*—an animal which has risen in the organic scale through the development of a fore-brain and learning to walk on his hind hands, and has as much right to take advantage of any points of special fitness as have any of us. His faults are human, and probably no more glaring than would be those of any other race under the same stress of environment.

* * * * *

Pirates Do Not Like Jews.

"In an age when it was lawful for any pirate to seize goods consigned to Jews, the Jews were able to protect themselves by consigning goods on policies that bore no names".

And, of course, the "pirates" "kicked" at this. They have been kicking ever since—and always will kick. A pirate will be a pirate as long as a pirate lives.

"The Bank of England was established upon the counsel and assistance of Jewish emigrants from Holland".

So! *Well, if it hadn't been for the Bank of England, the world would have been in a deuce of a fix, long before America lent a hand to make the world "safe for the Allies".*

"When Spain drove out the Jews, Spain lost financial leadership, and never has regained it".

In other words: When Spain drove out the Jews, her decadence began—and has continued ever since.

During the World War: "The so-called German-Jew . . . joined the outside Jews in accomplishing the collapse of Germany".

Our Jew-baiter next will assert that the Jews won the war and should be damned therefor.

Consistency Thou Art a Jewel.

Having previously shown that the Jew does not exploit his own race for sordid gain, our Jew-baiter states, apropos of the sweat-shop that—

"The only heartless treatment ever accorded the Jew in the United States, came from his own people—his overseers and masters". Didn't our Jew-baiter say that even the poorest Jews are their own "masters"?

In the next breath he says:

"Yet there is no evidence that either the 'sweater' or 'sweated' ever thought of it as inhumanity or as 'heartless'. The Jews never regard work as a calamity; neither do they regard subordinate positions as permanently theirs".

If neither employer nor employee has set forth the sad lot of the latter, how did [illegible] about it? *It looks as if everybody but the health department's social "uplifters" and Jew-baiters were satisfied with conditions.*

Really, I think that the *Independent's* staff should be turned over to a junior law student, or to some callow youth in a primary class of logic for rebuttal, and its title should be changed to "The Boomerang".

* * * * *

The Protocols.

The statements of our critic regarding the Jewish Protocols are those of a special [illegible] and suggest accusing a dog of [illegible] because the accuser wanted him [illegible]. Our Jew-baiter admits that the Protocols have been repudiated by Jews as the work of a lunatic, and that they are anonymous, but he still insists that they represent the world policy of the Jews and that their precepts and principles have become an integral part of the psychology of the race.

This is really comical. The intelligent among the Jews insist that the Protocols are not children of Jewish brains, and the Jew-baiter insists that they are, thus cramming them down Israel's unwilling throat.

"I don't think, much less believe, or practice that stuff", says the Jew.

"Oh, yes, you do", replies the Jew-baiter. "I know you do, because there are a lot of things in your daily life which I can interpret in some of the terms of the Protocols".

The Jew is to be congratulated on having such a master mind to think for him, and, despite his struggles, to cram the ready-made thoughts down his throat, willy nilly.

Our critic says: "Jewish attacks upon it (the Protocols) thus far make much of the fact that it came out of Russia. That is hardly true. It came *by way of Russia*".

This should be enough for any thinking man.

Our Jew-baiter seemingly doesn't propose to let the Jew be decent—or even claim to be decent—if he wants to. I fear that, after all, the only recourse of the Jew is to settle back against the "breeching", admit nothing, deny everything, and call for proofs. The alleged proofs will be his best defense.

To believe that the anonymous Protocols represent the psychology of the Jewish race, is just about as logical as it would be for the Jews to accept the anonymous editorial attacks in the *Independent* as representative of the attitude of the Gentiles toward the Jews.

To the psychologist, the psychic state of the authors of the Protocols and of the aforesaid editorials are strikingly similar. The Jews claim that the Protocols were written by a madman. Possibly we Gentiles would better begin defending ourselves by asserting that our latest Jew-baiter, at the very least, is the victim of a mental "squint".

Both the Protocols and the "International Jew", are "one man" products, and do not prove the attitude of the Jews and Gentiles toward each other, any more than the preachments of the late Alexander Dowie proved that anybody save the members of his own peculiar cult were following in his footsteps.

The author of the Protocols was a genius—which hardly can be said of our Jew-baiter, but he nevertheless, probably, was a paranoiac, which "cap" possibly might fit some others that could be mentioned.

It is to be remembered that paranoia may be the background of genius. It is to be hoped that certain detractors of the Jew will not take this as personal, so far as the "genius" factor is concerned.

I predict that if representative Gentiles do not repudiate the venom of the book, the "International Jew," the time will come, and that soon, when the author of the stuff will be glad to have the mantle of charity thrown over his work, even to the extent of being reconciled to the appellation of "madman".

* * * * *

Mason and Jew.

The adroitness with which our Jew-baiter, in interpreting for his own purposes the Protocols, has endeavored to arouse the antagonism of a certain "important secret order"—meaning, of course, the Masons—against the Jews, is exceedingly clever, but so obvious that it falls by its own weight.

The attempt of our Jew-baiter to set the Jews and the members of the Masonic fraternity upon each other, cat and dog fashion, is amusing—and suspicious. Has the society in question ever dealt hardly with either the principal or the hired "hack" in the recent onslaught upon the Jews?

* * * * *

As the Twig Is Bent.

Our Jew-baiter rails against the alleged absurdity of the statement of a certain rabbi, to the effect that Gentile children are taught in Sunday School to regard Jews as "Christ Killers".

Possibly, the rabbi may have "stretched" it a bit, but how, with our methods of teaching the average child could fail to get an impression of the tragedy on Golgotha which is unfavorable to the Jews, is difficult of comprehension.

As I look back to my own school and Sunday School days, I recall that "Sheeny" and "Christ Killer" divided the honors when we Gentile boys reviled our Jew schoolmates.

It is obvious that these terms were not inventions by the minds of young children, but were borrowed from sources which we considered authoritative. Conditions may have changed, but I doubt if the average Sunday School teacher, even now, endeavors to make clear the role of the Jews in that awful tragedy or gives the Romans due credit for their part in it.

* * * * *

The Third Degree.

Not by way of backing the rabbi, quoted by our Jew-baiter, but just to "point the moral and adorn the tale"—and bring it up to date, the reader will please note this.

While in the midst of writing this volume I had occasion to be interviewed by the membership committee of a certain well-known club. The interview was a very solemn and impressive function. The "third degree" was administered as follows: (Be it remarked that I have lived and labored in Chicago for nearly half a century. During nearly four decades I have practiced medicine here. For thirty years I taught in medical colleges—for some years in our State University. It so happened, also, that I formerly was a member of that selfsame club.)

Q. Are you a Jew?

A. No.

Q. Is your wife a Jewess?

A. No.

Q. Have you any Jewish blood?

A. Well, I'm not sure. You see, I am a surgeon. I have had a lot of it on my hands—and some of it possibly may have gotten into my system.

Q. Er—have you any relatives who are Jews?

A. Not that I know of.

Q. Have you any business associates who are Jews?

A. No.

The "inquisition" concluded, I bowed myself out. At the door I turned to the committee and with as much gravity as I could command said:

Gentlemen, I am writing a book about the Jews. Any harm in that?

Q. Why, are you saying nice things about them?

A. Sure. That book must go.

Which "commercial" explanation seemed satisfactory, inasmuch as I was elected. And the gods laughed—and so did I.

There's a lot of fun mixed with life's tragedies, after all. He, who can see it, has reason to be thankful.

* * * * *

Speaking of that same Dove of Peace, she is a rather self-respecting bird and since she was grabbed by those hardy *voyageurs* of the never to be forgotten Foolish Ship, Oscar II, and compelled to take that little trip to Europe some months ago, she has refused to alight anywhere. Poor, bedraggled dove, what a melancholy, shameful spectacle she must be—and how hopeless her life! Why, even America still is at war.

* * * * *

Speaking as a Gentile, I would say to the Jew:

"Come, my brother, let us laugh together at social academies".

And when people of diverse interests and ideas begin "laughing together", the "get together" problem is far on its way to solution.

Progressiveness of the Jew.

The impression of the Jews which I have acquired from many years' service as a teacher and lecturer, is that, as a class, they are among the most intelligent and progressive of our citizens. Their ambition is by no means bounded by the desire for commercial success; no class of our people are more keenly alert to the advantages of intellectual development.

For some years I was one of a number of lecturers who were wont to give courses of instruction to several organizations comprising members of the younger set of middle-class Chicago Jews. The late Prof. Henderson of the University of Chicago; my lamented friend, the late Luther Laflin Mills; Mr. Clarence Darrow, and other men of equal prominence, were my associates in this work. These gentlemen joined with me in admiration for the enthusiasm and progressive spirit of those young Jewish seekers after knowledge which would aid them in self-improvement.

It has been my good fortune to deliver, at various times, many lectures upon subjects of sociologic interest. Without the slightest intent of flattery or of invidious comparison, I will state that some of my most intelligently critical and receptive audiences have been composed of upper class Jews. The Jewish women, especially, have impressed me as being attentive, progressive, broad-minded, and eager for information in matters of sociologic import.

In various fields of science, and especially in my own profession, the Jew has acquitted himself most creditably—often brilliantly. My dear old friend, Dr. Jacobi, of New York, and a number of men now living, would have added lustre to any calling—and conferred honor upon any race.

The records of our young "citizens in the making" in our public schools, show that Jewish children are wonderfully good "timber".

* * * * *

I believe that the fellow who asks for our hospitality, and for the protection of the Constitution and the flag, should try to deserve it, and should show due appreciation of his opportunities. If he does not, then let us lead him to the nearest port, face him toward the place he came from, and kick him so hard that he never will stop going until he gets back home. (I have no objection to his stopping half way, however, if the water is deep enough.)

If a Jew, Irishman, Italian, Englishman, or an individual of any other race, is not more American than anything else, fire him out.

There is no room in our "melting pot" for aliens who will not fuse. Let all hyphenates get rid of their hyphens or quit. *America for Americans—first, last, and all the time.*

* * * * *

A Neurotic Race.

The Jewish obviously is a neurotic race. Centuries of hardship, grinding soul-and-body-racking poverty and oppression, suppression, persecution, privation, and racial intermarriage are all sufficient explanations.

The history of the Jews is a dark, grim tragedy, splotched with red and enlivened chiefly with the agonized protests of those who suffer the lack both of bread and the milk of human kindness. Such a racial history is not good for either racial or individual "nerves".

The neurotic constitution accounts for many traits of which the Jew is victim. He is sensitive to a degree, given to introspection, and likely to alternate between mental exaltation and fits of extreme depression. In these things he differs not at all from some of the rest of us, save that his average of neuropathy is higher, and, therefore, the Jewish victims of it are relatively more numerous. Then, too, we dwell on it more, simply because he *is* a Jew.

Considering his neurotic tendencies, it is worthy of note that proportionately, the Jewish race contributes less to prostitution, pauperism, and crime than does any other race in our "Melting Pot". Rarely is the Jew a burden on the public—his race takes care of its own.

As for the Jewish charities, the well-to-do Jew rarely is permitted to evade contributions. When he does evade them, he is regarded by his brethren as *declassé*. And he does not limit his benefactions to his own race. One of our most public-spirited citizens, whose benefactions run into many thousands yearly, is a Jew. No objections are raised to his dollars, but while a Gentile social system absorbs his dollars, he gets no recognition for himself—because he *is* a Jew.

It was a Jew who wrote:

"All other means of distinction are denied him. He must rise by wealth, or not at all. And if, as he well knows, to insure wealth will be to insure rank, respect, and attention in society, does the blame rest with him who endeavors to acquire wealth for the distinction it purchases, or with that society which so readily bows down to the shrine of Mammon"?

The author of this was not a good pleader. He should have called attention to the fact that the Jew rises, not because he has money, but because he has brains—by which he rises and gets the money. This secures the respect of the Gentile—for the money, and for the power and prestige which it brings the Jew—but only when the Gentile needs him. For the Jew himself, nothing, at any time when we can "get away with it".

Social Recognition.

Social recognition, at least of the Jew, can't be bought—by paying for it in advance, even under the camouflage of "charity and benevolence"—and both method and results are not creditable to the Jew's talent for bargaining.

A fact which to me seems peculiar is that even the intelligent, high-class Jew so often permits himself to be cajoled by Gentiles into liberal financial support of various public enterprises, although the very persons who solicit his aid draw upon him the social "dead line". Self-respect, it would seem, should suggest the demand for recognition of himself and his race, as well as of his money.

Considering his pride of race and resentment of the obvious discrimination against him, the Jew should be consistent —which he not always is. When the chance arises to slip under the "big tent", he sometimes takes advantage of it.

A certain prosperous club in this city was founded by Jews. Many of the original Jewish members have dropped out. Many, however, remain. Some years after its organization the club began to refuse admission to Jews. Did those who were already members resign? They did not. Had they done so, the aforesaid club would soon have been "on its uppers".

Another club in this city is so exclusive that it not only objects to Jewish blood, but also resents business and matrimonial alliances of prospective members with Jews—of which more anon. Everybody knows this, yet Jews—and prominent ones—often accept entertainment at this club. But it is not always thus:

A certain fashionable hotel in the far West, for many years owed most of its prosperity to Jews. Its Jewish patronage was wealthy and high-class. Dazzled by war and post-war prosperity—and probably influenced by the recent orgy of Jew-baiting—the proprietor "burned his bridges behind him" and announced that, beginning with next season, no more Jews would be received as guests.

Every Jew in the hotel sought other accommodations, it is said, whereat our Boniface—which should be "Bonyhead"—mourned, and wept salt tears, and beat his breast full sore, saying, "I didn't think they would leave me before the close of the season".

What under heaven *did* he think?—I wonder.

Metaphorically, that landlord now is wearing crepe of somber hue, and next season, he probably will require a few extra yards of it, for much fewer "Johnnies with the open hand" then will hie them westward, seeking opportunities to spend war profits and ungodly high wages.

* * * * *

With Apologies to Aesop.

There once was a stupid old black crow, who had acquired a huge piece of cheese. He flew with it to a limb of a tall tree, and prepared to have a feast at which "Lucullus should dine with Lucullus".

A wily fox who chanced to pass that way caught sight of the crow and his banquet-to-be, and resolved to secure the cheese for himself.

Knowing the self-conceit of "successful" crows, the fox called a meeting of the Ways and Means Committee of his brain and reasoned, in this wise:

"If I flatter that old bird sufficiently, and make him think that a crow who has amassed much cheese can sing grand opera, or at least speak eloquently and wisely to the multitude, he will open his mouth, and drop the cheese, and I will annex it".

And so the foxy fox spake thusly:

"Oh, wisest and most lustrous, most beautiful and accomplished of worldly successes, give ear unto me:

"You have won many plaudits, by your wonderful talents and the marvels you have performed. But, you are hiding your chiefest treasure, your voice. Caruso has nothing on you. Listen, I pray you, to the *vox populi* and let us hear you sing".

And the foolish crow mistook the egotism in his cosmos for "the call", and the voice of the foxy fox for the *vox pop.* and began singing.

And the song was: "I Didn't Raise My Boy to be a Soldier".

And as soon as he opened his mouth, the cheese fell into the foxy fox's hungry maw.

And the foolish crow went hungry, whilst the wily fox ate the cheese, and rubbing his belly said:

"Verily, the *Vox Pop* is the *Vox Dei*—and there is great joy in the Department of the Interior".

And the crow wept full sore.

The moral of which is, that when fortune has smiled upon you, it is best to let well enough alone, for a swelled head may "spill the beans".

* * * * *

When the people of America appreciate the humor of certain things, and see how funny they themselves really are, they will laugh themselves back to liberty.

Was it not Voltaire who said that the way for humanity to get rid of an evil was to laugh it off the face of the earth?

We have almost lost our sense of humor. It is atrophying, and soon will be entirely gone. Our sense of proportion was lost long ago, and we are "slipping", but we surely will regain it.

Fanatics and other atavistic phenomena please take notice.

Meanwhile, the high gods are laughing. Speed the day when we all can laugh with them.

But what remedy does our Jew-baiter advise for the salvation of the Gentile world? How shall we stop the onrush of the enormous Jewish horde of 3,000,000 ambitious human wonders. How shall we poor, feeble, white Gentiles—only 97,000,000—and our 12,000,000 Negro fellow citizens be saved?

Surely, our Jew-baiter is not merely trying to sow seeds of racial hatred and discord. He must be altruistic in his motives.

But again, What is the remedy? A Russian pogrom? He really can not mean that. If he does not mean that, what is to be our inference—that we cannot stem the tide of 3,000,000 Jew supermen? Must our poor little 97,000,000 white Gentile "Nit-wits" and 12,000,000 helpless "cullud" ones be overwhelmed, and sent into bondage by those 3,000,000 supermen?

"Perish the thought"! But how evade the "thought"? Pray, tell us.

Is our Jew-baiter really serious when he states that exposing the alleged diabolical world program of the Jews will stem the evil tide?

Does a diagnosis do more than point out the disease?

Now that Dr. Jew-baiter has made his diagnosis, we, the patient—the Gentiles—would like to know what he is going to do about it. Does he merely want to "stir" us all up?

Following close upon the Mayflower, fourteen Jewish families came from England, and landed at Plymouth—a fair proportion of our hardy and much vaunted first families. I presume that their descendants can fairly be termed "Americans".

Jews did much in aiding us in proclaiming our liberties, and afterward securing them during the Revolution. Jews fought in the War of 1812, the Mexican War, the Civil War, the Spanish-American War, and the late World War.

In fighting—often dying—for America, were these Jews fighting for their country, even as men of other races fought, or, in the case of the Jew, is "fighting for his country" merely a euphemism?

When the final roll was called "Over There", thousands of boys in khaki answered "Here", to Jewish names. Hundreds upon hundreds more did not answer —because their voices were forever stilled. They lay 'neath the poppies in "Flanders fields", or elsewhere, in the blood-stained soil of war-torn France.

The names of some of the detractors of the Jew did not appear on the rolls of either the living or the dead. Money is a great power. It buys philippics against those whom one wishes to hurt, and establishes "safety zones" for slackers.

CHIEF JUSTICE TAFT.

The congratulations of President Adolph Kraus, extended to Chief Justice William Howard Taft on the occasion of his appointment were acknowledged by Chief Justice Taft as follows.

Pointe-a Pic. P. Q., Can., July 12, 1921.
My dear Mr. Kraus:

I thank the Independent Order of B'nai B'rith for the expression of good will. It gives me pleasure to know that I am held in such kindly regard in the Order of the B'nai B'rith. I appreciate the interest you have shown in my appointment as Chief Justice of the Supreme Court.

Sincerely yours,
WM. H. TAFT.

Official Record of an Anti-Defamation League Meeting

IN order that our readers may have some idea of the manner in which the Governing Board of the Anti-Defamation League functions, we are reprinting the minutes of a recent meeting selected at random from the Secretary's official record. Since the organization of the League in 1913, the Governing Board, which meets weekly, has held about 350 meetings. As will be noted from the following record, the questions considered are of the most varied nature. Those taken up at the meeting reported herein are typical".

1. Communication addressed to American Legion Post, Pensacola, Fla., in envelope postmarked April 29, 1921, from London, England, bears same handwriting as envelopes containing anti-Semitic propaganda distributed to the American Legion posts in December, 1919, and January and February, 1920, by "Frazier Curtis". The envelope contained a pamphlet entitled "Bolshevism, the Jewish Peril", containing a plea "that England expel all Jews from positions where they are a menace to the Gentile community and re-enact the laws of Edward the First"; another entitled "The Jew and Treason", in which specific charges of treason by British, French and American Jews against their respective countries are made, and the third a pamphlet of the so-called "higher Anti-Semitism", entitled "The Code of the Jew", containing alleged quotations from the Old Testament and the Talmud. Secretary was directed to advise our representative in Pensacola, Fla., against steps proposed and to leave matter in hands of the Governing Board. Discussion of further plans for cooperation with American Legion Headquarters in this and similar matters was laid over until next meeting.

2. Secretary reported that he had received information to the effect that the National Civic Federation with offices in the Metropolitan Tower, New York City, was about to publish a report on Bolshevism which would be issued in the near future and that this report had been prepared under the personal supervision of the infamous Lieutenant Boris Brasol who has been chiefly responsible for the Czaristic anti-Semitic propaganda which has been circulated in this country during the past year through the Association Unity of Russia, the Russian National Society and certain American "patrioteer" organizations. Secretary was directed to write to Mr. Ralph M. Easley, Chairman of the Executive Council, calling attention to the activities of Brasol in the anti-Semitic propaganda and protesting strenuously against the distribution of any literature prepared by Brasol bearing upon Jewish responsibility for Bolshevism. Also instructed to write similar letters to the members of the Executive Council of the National Civic Federation. *

3. Communication from Secretary of the American Publishing Association offering to turn the entire control of the Editorial Department of "Facts" over to the Anti-Defamation League, was ordered filed. Secretary was directed to advise the American Publishing Association that it could not accept the offer.

4. A situation developing in Grand Rapids, Mich., as a result of a sermon delivered by a converted Jew named Max Wertheimer who "confessed" that the Jews were guilty of all the crimes assigned to them by The Dearborn Independent was very effectively handled in that city by Mr. Gustave A. Wolf. Secretary was directed to write a letter of appreciation to Mr. Wolf, also to thank Dr. Deutsch for the detailed information as to the activities of Wertheimer.

5. The Committee went on record as disapproving of taking an appeal from the decision of the U. S. Federal Court in Cleveland granting injunction restraining local officials from interfering with the street sale of The Dearborn Independent.

6. Communication from Grand Lodge No. 8, enclosing copy of pamphlet entitled "Judische Geheimgesetze", by Professor Herman L. Strack, quoting communication from Der Centralverein deutscher Staatsburger judischen Glaubens, suggesting that the League have the pamphlet translated and recommending it as the best answer that has been made to the "Higher" anti-Semitism. On motion duly made, seconded and carried, the Chairman appointed a Committee with power to have the pamphlet translated at the expense of the League and to have the translation referred back to the Board for further action.

7. Communication from Secretary of District Grand Lodge No. 8, Germany, advising that Dr. Arthur Dinter, well-known German anti-Semite, was leaving in the near future for America where he expected to deliver a series of anti-Semitic lectures; also enclosing notes and data bearing upon work which Dr. Dinter has been conducting in Germany along anti-Semitic lines. Secretary was directed to gather all possible information bearing upon this subject, to find out, if possible, under whose auspices Dr. Dinter was to lecture in America, and to report to the Board from time to time the results of such investigations so that further action might be taken.

8. A Universal feature film entitled "Cheated Love" was inspected by the Secretary at the Censorship Board office. The picture is an excellent one in all respects but one. All of the characters are Jewish with one exception, and all of them are honest, kindly folk except one. The latter is described as a "schicksa". The Secretary was directed to write to Mr. Carl Laemmle advising him of this fact and urging the elimination of the word "schicksa".

9. Secretary reported that he had sen a bulletin to all representatives of the League advising them of the game mechanism described as "Shylock" and of the action taken by the Philadelphia authorities in reference thereto.

10. A cartoon published in the Tacoma Daily Ledger of April 27, 1921, was deemed unobjectionable. No action was taken in reference thereto.

11. Request from Lombard College, Galesburg, Ill., for a sufficient number of copies of the Taft pamphlet to supply members of the Freshman class for use in extemporaneous speaking and debate work. Secretary was directed to comply with the request and to send also, copies of the Spargo book.

12. An investigation of the summer resort bureau known as "Ask Mr. Foster", which has its headquarters in the store of Carson Pirie Scott & Company showed a violation of the Illinois anti-discrimination act. Board directed that protest be made to Carson Pirie Scott & Company. Secretary stated that he was making a similar investigation of other summer resort information bureaus.

13. Report from Anti-Defamation Committee of Portland, Oregon, covering the work of that committee during the past six months was received and the Secretary instructed to advise Portland Lodge of the Board's appreciation.

14. Attention of the Board was directed to a new book published by the Century Company entitled "The Russian Bolshevik Revolution" by Professor Edward A Ross of the University of Wisconsin. The book is being received as a standard history of the subject. The book itself is very fair and does not err as do most publications in hinting at Jewish responsibility for the Bolshevik movement. The fact that Professor Ross was in Russia during most of the revolutionary period lends additional authority to what he has to say. It was the opinion of the Board that the circulation of the book should be encouraged.

15. A film entitled "Nothing To Think About" is being distributed by the Goldwyn Distributing Corporation in a series known as "Capitol Comedies". The film consists of two reels and centers about the efforts of a Jewish hotel keeper to set fire to his hotel in order to collect on insurance which is about to expire. He fails in all his efforts, but the building is finally set on fire by accident much to the joy of the proprietor who later discovers, however, that the policy has expired. The titles are written in such a manner as to make it clear that the hotel keeper is a Jew and the make-up is also intended to give that impression. Secretary reported that he had entered a protest against the film before the Chicago Censorship Board and that the film had been rejected. A motion picture bulletin was sent out on June 23, requesting representatives of the League to notify their local exhibitors showing Goldwyn pictures, of the objectionable nature of this film.

16. In further reference to the parody on "Welcome Stranger" in the Passing Show of 1921 now playing at the Apollo Theatre in Chicago, Secretary reported

that he had received a letter from Mr. John J. Garrity advising that our letter to Mr. Houseman, the Manager of the Theatre, had been referred to him and suggesting that we write a letter of protest to Mr. J. J. Shubert "regarding this scene as no person can act upon this except Mr. Shubert". Secretary was directed to communicate with Mr. Shubert.

17. Communication from Rabbi Henry Cohen of Galveston, Texas, enclosing anti-Semitic propaganda literature bearing a London (England) imprint which was distributed among American Legion posts in Dallas. This circular is the same as the one which was previously received by the American Legion at Pensacola, Florida, and submitted to the League. Secretary was directed to communicate again with the American Legion Headquarters asking whether it would be advisable to again warn the posts against bringing up at their meetings the poisonous communications which are being sent to them from European anti-Semitic sources.

18. In a pamphlet entitled "Truth and Light", published by the Iconoclast Publishing Company and distributed by Mr. C. A. Windle, appears the following statement: "Lincoln was killed by a Jew", Booth, who shouted to the audience at Ford's Theatre, after he fired the fatal shot, 'The South is avenged' ". Mr. Windle is the same gentleman who some months ago published a pamphlet entitled "The Tyranny of Intolerance", which he offered to the League for general distribution in its campaign against the Ford defamation. This offer was not accepted. Investigation of the genealogy of the Booth family fails to disclose any Jewish blood. It is possible, however, that Mr. Windle found the authority for his statement in Israel Zangwill's latest book "The Voice of Jerusalem" wherein Zangwill states that Edwin Booth, the brother of John Wilkes Booth, was a Jew. Secretary reported that he was making a further investigation of the genealogy of the Booth family at the Newberry Library. The Board directed that a communication be sent to Mr. Zangwill calling attention to the error in his book and urging that it be corrected. Secretary was also directed to protest to Mr. Windle against the erroneous statement above quoted, also to call to his attention the injustice of the following statement which appeared on the front page of the June, 1921, issue of the Iconoclast: "Much is heard of the menace of Bolshevism, but Barney Baruch is more dangerous than Eugene Debs. The war sent Debs to prison and made Baruch a millionaire". Baruch in a statement addressed to Senator Kenyon proved that his personal fortune had diminished by one-half as a result of the war, and informed public opinion has given him full credit for his invaluable and unselfish assistance to the Government as a dollar-a-year-man.

19. Communication from Mr. V——, of ———, Tenn., advising that he is writing a book in defense of the Jew and asking for data to be used in preparation and for subsidy with which to publish. The Board directed that the Secretary send as much data as Mr. V—— might desire for his purpose but to advise him that it was against the policy of the League to subsidize any publications of this nature.

20. Attention of the Board was directed to the fact that G. P. Putnam's Sons are still distributing "The Cause of World Unrest". In view of the attitude taken by Putnams in withdrawing volume four of the Cambridge History of American Literature in deference to the protest made by Christian Scientists against an article on Christian Science in the volume, the Board directed that the matter of "The Cause of World Unrest" be reopened and that a protest against its continued distribution be sent to Putnams.

21. Communication from Professor [illegible], of the University of ——, [illegible] that copies of the Ford book "Jewish Activities in the United States" have just been received by all members of faculty of that school, and urging upon the League the necessity of sending literature which would prove the falsity of the charges made therein. Secretary reported that 115 copies of the Spargo book and the Wilson Protest had been distributed among the faculty of the University; that in view of the request made by Dr. [illegible], he had prepared an additional list of [illegible] of the faculty who should receive literature. The Board directed that literature be sent to every member of the faculty.

[illegible] The latest bulletin of the Russian [illegible] Society of New York announces that a Russian national book store is to be opened in New York City with a branch store in Boston which will distribute "good Russian books printed in Russian and not in the communist jargon" also a "selection of English and American books bearing upon international relations and the Russian problem". The type of books recommended by the Russian National Society to its members indicates that those book stores will specialize in anti-Semitic literature.

23. Various communications from librarians expressing their appreciation of the gift of the Spargo books were submitted to the Board. Several of these are written in such a manner as to indicate that the librarians were anxious to secure books which would present a truthful statement in answer to anti-Semitic charges.

24. Several letters from directors of girls' schools located in New England showed a disinclination to register a prospective student on the grounds that she was a Jewess. The Board directed on the recommendation of Mrs. Cowen, that the matter be forwarded the chairmen of the Committee on Education of the Council of Jewish Women.

LEON L. LEWIS,
Secretary.

*The National Civic Federation carefully re-examined all material submitted by Brasol with a view to sterilizing it of any anti-Semitic content.

B'NAI B'RITH ORIGINS.

In an article entitled "Jewish Fraternalism in the United States", by Albert M. Friedenberg, Corresponding Secretary of the American Jewish Historical Society, recently published in the *Hebrew Standard*, the following account is given of the origin and development of the Order:

"The first of the American Jewish fraternities in establishment and perhaps in prestige as well is the Independent Order of B'nai B'rith. This Order was founded at New York in 1843 by Jews hailing from Germany, who effectively impressed upon it their own aims and ideals. For its first fifty years certainly the B'nai B'rith was typical of the merits and the defects of the American Jewry of German origin. Indeed, for many years after its establishment the deliberations of the supreme and subordinate divisions of the B'nai B'rith were conducted in the German language and its membership was almost exclusively recruited from those who belonged to the German section of the community. After it had been in existence for about forty years B'nai B'rith succeeded in penetrating into foreign parts. Its first overseas lodges were set up in Germany, and were successful even beyond anticipation. For there, by reason of German Jewish, more particularly anti-Semitic, conditions, the B'nai B'rith took very deep root and grew to be an important factor in the religious, social and communal life of the Jews of Germany. Naturally, too, it spread out in contiguous, German-speaking lands. Later on, when the parent bodies in the United States had divested themselves of their exclusively German character and when the endowment division of the fraternity had been modernized, the B'nai B'rith was universalized, Jewishly speaking. Its operations were extended into other foreign countries, notably the Holy Land, other parts of the former Turkish Empire, and England. Its aims were to a certain extent reformulated, so that the Order sought to influence Jewish life both here and abroad through a variety of methods, all highly idealistic and all equally creditable from the standpoints of Jewry and Judaism and good citizenship.

"Ever throughout its history the B'nai B'rith has claimed the allegiance of many Jewish leaders of light and worth in their several communities, some of them being men of national, if not international, importance. In this connection, the names of Julius Bien and Leo N. Levi, gone but not forgotten, and of Simon Wolf and Adolph Kraus, happily still with us, deserve to be recalled".

RUSSIAN TRADE DELEGATION IN LONDON DENIES POGROMS IN RUSSIA.

London (Jewish Correspondence Bureau). The Soviet Russia Trade Delegation yesterday issued a statement, denying that any pogroms' were made on Jews because of the present famine. Recently, there have been rumors that due to the shortage in food, Muzhiks in Samara and other provinces attacked and killed Jews. The Soviet representatives here deny the whole story.

B'nai B'rith Does Pioneer Work in Mexico

Committees for Care of Immigrants Organized—Mexican Community Expresses Thanks

AS previously announced, the B'nai B'rith has communicated with the Mexican Charge d' affairs relative to the immigration situation in Mexico and has endeavored, through him, to see that immigrants arriving in Mexico, who, because of the new 3% law, are barred from entering the United States, shall be favorably received by the Mexican authorities and further assured him that the Order would do whatever possible to aid the immigrants in becoming self-sustaining citizens of Mexico. The whole matter was thoroughly discussed at the recent Executive Committee meeting in Washington and was considered of such moment that Mr. Archibald A. Marx of New Orleans and Rabbi Martin Zielonka of El Paso were authorized to proceed at once to Mexico for the purpose of making an investigation of conditions and of bringing comfort and assistance to the unfortunate immigrants.

The fact that many people, especially from Eastern Europe, were coming into Mexico without sufficient means to support themselves and with no knowledge of the language of the country or of the conditions of life there, was not the only element in this most serious problem. Equally as grave and often with more serious results to the unwitting emigrants was the fact that they entered the United States illegally and were placed under arrest by immigration officers and in many cases deported to the country from whence they had originally come. Quite a few of these cases have been taken up from time to time by the B'nai B'rith with Secretary Davis of the Department of Labor, but he was unable to assist or stay action. These victims were, in a majority of the cases, innocent of any desire to violate the law, but had fallen into the hands of certain steamship agents abroad who promised that the emigrants would be brought into the United States after a short stay in Mexico.

Archibald A. Marx.

Rabbi Martin A. Zielonka.

The representatives of the B'nai B'rith, in the course of their investigations, found that representatives of a steamship company in Koenigsberg, Germany, told emigrants that they could go to the United States via Holland or Germany and Vera Cruz. One of the emigrants told the committee that a representative of the Robert Mayerhoeffer Steamship Company of Konigsberg, Germany, took him to Berlin, and introduced him to a man who had his passport vised by the Mexican Consul at Berlin, in consideration of a sum of fifteen dollars, that the agent showed him a map of the United States and Mexico and told him how easy it was to cross from one country into the other, that he asked the agent how he could cross the river between the two countries and that the agent assured him that there would be a boat waiting to take him over. The photograph of the Berlin agent of the steamship company is now in the possession of the B'nai B'rith.

There are many immigrants in Mexico who had been promised that they could immediately join their relatives in America. They came with the belief that they could enter the United States. Now they are stranded in a country whose language they do not understand. To engage in gainful occupation with such surroundings and with practically no assistance is almost impossible. Such was the situation the representatives of the B'nai B'rith accompanied by a representative of the Industrial Removal Office of New York found when they arrived in Mexico City.

Relief Committee Formed.

The first difficulty which the Committee encountered was bringing the local Jews together for the purpose of helping the immigrants. There was no Jewish organization of any kind and it devolved upon the B'nai B'rith representatives to introduce some of the leading Jews to each other. A meeting of the representative men of Mexico City was held, ways and means discussed, the offer of the B'nai B'rith considered and accepted and within a very short time the work was launched.

Mr. Marx and Rabbi Zielonka reported that they were successful in establishing committees to take care of the health and sanitation of the immigrants and in arranging for their education in the Spanish language. They write: "In order to stimulate them and show them that we are ready to help them if they will endeavor to help themselves, we have agreed to advance them financial aid for three months and at the end of that time, we expect them to show us what they have accomplished for themselves before any further assistance can be expected". They report also that they believe that in bringing together the Jews of Mexico City and uniting them in relief work, much good will come not only to the immigrants who may come to that country, but also to the country itself.

The President of the B'nai B'rith received the following letter from Mr. Louis S. Loeb, Treasurer of the Committee in Mexico City:

"July 14, 1921.

"Independent Order of B'nai B'rith,
"1228 Tribune Bldg.,
"Chicago, Ill.

"Gentlemen:

"Attention Mr. Adolf Kraus, Pres.

"I am in receipt of your letter dated July 8th, enclosing check.

"I take the opportunity to thank you personally, and in the name of those with whom I have the pleasure of being associated, for your very liberal donation.

"I can assure you that we all appreciate your sympathy and cooperation in our problem and that we will give our best efforts in order to solve these and others which may arise, in the hope that you may feel that the work of your representatives has borne ample fruit.

"I also wish to thank you in the name of those concerned for the visit paid us here by your representatives, and congratulate you upon the able and successful manner in which they succeeded in showing us how we might launch out to our work.

"I will be very pleased to keep you posted from time to time as to the progress of our work, and can assure you of our continued cordiality to any and all of your members who may care to pay us a visit.

"Sincerely yours,
(Signed) "LOUIS S. LOEB".

(Continued on page 12).

An Anti-Defamation League Catechism

What is the Anti-Defamation League?

The League was organized in 1913 under the auspices of the I. O. B. B. to bring about a better understanding between Jew and non-Jew.

How is the League governed?

The Governing Board of the League is composed of the members of the Executive Committee of the Order, one member at large from each district, seven members at large from the city of Chicago, and duly accredited representatives who are resident in Chicago, of the Central Conference of American Rabbis, the Council of Jewish Women, the Union of American Hebrew Congregations and the Zionist Organization. The members resident in Chicago hold meetings once each week. During the eight years of its existence the Governing Board of the League has considered and acted on more than four thousand matters. Complete records of the matters considered at each meeting are kept by the Secretary. For a clearer understanding of the manner in which the Board functions, a record of a recent meeting is reprinted in this issue.

What administrative machinery does the League possess?

The League has one or more representatives in each city throughout the country and in addition many B'nai B'rith lodges have special Anti-Defamation Committees. The administrative headquarters of the League are located in the Tribune Building, Chicago, Illinois. A suite of offices with adequate clerical help is directed by the Secretary of the League, Mr. Leon L. Lewis, a Chicago attorney, who has held that office consecutively since the foundation of the League, with the exception of two years during which he was serving as Captain in the A. E. F.

Who determines the policies of the League?

In general the policies of the League are determined by the Governing Board in accordance with a set of Principles which were agreed upon in 1913, and in accordance with which all the policies of the League have been shaped since that time. The keynote of these Principles is education.

What were the principal accomplishments of the League during the first few years of its existence?

(A) Secured the cooperation of motion picture producers in preventing the depiction on the screen of usurers, blackmailers, fire-bugs, swindlers, gamblers, grafters and white slavers, by persons made up to represent "Jewish types." Prior to 1913 the tendency on the part of motion picture producers was towards the conventionalization of Jewish types in roles of this kind. The results in this field of endeavor have been almost completely successful. From time to time however instances of this kind recur. Correspondence showing the complete success of the League in this field of activities, in the few instances which have come up in recent months, is reprinted in other issues of this paper.

(B) Secured the passage of legislation in many states preventing summer resorts from distributing literature which advertises a discriminatory policy. This does not mean that attempts were made to force hotel owners to receive Jews as guests. These laws are being enforced by the League. The summer resort literature is distributed in many cases by information bureaus established by newspapers, department stores, etc. Wherever it is found that discriminatory literature is being distributed, the fact is brought to the attention of responsible parties and the law regulating the subject matter is quoted to them.

(C) The League has brought about the discontinuance of the use of the "Merchant of Venice" as a text-book in many of the grade schools and high schools of the country. In other schools it has brought about the discontinuance of texts which give an erroneous interpretation of the play.

(D) The League has stopped the caricaturing of the Jew in an offensive manner on the stage. It has secured the cooperation of all booking offices and the few sporadic instances which come up for the Board's attention are handled easily and effectively as a result of the connections which have been established.

President Endorses League

PRESIDENT HARDING has at all times been in sympathy with the aims and objects of the Anti-Defamation League. In an address delivered before the Marion B'nai B'rith Lodge, last fall, he declared:

"I hope that all America will catch the spirit of B'nai B'rith in campaigning against ignorance, intolerance and defamation, against all the movements aimed to rend the concord of American citizenship. Fraternity, helpfulness and service must be the abiding purpose of our people, and the compensations that come to this consciousness of helping one's fellowmen contribute more to the happiness of self than success, distinction and all the other triumphs of life."

(E) The League has carried on an educational campaign to bring about the proper use of the word Jew in articles appearing in newspapers, magazines and books. It has secured the cooperation of newspapers, and has had posted in the composing rooms of the principal papers a memorandum showing the proper use of the words "Jew", "Hebrew" and "Israelite". Prior to 1913 the tendency was noticeable in many papers to mention the religious faith of a malefactor if the malefactor was a Jew. This practice has practically been discontinued.

(F) The League has made a careful survey of children's literature. Books which contain erroneous matter which children might accept as true and which might prejudicially affect, in later life, their attitude to the Jew, have been brought to the attention of the publishers and the reason for our objections presented *in extenso*. In this manner, through the cooperation of the Council of Jewish Women, the League was able to bring about the elimination of the "Rogue of a Jew" rhyme from many editions of "Mother Goose". The splendid cooperation of Harper Brothers in the matter of the "Ten Boys from History" episode, is typical of the position taken by publishers in other cases of the sort.

(G) The League has provided libraries with a bibliography of books on Jewish subjects and has stimulated the reading and studying of books which truthfully set forth the history, religious traditions, ethics, culture, and philosophy of the Jew.

To what extent have recent events caused a change in the League's program of activities?

Until about two years ago there was no such thing as organized anti-Semitism in the United States. There was considerable misunderstanding of the Jew and what he stood for and the League functioned principally in removing that misunderstanding by educational methods. Within the past two years we have seen a complete change. There is now a definite anti-Semitic movement in our midst, directed by men who devote their entire time to the spreading of the seeds of hatred, and who have at their disposal unlimited funds. It has been necessary therefore to enlarge the educational program of the League very extensively. At the same time, however, the League has continued its activities in all the various fields listed in the previous sections.

In what manner has the League extended its educational activities?

The League has devoted a great deal of time and effort to the investigation of the sources of anti-Semitism in this country and has published the result of its researches in the form of books, pamphlets and circulars. Within the past year *nearly three hundred thousand pieces of literature* of this type have been distributed in this country. They have been sent to libraries, publicists, educators, statesmen, public officials, clergymen, authors and others who have in their hands the molding of public opinion.

Among the booklets prepared and distributed by the League are the following: "*AN EXPOSURE of the hoax which is being foisted upon the American public by Henry Ford in his weekly newspaper entitled 'The Dearborn Independent' and in the pamphlet which he is distributing entitled 'The World's Foremost Problem'* ".

(2) "*The Poison Pen*", further revelations concerning anti-Semitic Propaganda in the United States, and

(3) "*Anti-Semitism in the United States*".

The latter was prepared for the League by Chief Justice William Howard Taft of the United States Supreme Court, and was delivered when the anti-Semitic campaign was at its height as an address at a dinner given in his honor in Chicago by Ramah Lodge, I. O. B. B. Excerpts from his lecture were sent out by all of the press organizations and were published with editorial comment in almost every paper throughout the country.

In addition the League has distributed scores of thousands of the document which will be known in history as the Spargo Protest. This protest, prepared by John Spargo, one of the ablest defenders of American ideals, was endorsed by ex-President Wilson, Cardinal O'Connell and one hundred and sixteen other leading non-Jewish Americans. It was given wide publicity in the press.

The League has also distributed many thousand copies of the "Jew and American Ideals", a book written by Mr. Spargo and published by Harper and Brothers. Mr. Spargo wrote this book because, as he states in the preface

> "Anti-Semitism is at all times and in all places inseparably fused with the reactionary movement in general and to oppose it is to serve the cause of progress. Many of my personal friends took the Protocols seriously, and people who had read my books on Bolshevism asked whether it was true that Bolshevism was a Jewish movement. I realized that there was need of a short presentation of the facts. No Jew knows that I was contemplating such a task; no Jew was consulted about it; no Jew heard of it until after the manuscript was in the publisher's hands. I am quite as much opposed to all other attempts to divide our citizenship along racial or religious lines".

To whom is the organized anti-Semitic agitation in America chiefly traceable?

(A) A group of Russian Emigrés living in New York.

(B) An anti-Semitic organization with headquarters in London which is supported by certain members of the British nobility who had large financial holdings in Russia prior to the revolution of 1917.

(C) Polish propagandists who by defaming the Jew in this country sought to justify the treatment of the Jew in Poland.

(D) Henry Ford, who has become the dupe and tool of anti-Semitic agencies and whose nefarious activities in this regard are too well known to require further exposition.

(E) Certain publishing houses, two of them well known, others previously unheard of.

(F) Certain national patriotic organizations which were imposed upon by anti-Semitic agencies and whose machinery was used to spread anti-Semitic literature.

What organizations of Russian Emigrés are spreading anti-Semitic propaganda in the U. S.?

One of these organizations is known as the Association Unity of Russia with offices at No. 5 Columbus Circle, New York City. It was formerly located at 121 E. 7th St. in New York City, in a church occupied by an Orthodox Russian Congregation. The association met in a large hall in the rear of the church. The office of the association occupied the upper floor of the building. The association is composed of men who are exiles as a result of the Bolshevik revolution and whose property has been confiscated by the Bolsheviki. It prints and distributes anti-Semitic pamphlets. One of these is entitled "Who Rules Russia". It purports to give the personnel of the Soviet Bureaucracy. Its main contention is stated in the "Foreword" of the pamphlet, which reads as follows:

> "The pamphlet herewith presented to the public is of major importance in spite of its brevity. The question 'Who Rules Russia?' is plainly answered by the mere enumeration of the responsible officials of the irresponsible Soviet Government. . . . . The fundamental fact is undeniable, viz.: that the Soviet bureaucracy is almost entirely controlled by Jews and Jewesses, while the number of Russians participating in the Soviet Government is ridiculously low. There is no escaping from this fact, which stands out as a solemn warning to those countries and States which claim to be Christian and which believe in national modes of life as opposed to unrestricted internationalism, of which the Jewish nation is the dominant power".

Then follows, page after page, a list of names with descriptions of their activities and nationality. The lists are typical of Russian anti-Semitic tactics in the brazen effrontery of their misstatements. In commenting on the lists Mr. Spargo, in his book, "The Jew and American Ideals", makes this statement:

> "That some of these lists are deliberate inventions of the anonymous compiler or compilers is quite certain, for the most complete files of Bolshevist publications in this country do not contain either the lists or the data from which it might be possible to compile them. Other lists represent the most reckless lying".

The pamphlet was very widely distributed by the organization and certain Russian newspapers published in New York City. It is referred to as an authority by anti-Semitic journals here and abroad. (Cf. recent issues of the London Spectator and the Mercure de France.)

Another organization having similar aims is the *Russian National Society*, located at 5 Columbus Circle, New York City, and presided over by Lieutenant Boris Brasol, the notorious Russian army officer who was one of the government prosecutors in the Beilis case. The Association Unity of Russia now has its offices at the same address. In one of the many circulars issued by the Russian National Society, Brasol describes the Bolshevik revolution in the following terms: "The eternal theme of world domination 'Judas vs. Jesus' assumed in Russia the form of a gigantic revolt of the international ghetto against a Christian nation which served hitherto as the great European reservoir of religious thought and moral achievement". This is the keynote of the activities of the Russian National Society. The purposes of the organization as stated in its by-laws are:

> (A) To defend Russian National interests in America. (B) to furnish complete information to the anti-bolshevist leaders, (C) to carry out all kinds of commissions received from the anti-bolshevist leaders and represent them over here in compliance with their instructions, (D) to assist the maintenance of contact of different anti-bolshevist parts of Russia between themselves, (E) to give every possible other support to the Russian anti-bolshevist leaders and government".

Its actual purpose seems to be to demonstrate that Russia has been "murdered by Jews" and that the latter "have America as their next goal". (The words quoted are taken from a recent Bulletin of the Society.) By "anti-bolshevist leaders" is meant only those of the extreme right—the ultra-reactionary group of former bureaucrats and army officers.

A subsidiary organization affiliated with it, known as the *American Russian Society*, has as its object:

> (A) To oppose and combat within the United States the growth, progress and execution of political theories based upon principles of internationalism, sovietism or anarchism, in whatsoever guise they may appear, whether as bolshevism, communism, socialism or under kindred titles; to this end to diffuse authentic information respecting the nature of these theories and the revolutionary activities of their proponents, and by all lawful and legitimate means to strive for the eradication of the influence which they already have gained; (B) to lend our support and to render aid and cooperation to all groups in all nations who are contending with these sinister forces, and particularly to the Russian people in their present courageous struggle to overthrow the alien military dictatorship which, under the name of Sovietism, is rapidly causing the disintegration of all civilized institutions in that country, religious, moral, social and political; (C) as an effective means to these ends to create a better understanding by the American people of the genius of the Russian people by dissemination within the United States of information respecting the history, institutions, literature and arts of Russia; (D) when Russia shall happily have overcome the evil influences now in the ascendant in that country, in so far as may be proper, to support the forces working for the establishment of a stable government, and to assist in the formation of a close and sympathetic relationship between Russia renascent and the United States".

The real object, however, seems to be to give a wider scope to the anti-Semitic activities of the Russian National Society.

Another organization which has its headquarters in the same offices as the above, is the *Union of Russian Peasants*, which Brasol recently reorganized and took under his wing.

The latest activity of these organizations is the establishment of a book-store in the city of New York, from which anti-Semitic literature of all kinds is being sold

What are the objects of these organizations in spreading anti-Semitic propaganda?

The organizers of these societies belong to the Russian, militaristic, reactionary group. They are as much opposed to the establishment of any other form of liberal government in Russia as they are to Bolshevism. Their methods in arousing sympathy for their cause are typically Czaristic. They attempt to befuddle the public by minimizing the conditions which made revolution in Russia inevitable and attempt to divert attention from the evils of a reversion to Czaristic government by creating [illegible] which do not exist

Anti-Semitism, as Count Witte discloses [illegible] in his "Memoirs," has always [illegible] trump card in the hands of the [illegible]. Experience over a great many years convinced the government [illegible] that anti-Semitic agitation was the best antidote for revolutionary proclivities on the part of the masses and that the passions of the peasants could be dissipated by steering them into anti-Semitic channels. For the Russian of the ruling classes, anti-Semitism is therefore a most powerful weapon. He is thoroughly familiar with all its possibilities and heartlessly unconcerned with the terrible consequences to the Jewish victims. The deposed aristocrats did not hesitate therefore to stamp the Soviet Government as a "Jew Government", and to advertise the Russian Revolution as a revolt of "Judas vs. Jesus". The Russian peasantry has been thoroughly propagandized to this effect from reactionary headquarters located in Constantinople, Riga, Warsaw, and Berlin. Brasol is the American representative.

The purpose of the propaganda in Russia is self-evident. The reason for its extension to Western Europe and America is less obvious. Outside of Russia they hope to derive the following benefits by ascribing to Bolshevism a Jewish origin. First, they hope to show that the present government is not a Russian government and therefore that the revolution was not a national movement but an alien excrescence; second, they thereby hope to ally with them all those who are unfriendly to the Jew; third, by describing Bolshevism as only one phase in a Jewish world conspiracy, they hope to emphasize the fear of radical activities in this country and thereby secure the cooperation of the propertied classes.

In this program they have been partially successful, especially in England and France. In America they have had some success, but their influence is rapidly waning. An exposure of their dishonest methods is having its effect in discrediting them with many of those who have been their easy dupes and in cutting off the funds needed to carry on their nefarious activities.

In what way has the League countered the program of these Russian societies?

By publicity, exposing the past affiliations of their officials, their present aims and objects, and the utter unreliability of their contentions. In addition to sending out literature which exposes the unscrupulous tactics of these organizations and the falsity of the statements on which they premise their claims for support, the League has carefully traced the connection. between the leaders of the movement and various American organizations which have been imposed upon by them. (One of these trails led straight to the doors of The Dearborn Independent.) In this way the League has been able to foil carefully laid plans intended to extend their influence and increase their income. A recent instance involving the efforts of Brasol to use the National Civic Federation for his own purposes is referred to in another part of this issue.

In what manner have the English anti-Semitic organizations affected conditions in American and how has the League countered their activities?

Literature published by these organizations is being widely distributed in this country. It consists of pamphlets, circulars and booklets. One of these circulars was issued about the time of the Republican Convention. It read: "Jewish finance masquerading as the Old Guard, has nominated Senator Harding. The same Jews who have the Democratic party in their pockets will soon name some other agent as Democratic candidate. The only way for real Americans to smash the Jewish machinery which controls the United States is to nominate Leonard Wood on a straight American anti-Jewish platform". This circular was distributed broadcast among American Legion Posts in this country in envelopes mailed from London. General Wood's letter to the League in reference to this circular will be reprinted in a subsequent issue. Several other circulars intended to arouse fear and hatred of the Jew were distributed in the same manner among American Legion Posts. Finally in December, of 1919, the London organization printed the first English translation of the Protocols and distributed copies broadcast among American Legion Posts under the title "The Jewish Peril". The Secretary of the League conferred with national officers of the Legion at Indianapolis. The latter were of the opinion that the cumulative effect of the propaganda might be very harmful and offered the League their fullest cooperation in combating it. Instructions were sent to Department Adjutants by the Director of Organization of the American Legion covering the subject, and stating:

> "The writer had the pleasure of going into this matter with Mr. Leon L. Lewis, Executive Secretary of the Anti-Defamation League, 812 Tribune Building, Chicago, Illinois, and as a result of our conversation it was decided that the policy of the National Headquarters of the American Legion would be to refer all such matters to Mr. Lewis, in order that he might be in a better position to take the necessary action from the standpoint of his official position. . . I respectfully suggest that any action which Mr. Lewis sees fit to take and which meets with your approval as the Executive official of the Legion in your Department will be satisfactory to National Headquarters.
>
> Yours sincerely,
> RUSSELL G. CREVISTON,
> Director of Organization".

In this manner the expected effect was vitiated and much constructive work accomplished. As noted in the minutes of a recent meeting of the Governing Board, reprinted on page 3 of this issue, the London organization is continuing to send literature to American Legion posts.

Another instance showing direct connection between English and American anti-Semitic activities is disclosed in the correspondence which has recently passed between the League and the publishing house of G. P. Putnam Sons. This correspondence is printed in another part of this issue.

In what manner have the Polish propagandists been operating?

Nearly all Polish newspapers published in America are definitely anti-Semitic. It does little or no good to protest to the editors against the injustice of their attacks or to disclose the paucity of evidence upon which they base their many charges. With them anti-Semitism is political. Some have offered to publish the truth in reference to the Jew if they were liberally paid. These offers were, of course, treated with the contempt they deserve. When, however, the Polish papers have attempted to spread their propaganda among others than their own people the League has taken direct action. In one instance, a certain Dukszta distributed an anti-Semitic circular to all Councils of the Knights of Columbus, with a request that it be posted on the bulletin boards. A communication addressed to the National officers of the Knights of Columbus had as one of its results the issuing of instructions to the twenty-two hundred lecturers of the Knights of Columbus to do all in their power to combat anti-Semitism in America.

The League is now engaged in investigating the activities of a prominent Polish citizen of New York City, who has recently financed an American edition of the Protocols printed in Polish for distribution among American Poles.

Has the League had any direct negotiations with Henry Ford or The Dearborn Independent?

On May 22, 1920, The Dearborn Independent published its first article attacking the Jews. Personal communication was at once established with Mr. Ford by the Detroit representative of the League. On June 5, 1920, the full Governing Board of the League met in Chicago and heard from the lips of its Detroit representative the whole sordid story of how Mr Ford had launched upon his campaign without realizing its injustice, how the poor weakling struggled in the hands of parasites whom he employed and how these had used the misguided efforts of certain self-appointed propagandists of our own faith to combat Mr. Ford's better instincts. A dignified letter asking for a conference was handed to Mr. Edsel Ford who promised that he would personally place it in his father's hands. The close cordon drawn about Mr. Ford by his anti-Semitic advisors made this procedure necessary. No acknowledgment or reply of any sort has ever been vouchsafed. Within a few weeks extensive investigation disclosed that the anti-Semitic campaign of The Dearborn Independent was deliberately planned by those who had induced Mr. Ford to undertake it, and a sufficient amount of evidence was secured to link up the Ford activities with Foreign anti-Semitic sources. The information so secured was given to the League confidentially and its nature was not disclosed. Most of it, however, has since been published in the columns of "Pipp's Weekly", a magazine published by a former editor of The Dearborn Independent who resigned a lucrative position rather than be a party to the Ford anti-Semitic campaign. The interested reader is referred to the files of that publication

In what manner has the League combated The Dearborn Independent's campaign?

By preparing answers to the main charges and distributing them wherever the Ford propaganda is being sent. By arousing public opinion generally to the dangers to American institutions inherent in Ford's campaign of hatred. By defending ourselves against some of our own defenders. The League has been consistently opposed to any form of reprisal. It has done so on the theory that our cause is a just one and *must* triumph, and that by descending to the methods of our enemies the League might alienate many who would otherwise spontaneously come to our defence. Further, no exposure of Ford or Liebold or Cameron could disgrace them more in the opinion of all decent-minded people than they have been disgraced by their own despicable conduct. The League has done everything in its power to impress upon some of our co-religionists the necessity of adopting a calm, dignified front in the face of the vicious attacks made upon them. It therefore opposed a paper published under the name of "Facts", which has adopted yellow journal methods and developed an unpleasant chauvinism in its editorial policy. In passing it might be noted that the publishers of this paper have recently offered to turn over to the Anti-Defamation League, the complete editorial direction of their journal. This offer was rejected for obvious reasons.

The League has devoted its attention in the main to the development of a sound public opinion and has abstained from exposing many facts which though discreditable to the author of the attacks bore but little relation to the subject matter and which would not have proved or disproved the accuracy of the charges contained in the Dearborn publication.

Almost a year ago the League published under the title "*An Exposure*", the first answer which had appeared up to that time from any authoritative source. This pamphlet was given wide distribution and served to demonstrate the hypocrisy of The Dearborn Independent's professions of sincerity. The pamphlet served also to answer the inquiries of thousands of correspondents who had been glutting the League's mail with requests for information. In December, 1920, the League joined with other representative national Jewish organizations in publishing a Joint Statement answering the charges. This statement was given wide publicity in the press of the country, and elicited much favorable editorial comment.

Public opinion as far as the public press is concerned is today almost unanimously lined up against the Ford anti-Semitic campaign. How much of this may be credited to a spontaneous reaction and how much of it may be due to the months of efforts exerted by the League to disclose the falsity of the evidence is of course a question which no one can answer. Hardly a day passes, however, but that some magazine or newspaper editor calls on the League for information and data. In a single day there was received for instance two letters, one from the editor of a Methodist publication who wanted more specific data than he had at hand to answer certain letters elicited by one of his editorials; the other from an editor of a paper published in North Carolina, who urgently requested literature and data with which to answer a four-column anti-Semitic tirade which by force of circumstances he was compelled to publish and "the effect of which he felt was foully slanderous". The four-column article in question was prepared by an attorney for Mr. Ford in answer to an editorial on Anti-Semitism. The editor felt compelled to publish it, but desired off-setting material to present in the same issue.

What publishing houses have been used by the anti-Semitic organizations?

Small, Maynard and Company, of Boston. published the first American translation of the Protocols. As an anonymous supplement to the text it published about one hundred pages of printed matter, the purpose of which was to prove the authenticity of the Protocols. This portion of the book, entitled "Evidence as to Origin and Authenticity", is a masterpiece of guile and hypocrisy. A protest addressed to the publishers calling their attention to the fact that the book was intended to arouse hatred against the Jew and would have that effect, that it was based upon falsehood and innuendo, and expressing the opinion that the publishers were not justified in thus acting in reckless disregard of the welfare of the country at large, brought the response from Mr. E. G. Rich, General Manager, that:

> "We feel the Jewish people owe us thanks in that by publishing the Protocols we removed this problem from that of a back-alley matter and brought it into the light of day so that the thing could be threshed out. If the Protocols are true, and you will note that I am very careful to make this extremely improbable, their publication will open a discussion which is of course of vital moment, and if they are untruthful their open discussion would emphasize their utter unworthiness and put a stop to the anti-Jewish propaganda based upon them".

This argument might have had more weight had not the major portion of the book published by Small, Maynard and Company consisted of a recitation of practically all the infamous anti-Jewish propaganda based upon the Protocols, and a mass of new perversions of the truth which might mislead, man on the street, but which were too obvious to deceive a Harvard graduate, of which institution Mr. Rich is an alumnus. Thousands of copies of this book were distributed free of charge and without having been ordered, directly from the publishing offices, to newspapers, lecturers, commercial organizations, etc. In an interview Mr. Rich stated that the material contained in the second half of the volume was prepared under his personal direction. Information secured by the League shows that the material was actually gathered by two Russians who are active in the organizations above mentioned. Recently Small, Maynard and Company have published another book by Brasol, this time not anonymously. The quotation above noted describing Bolshevism as a struggle of "Judas vs. Jesus", appears also in that volume.

Another firm involved in the publishing of anti-Semitic literature is G. P. Putnam & Sons. A statement of the correspondence between the League and this house will be found on another page of this issue.

A third publishing house which has recently printed an illustrated edition of the Protocols with the usual anti-Semitic addenda shall remain unnamed. "The Protocols" is the only book which this company has thus far published. The manager stated in an interview that he did not intend to advertise the book extensively because, as he put it "the Jews will do that for me". The plates from which this book were printed, however, have been traced to their source and it is possible that a sensational disclosure in this connection will be made in an early issue of this paper.

In what manner have national American associations been drawn into the anti-Semitic maelstrom?

Several American organizations have fallen easy prey to the wiles of foreign anti-Semitic propagandists. One organization, the name of which will be supplied on request, sent out letters to its members calling their attention to the Protocols and stating that the conspiracy disclosed in the book was "worthy of their serious consideration". A copy of the Small-Maynard edition was sent gratuitously to the recipients of these letters. One of the members, a stock broker, who received the letter and the book passed on the information to his customers in his weekly market letter in which he stated:

> "We have in our possession the complete translation of the Protocols showing the deliberate patience of the Jewish race over centuries, and containing some of the most astonishing and astounding statements. The very evident intent is, through the power of money to bankrupt the world"!

A lengthy correspondence between the League and the responsible parties resulted finally in a complete repudiation by the latter of the position previously taken. The president of the company also sent out, at his own expense, five hundred sets of the League's pamphlets, to those to whom he had originally sent the open letter above mentioned.

Direct correspondence with the officers and directors of the organization disclosed that action taken had not been authorized by the directors. The officials directly responsible made a complete denial. The League did not press the point, but took advantage of the offer of the president of the association to send out copies of the League's literature to all those among the members of the organization who had received copies of the Protocols. For this purpose he asked for and received one thousand sets of the League's pamphlets.

Another American patriotic organization which was imposed upon by the foreign propagandists is the National Civic Federation which is referred to in a previous section.

What original research work of a general nature is conducted by the League?

The Secretary of the League has been engaged for years in collecting and disseminating data bearing upon charitable, philanthropic, scientific, artistic and past and current worthy deeds, actions and accomplishments of Jews. The League has in its library all recent books printed in English, German or French bearing upon Jewish subjects. In addition the League has been fortunate in being made the depository of a vast amount of classified historical data which has been gathered as a result of decades of painstaking work and research by Professor Gotthard Deutsch of the Hebrew Union College. All Jewish newspapers and magazines published in the United States and many foreign papers are received regularly in the offices of the League and pertinent data appearing therein is classified and filed in such a manner as to be easily accessible. Many current secular magazines published in English, French or German are also received and digested regularly.

From time to time specific surveys and investigations of an economic nature have been undertaken. For instance, the League is now making a careful survey of the motion picture industry with a view to ascertaining the extent of the influence of Jews in the financing, filming, distributing and exhibiting of motion picture films.

It is the aim of the Governing Board to make the reference files of the League the most complete of its kind in the world.

With what other Jewish organizations is the Anti-Defamation League affiliated?

Four national Jewish organizations in addition to the parent organization are represented on the Governing Board of the League. A branch organization in Canada known as the Canadian Anti-Defamation Committee of the I. O. B. B., and a committee of London (England) Lodge are cooperating effectively with the League in combating anti-Semitic influences. It is also cooperating effectively in the accomplishment of their common object with the "Centralverein Deutscher Staatsbürger Jüdischen Glaubens" and the headquarters of District Grand Lodge, No. 8 (Berlin).

What non-Jewish organizations are cooperating with the League in its fight against anti-Semitism?

The League is cooperating effectively in its work with the following national organizations: The American Legion, Knights of Columbus, Y. M. C. A., Boy Scouts of America and the Federal Council of Churches of Christ in America. Many local organizations of various kinds have also been cooperating.

What are the future plans of the League?

The League must continue to carry on all of the activities mentioned in the previous sections. In addition, if sufficient funds are made available, the lecture platform must be used in a far more extensive manner than has been possible up to this time. During the past year the League initiated its lecture program on a small scale. The Order has recently organized a National Lyceum Bureau which will provide lecturers for lodges on various Jewish topics of the day, on Jewish history, on conditions of our coreligionists in this and other lands and on the work accomplished by the various bureaus organized by the Order. The League will cooperate with the Lyceum Bureau in placing of special lecturers before non-Jewish audiences, especially in colleges and schools, so that the non-Jewish students may secure a true knowledge of Jewish history, philosophy and culture. It will also assist in the founding of Open Forum organizations in Jewish Temples which will be open to Jew and non-Jew and wherein all subjects affecting American citizens, ir-

(Continued on page 8).

G. P. Putnam's Sons Stop Printing Anti-Semitic Book

Agree "Cause of World Unrest" Unjust to the Jew

The publishing house of G. P. Putnam's Sons has evidently come to the conclusion that the Jew is not responsible for all the woes of the world. According to a letter just written to the Anti-Defamation League, the publishers agree that "The Cause of World Unrest" is "calculated to do injustice to the Jewish people of the world" and have decided to print no further supplies. This result was brought about through correspondence passing between the publishers and the League within the past few days.

It will be remembered that this publishing house announced last fall that it was printing and would soon release a new edition of the "Protocols" which was intended as a companion volume to the previously published "Cause of World Unrest." In deference to objections that were raised last November, the plans to publish the Protocols were abandoned. The firm, however, continued the publication and distribution of the "Cause of World Unrest".

In June of this year, the publishers deferred to the objections raised by certain Christian Scientists to an article criticizing Christian Science in one of their publications; the volume was recalled and another article inserted in its place. In explaining the reason for this action, one of the members of the firm stated that the action had been taken "out of a proper regard for the sensibility of people who have accepted Christian Science as their religious belief". Referring to this action, the Governing Board of the League wrote the publishers on June 29 as follows:

"The liberal spirit displayed in this matter encourages us to present our protest against the continued publication of another volume now being published and distributed by your company, which displays, to say the least, a disregard for the sensibility of people who have accepted Judaism as their religious belief. This book, 'The Cause of World Unrest', is an attempt to prove the authenticity of the Protocols by comparing the program contained therein with the trend of current events. The thesis of the anonymous writer, as stated on page 92, is that the Protocols predict 'a world revolution, and a world revolution carried out by a Jewish organization, and that the revolution now in progress—the Bolshevist revolution—is in fact carried on mainly by Jews, and is an attempt at a world revolution'. As proof that Bolshevism is a Jewish movement, the writer presents an astounding mass of half truths and utter falsehoods. If the book had been written by the most bitter anti-Semite for the purpose of inciting hatred against the Jew in this country, it could not have been more insidiously presented to accomplish that end.

"Should not the keen sense of fair play displayed in the Christian Science episode dictate a reexamination by your Publishing Board of 'The Cause of World Unrest'? We are confident that the members of the Board will make no invidious distinction between Jews and Christian Scientists in exercising a proper regard for the sensibilities of a large section of their fellow citizens".

In replying to this communication the publishers stated in part:

"We agree with you that the book in its entirety is calculated to do injustice to the Jewish people of the world. We should, on more grounds than one, not be interested in continuing the publication of the book in its present form, and we have decided to print no further supplies".

The letter from the publishers containing the above quotation and the reply of the League are published in full. Putnam's answer to the League's letter of July 15 has not been received up to the time this paper goes to press.

Leon L. Lewis, Esq.,
Anti-Defamation League,
Chicago, Ill.

Dear Sir:

We write to acknowledge receipt of your favor of the 29th ult. and report as follows in regard to the matters in question:

1. The volume in regard to which, on behalf of Jewish American citizens, you make complaint, "The World Unrest", was brought into print in London under the authority of Mr. Gwynne, editor of *The Morning Post*. The *Post* is a paper which has had the reputation of being conservative not only in politics, but in its whole editorial standard. The material in the book had come into print in the first place as articles in the *Post*.

G. P. Putnam's Sons agreed, under the suggestion of Mr. Gwynne, to place an edition of the book in this country.

We were concerned to find, in having the entire text in our hands, that the volume contained material which was inaccurate and misleading, and not a few statements which were exaggerated and some of which were absolutely unwarranted.

We agree with you that the book in its entirety is calculated to do injustice to the Jewish people of the world.

We should, on more grounds than one, not be interested in continuing the publication of the book in its present form, and we have decided to print no further supplies.

2. The writer, however, finds himself in substantial accord with certain of the contentions maintained by Mr. Gwynne in his introduction. Bolshevism in Russia and Zionism in Palestine are at this time causes of grave unrest in certain divisions of the world, unrest which has its influence also in other regions.

The Bolshevist Government of Russia has been largely, it is fair to say with the names of the office holders on record, a Jewish undertaking. It is very sad that this government, in which the Jews had an exceptional opportunity of doing service to the world, with their exceptional intelligence and influence, should have brought so much misery upon Russia and anxiety upon Europe.

The writer has just returned from an annual visit to London. The information there secured confirms his impression that the announcements made by the Zionists and the operations that have been begun by them in Palestine have caused, and are still causing, unrest, trouble and war.

It is not surprising that the Arabians and Syrians, comprising nine-tenths of the population of Palestine, should be apprehensive of having their lands appropriated and their country exploited by the Zionists. The announcements from the Zionists headquarters in London give ground for such apprehension.

The fact that two thousand years ago the Jews were abominably treated in Palestine constitutes no justification for their attempting to redress that injustice today at the expense of the present inhabitants in Palestine who are in no way responsible for the earlier events.

The publication of Mr. Gwynne's volume has had the service of bringing into record the opinion of leading Jewish Americans, who include in their number some of the best citizens in our community, in strong condemnation of Bolshevism and in disapproval of Zionism.

In publishing Mr. Gwynne's volume, the publishers took pains to state in a publishers' introduction that they had accepted no responsibility for the statements and conclusions presented in the book. It had seemed to us, however, that the evils above specified called for frank and open discussion.

The writer took pains to secure from a scholarly Rabbi a promise to prepare for immediate publication a volume which should make reply to the charges in the World Unrest. After dawdling over the matter for a series of months, the Rabbi has finally, much to our annoyance, abandoned the task. We had made announcement of the book and through the failure of the Rabbi to keep his engagement we have been placed in a wrong position with the public.

We are very much disappointed that through the failure of our client to fulfil his agreement, we did not have the opportunity of associating our imprint with an authoritative statement in regard to the relations of the Jews to the troubles of the world. What we wanted to bring about was a fair investigation and a frank discussion of the matter.

3. There is no parallel between The World's Unrest and the indecent paper describing the Christian Scientists which

had, through editorial laches, been permitted to find place in the Cambridge History of Literature.

The paper in question brought ridicule and abuse to bear upon a woman whose name is respected by millions of her followers. No gentleman ought to have allowed himself to use the phrases that found place in this article.

We have been ready as a mere matter of courtesy and justice and not on the ground of any pressure brought to bear from the Christian Scientists (and there has been no such pressure) to expend a considerable amount of money to cancel this paper and to reshape the volume.

Respectfully,
G. P. PUTNAM'S SONS.

The Governing Board replied on July 15, 1921, as follows:

Gentlemen:

We are in receipt of your letter of the 1st instant advising that you have decided to print no further supplies of "The Cause of World Unrest". We are glad to note that you agree with us that the book in its entirety is calculated to do injustice to the Jewish people of the world, and that you have found material therein which was inaccurate and misleading, not a few statements which were exaggerated, and some which were absolutely unwarranted.

It would appear from your letter, however, that certain statements contained in "The Cause of World Unrest" have been accepted by you as facts. Had we been inclined to regard the book as innocuous because of its very extravagance, we would have been compelled to revise our opinion in this regard upon reading your statement that you find yourselves "in substantial accord with certain of the contentions maintained by Mr. Gwynne in his introduction".

Mr. Gwynne makes several contentions in his introduction, but one stands out preeminently and in the last analysis, is the *raison d'etre* of the volume, viz., that the Bolshevik Government of Russia is a Jewish government. From this premise he argues that Jews throughout the world "are engaged in a mighty attempt to destroy the established rule in many countries". This contention is, I presume, the one to which you refer, for in your letter you state "The Bolshevist Government of Russia has been largely, it is fair to say with the names of the office holders on record, a Jewish undertaking". While you rightfully deplore the misery which has been brought upon Russia as a result of the Soviet regime, you unjustly throw the onus for that misery upon the Jew. The official record of the personnel of the Soviet Republic shows the groundlessness of such a charge. There are, however, several unofficial lists which have been published by various propaganda organizations. One of these lists appears in your publication on page 112, and we presume that this is the "record" which induces you to state that the Bolshevist Government of Russia is a Jewish undertaking. As a matter of fact, that list is totally dishonest and it is evident that its compiler did not intend that the reader should know the truth. It is the basis for Mr. Gwynne's contention that eighty per cent of the Bolshevik leaders are Jews, and if accepted at its face value would prove that contention. A detailed examination of the list shows, however, how little reliability can be placed therein.

The ultimate power in the governmental system of Soviet Russia is in the hands of only a few men. These men are the virtual dictators of the country. For the most part they have been Bolsheviki long before the overthrow of the Czaristic Government. They are the men who have been conspiring for decades to secure the control over Russia which they now possess. They are guarding their power with all the oppression which is characteristic of dictators. They are the shapers of the policy of the Government in all its phases. These men constitute the Council of People's Commissars and they are seventeen in number. Sixteen of them are non-Jews. Eleven of these sixteen non-Jews are totally ignored in the list contained in your publication. Of the seventeen men who today rule Russia, only one, Trotsky, is a Jew. Only six members of the Council appear among the fifty names given in the "record" which you refer to, and of these six, only one, again Trotsky, is a Jew. Do you know who are the [illegible] for the [illegible], Interior, Finance, [illegible], Supplies, Justice, Labor and [illegible] Affairs? Do you know who [illegible] of the Economic Council [illegible], and who is the Executive Secretary of the Council of People's Commissars? You will not find their names in the "record" presented in your publication, but their names are easily ascertainable, and you will find that none of them are Jews. Nor are the ministers for Foreign Affairs, Industry and Commerce, Public Instruction or Public Welfare, Jews. In the list published by you are many men who are described as Jews who are totally unknown to those who have made a careful study of the personnel of the Russian Soviet Government. Included in the list also, are men who have distinguished themselves for their unremitting, self-sacrificing opposition to the Bolsheviki, namely Martov, Meshovsky, Dann and Abramovitch. The list also includes the name of Kamkov who was put to death by the Extraordinary Commission of the Bolsheviki for his anti-Bolshevik activities. Sentence was passed upon him by the head of the Extraordinary Commission, Dzerzhinsky, whose name does not appear upon your "record", but upon whose shoulders must rest the blame for much of the bitter cruelty and terrible excesses of the Russian reign of terror. Dzerzhinsky is not a Jew. It is obvious why his name does not appear in Mr. Gwynne's list. There are men whose names appear on the list as Jews who are incorrectly described. Manouilsky is a Gentile, an Ukrainian, Bogdanov is likewise incorrectly described as a Jew. A large number of names are names of men who do not hold and have never held any important positions in Russia either under the Bolsheviki or under the Kerensky Government. The assertion made in the paragraph directly following the list in "The Cause of World Unrest" that Lenin's mother and Karensky's mother are Jewish, is absolutely false.

Mr. Gwynne has for many years been the editor of the London *Morning Post.* That paper has been consistently opposed to the opening of trade relations between Great Britain and Soviet Russia. It has had facts at its disposal which few other papers have had because of its special interest in that subject. The list above mentioned which first appeared in the columns of that paper, must therefore, have been published with full knowledge of its total dishonesty. Almost immediately after its publication in the *Morning Post,* it was exposed as untrue by reports from disinterested sources. The writings of Wells, Brailsford and others show clearly the literary dishonesty of the *Morning Post* in this connection. The published list is the only basis for Mr. Gwynne's Jew-Bolshevik theory which is the keynote in the arch upon which he constructs his whole pseudo-history of Jewish plans for world domination. But like all lies it has persisted though the truth has become known. We would ordinarily not be surprised to find that men, whose daily work does not keep them in touch with the trend of world affairs, would found lasting opinions on Mr. Gwynne's falsehoods. It is astonishing however, that the truth had not permeated as far as the Publishing Board of G. P. Putnam's Sons at the time your firm undertook to publish "The Cause of World Unrest". The fact that it did not do so is perhaps the strongest proof that could be found of the far-reaching evil influence of anti-Semitic propaganda, for it must be assumed that had you known the list to be false you would not have accepted Mr. Gwynne's proposal to issue it under your imprint in America.

Your letter shows further, that other dishonest misrepresentations made in the volume have taken root. You state, "The fact that two thousand years ago the Jews were abominably treated in Palestine constitutes no justification for their attempting to redress that injustice today at the expense of the present inhabitants in Palestine who are in no way responsible for the earlier events". The insinuation is that the present inhabitants of Palestine are being abominably treated by Jews. This also is one of Mr. Gwynne's contentions. Another, as stated in his introduction, is that the policy of the British Government is definitely unfriendly to the Arabs, which he attempts to prove by the fact that the Government appointed a Jew as High Commissioner for Palestine. In passing it may be pertinent to state that Mr. Gwynne's paper, the London *Morning Post,* and other similar publications have been spreading the same propaganda contained in "The Cause of World Unrest" among the Arabs in Palestine. Every effort is being made to stir up antagonisms and animosities in that land. The same methods have been adopted as are being adopted in England and in America. The effect in Palestine has already become evident. The blood of the four hundred helpless and innocent men, women and children who were murdered and maimed during the Jaffa disturbances, will be credited in the last judgment to Mr. Gwynne and his colleagues.

You will bear with us, we hope, if we make this already long communication a little longer in order to advise you of certain easily provable facts which must have escaped your attention. Any one who knows the situation in Palestine could not make a statement such as is above quoted from your letter. The propaganda which has been spread in Palestine and throughout the world and which has had its effect in stirring up trouble in Jerusalem, in Jaffa and in other communities in Palestine is that a Jewish government is being set up to rule over the Moslem and Christian majority, that the Arab population of Palestine will have their holy places and lands taken from them and given to strangers. The High Commissioner of Palestine, in an address delivered at the Government House on June 3d on the occasion of the King's birthday, emphatically stated that this never was and never will be the policy of the British Government. In defining the meaning of the Balfour Declaration he stated that the interpretation which has been consistently placed upon that manifesto by the British authorities is that persecuted, homeless Jews "should be enabled to find here their home and that some among them, within the limits that are fixed by the numbers and interests of the present population, should come to Palestine in order to help by their resources and efforts to develop the country, to the advantage of all its inhabitants". Continuing, he said, "If any measures are needed to convince the Moslem and Christian population that those principles will be observed in practice and that their rights are really safe, such measures will be taken, for the British Government, the trustee under the Mandate for happiness of the people of Palestine, would never impose upon them a policy which that people had reason to think was contrary to their religious, their political and their economic interests". To what extent, it may be asked, has this policy been put into practice? The Arabs and Syrians have been taught by the propagandists that they would be ousted from their lands and reduced to slavery. The *Morning Post* and other propaganda papers are diligently spreading the story that a mass migration of Jews is about to be imposed upon them. Jewish agricultural colonies have existed in Palestine for decades. Their fertile farms were reclaimed from the desert. These colonists lived at peace with their Moslem neighbors until anti-Semitic propaganda defiled those far off communities with its loathsome touch. Vast irrigation projects are now taking form in Palestine and will eventually increase hundred fold the acreage already restored to cultivation. Moslem rights are in no way prejudiced by these projects. Until that land is reclaimed the Jewish immigration is rigorously limited. These facts are carefully ignored by the Gwynne type of propagandists who sows the seeds of hatred among the Moslems. No mass migration into Palestine is impending and the Moslems have no real cause for alarm. The only persons who are being admitted to Palestine are (a) travelers, i. e., people who do not intend to settle in Palestine and whose stay will not exceed three months, (b) persons of independent means, (c) wives, children and other persons wholly dependent upon residents in Palestine, (d) persons who have a definite prospect of employment with specified employers or enterprises, (e) members of professions who intend to follow their calling in Palestine.

If you will take the pains to investigate the truth of the assertions above made, we are sure you will not again charge the Jew with "an abominable treatment" of inhabitants of Palestine.

We have burdened you with this long statement because we wish to impress upon you the crowning injustice of your communication. You state that there is no parallel between "The Cause of World Unrest" and the Christian Science article in spite of the fact that the former involves the good name of three millions of your fellow citizens, whereas the latter involves the good name of one woman. You state that you were ready as a mere matter of courtesy and justice to cancel the Christian Science article, although in doing so there was considerable financial loss. In the case of "The Cause of World Unrest" you content yourselves with stating that you will print no further supplies. Your action in the case of the Christian Science article is what most people would have expected of you. It is difficult for us, however, to understand why the same considerations did not urge you to withdraw "The Cause of World Unrest" and cancel those copies which you now have in stock. Are not courtesy and justice equally involved in the present instance, and are there not other moral considerations of at least equal importance? It should be unnecessary for us to enumerate these. We will refrain from referring to the personal ethical standards involved, but in justice to the high ethical standards maintained by most of the publishing houses in this country, we cannot refrain from registering our opinion that your conduct in this instance does not measure up to that standard. We realize, of course, that publishers are not expected to vouch for the contents of books bearing their imprint, but the charges made in your publication are so serious and so far reaching in their consequences, so unfair and unjust to millions of Jews in this country and throughout the world, that only incontrovertible evidence could have justified the association of your imprint with the book. In place of evidence one finds only gossip, rumour and innuendo. Evidence in the true sense is totally lacking.

We are inclined to believe that the decision to publish "The Cause of World Unrest" was hastily made and that the above facts will induce your Publishing Board to make the *amende honorable.* May we hope therefore, that our original suggestion will be accepted and the book be resubmitted to your Publishing Board for further examination.

Very respectfully,
Governing Board,
LEON L. LEWIS,
Secretary.

AN A. D. L. CATECHISM.

(Continued from page 6).

respective of their religion, may be presented and discussed.

In these lectures as little reference as possible will be made to those who have abused the hospitable sanctuary afforded them on American shores by fanning the flames of class hatred among the ignorant and bigoted for their own selfish aims. Knowing as they do so well the baseness of their calumnies and calculated deception they must, in their hours of solitude, despise themselves with an intensity even greater than the contempt in which they are held by any victims of their slanderous attacks. But while they may be left to their own melancholy reflections on what, in their hearts, they know themselves to be, the issues which they raise are issues which must be met. To that task the Anti-Defamation League of the B'nai B'rith is dedicated. Though truth is always invincible, it is sometimes slow in proving its strength. Patience and continued effort over a period of years is essential if that better understanding between Jew and non-Jew, which is the League's cardinal object, is to be accomplished.

WAR ORPHANS' BUREAU.

The Independent Order of B'nai B'rith has secured the services of Captain Elkan C. Voorsanger to take charge of its recently organized War Orphans' Bureau. Captain Voorsanger will also manage the Order's National Lyceum Bureau, which will supply lecturers to lodges and Jewish organizations generally, and, in cooperation with the Anti-Defamation League, will establish courses of lectures on Jewish subjects in schools and colleges. He will also cooperate with Mr. Sidney G. Kusworm, the director of Americanization, in extending the scope of the Americanization department.

Captain Voorsanger, who is a graduate of the Hebrew Union College and who, prior to the war, occupied pulpits in Grand Rapids and St. Louis, has had a most varied and interesting career. During the war he was chaplain for New York's famous fighting division, the 77th. After the armistice, as director of the Jewish Welfare Board work in France, he established most of the J. W. B. branches overseas. Subsequently he organized the overseas units of the Joint Distribution Committee and was director of personnel for the J. D. C. in Europe.

The Mysterious Nilus and the Protocols of the Wise Men of Zion

By A. M. du Chayla

(Reprinted from The Jewish Tribune, Paris, France)

Introduction.

In the first days of April, 1921, after the evacuation of Crimea, and after I had spent a few days in Constantinople, I arrived at Lyons. Great was my astonishment when I beheld among the new books exhibited in the windows of the bookstores on the Place Bellecour, a French edition of the Protocols of the Wise Men of Zion, the same book which Sergey Alexandrovitch Nilus, whom I knew personally, had edited in 1902. A long introduction by the French editor, Monseigneur Jouin, attempts to give a critical analysis of the previous editions and to determine the personality of the author. It contains many inaccuracies, the reason for which can, however, be easily understood.

Later, as I read the Russian periodicals appearing in Paris, it became clear to me that the Protocols had become the storm center for a serious polemic in the press of the world and even in the Russian press. These observations moved me to make public what I know of Nilus and his work.

I must declare at the outset that all the information given here on Nilus and his activities is based on a long and intimate relationship with him and with persons who know him well. These sources are above suspicion on the grounds of either honesty or impartiality.

I have no ill feeling against Nilus. That is the reason why in several details I have been obliged to spare his personality and to touch on his private life only to the extent to which it affected his public life and the revelation of truth. In doing this I have constantly kept before me the maxim, "Amicus Plato, sed magis amica Veritas".

I. How I Came to Know Nilus.

Towards the end of January, 1909, in my eagerness for religious research, I followed the advice of the late Metropolitan of St. Petresbourg, Monseigneur Anthony, and betook myself to the renowned cloister "Optina Poustine".

This monastery is situated about six versts from the city of Kozelsk, in the district of Kalouga, between a large pine forest and the left bank of the River Jizdra. Near the monastery were a number of villas, in which resided laymen who desired to lead a monastic life. At that time the community comprised about 400 monks, who busied themselves with agricultural labors and led a life of religious contemplation under the spiritual guidance of three Elders. In those days, the monastery at Optina was the source of a remarkable influence on Russian thought. It was frequently visited by the great Russian writers, such as Gogol, Tolstoi, and Dostoevskii, the latter of whom took one of the Elders of the monastery as a model for one of the characters in his "Brothers Karamazoff".

The day following my arrival, the head of the monastery, Archimandrite Xenophon, proposed to introduce me to Mr. S. A. Nilus, a religious writer living near the monastery. In Petersburg I had already heard of Nilus from Mr. W. A. Ternawtseff, in charge of special missions for the Procurator General of the Holy Synod and a member of the Society of Religious Philosophy. He had told me that Nilus was an interesting man, though very eccentric.

After dinner I was introduced to Nilus, in the rooms of the Archimandrite. He was a man of about 45, of the true Russian type—big and broad—with a gray beard and deep blue eyes, which, however, seemed to be veiled with a troubled shadow. He wore boots and a Russian blouse, girdled with an embroidered ribbon.

S. A. Nilus spoke French very well, which was very useful to me. We were both very glad to make one another's acquaintance, and I did not hesitate to accept his invitation to visit him. He lived in a large villa, of about ten rooms, where formerly lived pensioned priests. Nilus and his family, in all three people, occupied only four rooms. The other rooms formed a sort of asylum paid for by a pension, which the minister of the court had granted to Nilus' wife. This asylum sheltered all sorts of degenerates, idiots and lunatics, awaiting miraculous cures.

The ancestors of Nilus were Swiss emigres, who had come to Russia during the reign of Peter I. Nilus assured me that he was a direct descendant of Maliouta Skouratoff, special executioner under Ivan, the Terrible. Nilus himself was a ruined proprietor from the district of Orel. His brother, Demitry Alexandrovitch Nilus, was a judge in Moscow. The two brothers were enemies. Sergey Alexandrovitch regarded his brother as an atheist, while the latter looked upon Sergey as a madman.

Nilus was undoubtedly a man of excellent education. He had successfully graduated from the courses of law at the Moscow University. He knew perfectly French, German, and English, and was well acquainted with contemporary European literature. But, as I later learned, Nilus could not get along with anyone. His tumultous character and capricious temperament had forced him to give up his post at the Ministry of Justice, which had appointed him judge in Trans-Caucasia on the Persian frontier. He was a great admirer of Nietsche's philosophy, with its theoretical anarchism and radical negation of actual civilization.

With such a temperament Nilus found it impossible to stay in Russia. He went abroad with a certain Madame K. and lived a long time in France and especially in Biarritz, until he was informed that his property in Orel had become worthless. It was then, about 1900, that Nilus underwent a spiritual crisis which moved him to mysticism.

Nilus presented me to his wife, Helena Alexandrovna Ozerov, a former lady-in-waiting at the court of the Queen Alexandra Fiodorovna. She was the daughter of Ozerov, former Russian minister to Athens. Mme. Nilus was a good-natured and submissive woman, subordinate to her husband in every respect. So submissive was she, in fact, that she was in good relations with the former friend of Nilus, Mme. K., who, also ruined, had been given shelter in their house.

My friendly relations with Nilus lasted during the nine months of my stay at Optina, until November 10, 1909. When I later returned to Russia I again called on Nilus, but his intolerance forced me to break off relations with him.

In 1918, Nilus lived in Kiev at the convent known as Protection of the Holy Virgin. I later learned that in the winter of 1918-1919, after the fall of the Hetman, he escaped to Germany and lived in Berlin. This information was confirmed by Mme. Kartzeva, a nurse at the hospital of the White Cross in Crimea.

II. "The Map of the Kingdom of the Antichrist".

From the very beginning, my relations with Nilus were marked with endless discussions on religious questions, in which he made all efforts to convert me to his point of view. On the third or fourth day after our acquaintance, during a discussion on the relationship between civilization and Christianity, Nilus asked me if I was acquainted with the Protocols of the Wise Men of Zion, which he was editing. I replied that I knew nothing about them.

Nilus picked up a book and began to translate in French the most remarkable passages of the text and his commentaries on them. At the same time he was watching the expression on my face, imagining that I would be thunder-struck by his revelations. He was very much troubled when I declared that I could see nothing in the document that differed greatly from the pamphlets of Edouard Drumont and the mystifications of Leo Taxil. Nilus objected to this, saying that my knowledge of the Protocols was of a superficial and fragmentary character and that the verbal translation tends to weaken the effect. He said that it would be easy for me to acquaint myself with the Protocols, inasmuch as the original was written in French.

Later, I learned that the portfolio containing the Protocols was kept until January, 1909, at the home of the monk, Daniel Bolotoff, a portrait-painter well known in Petersburg. Nilus did not keep the manuscript of the Protocols with him, fearing that the Jews would steal it. I remember my amusement and his fear when a Jewish druggist from Kozelsk had wandered in Nilus' garden in the course of a walk through the forest near the monastery. Nilus was for a long time convinced that this Jewish druggist was a spy sent to watch on his movements.

A few days after our first conversation concerning the Protocols, about four o'clock in the afternoon, I received a note in which Nilus asked me to call at once about important business. I found Nilus alone in his study. His wife and Mme. K. had gone to attend vespers. I noticed on his desk a large envelope of a black material, with a large three-branched cross with the inscription, "By this sign thou shalt conquer". A small ikon of the Archangel Michael was placed on the envelope. The whole thing bore the character of exorcism.

Nilus, after some signs before a large ikon, opened the envelope and took out a note-book bound in leather. I later learned that both the envelope and the leather binding had been prepared in the monastery, under the personal supervision of Nilus. The cross and the other symbols had been executed by Mme. Nilus, under the direction of her husband.

"This", said Nilus, "is the map of the Kingdom of the Antichrist".

He opened the note book. On the first page I noticed a large blue spot as if some one had overturned an inkwell and that the ink had been removed to some extent. The paper was thick and yellowish. The text was written in French in several handwritings and, it seemed to me, even with different inks.

"The reason for this", said Nilus, "is that at the sessions of the Kahal different persons filled each time the duties of secretary. This accounts for the different handwritings".

Apparently Nilus regarded this detail as a proof that the manuscript was an original text. Yet I remember that he told me another time that the manuscript was only a copy.

After having shown me the manuscript, Nilus placed it before me on the desk, opened the first page and said "Now, read"! In reading the manuscript I was struck by certain peculiarities of the text. There were many mistakes in spelling and especially idioms that were not French. There was no doubt that the manuscript had not been prepared by a Frenchman. I read for two hours and one-half. When I had finished, Nilus took the note-book, replaced it in its envelope, and locked it in a drawer of his desk. While I was reading Mme. Nilus and Mme. K. returned from church. I did not know whether Mme. K. was a party to the secret of the manuscript. I therefore said nothing about it. Nilus, however, was eager to know my opinion and seeing my discomfiture, guessed exactly the cause of my silence.

"Come, you doubting Thomas", he said laughingly, "do you believe now after you have touched, seen, and read the Protocols? Tell us what you think of them. There are no strangers here. My wife knows all about them and as far as Mme. K. is concerned, it is, thanks to her, that the schemes of the enemies of Christ have been discovered."

I was greatly interested. Could it be that Nilus obtained the Protocols through Mme. K.? I was wondering how a woman so obese as to be almost immobile and who, moreover, suffered from disease, could have penetrated the "Secret Kahal of the Wise Men of Zion."

"Yes", said Nilus, "Mme. K. lived abroad for a long time. In Paris, she received from the hands of a Russian general this manuscript, which she transmitted to me. This general had removed the manuscript from the archives of the Freemasons."

I asked Nilus whether the name of this general was a secret.

"Not at all," replied Nilus, "it is General Ratchkovsky, a very brave and active man who has done much in his day to counteract the activities of the enemies of Christ."

I recalled that while in France, when I was taking lessons in Russian from a student called Ezopoff, the latter had told me that the Russian political police did not leave Russian political offenders in peace even when the latter had escaped to France. He said that General Ratchkovsky was at the head of this police. I asked Nilus if this General Ratchkovsky was not the head of the Russian political police in France. My question seemed to surprise and displease Nilus. He replied in a vague manner that Ratchkovsky fought against Freemasonry and Satanic sects.

Nilus was anxious to know the impression left on me by the Protocols. I told him plainly that I adhered to my former statement that the Protocols belong to the class of cheap mystifications such as "The Devil Unmasked" and the "Devil During the 19th Century", etc. Nilus' face clouded.

"You are indeed under the influence of the Devil", he said. "The greatest trick of the Devil is that he can make people deny not only his influence on human events but even his very existence. What will you say when I show you how everything contained in the Protocols has come true and how the mysterious sign of the Antichrist appears everywhere as an announcement of his approaching reign"?

Nilus arose and we all followed him into his study. He picked up his book and brought in from his own room a small chest, which I later called, "the museum of the Antichrist". He began to read further in the text and the commentaries which he was preparing for the edition. He then passed on to the "evidence". He opened the chest and I saw amidst indescribable disorder a number of objects made of rubber, some household utensils, insigniae of technical schools, even the cipher of the Queen Alexandra Fiodorovna and the cross of the Legion of Honor. On each of these objects his hallucination showed him the "seal of the Antichrist" in the guise of a triangle or a pair of crossed triangles. It was enough for any object to bear on it a figure resembling somewhat a triangle for his inflamed imagination to see in it the sign of the Antichrist and the seal of the Wise Men of Zion. All these observations entered into the edition of the Protocols, published in 1911.

With increasing restlessness, under the influence of a sort of mystic terror, Nilus explained to me that the sign of the "Son of Iniquity" has contaminated everything, and that it flourishes even amidst the designs and ornaments of churches and in the decorations of the holy ikons. It was midnight. The appearance, the voice, and the weird gestures of Nilus showed that his mind was on the brink of a precipice, and that his reason would at any moment dissolve into madness.

I tried to calm Nilus and to show him that even in the Protocols nothing is said of sinister signs. I did my best to convince him that he had discovered nothing new, since the mystic sign of which he spoke has been noted in every work on occultism from those of Hermes Triamegistus and Paracelsus, who surely were not Wise Men of Zion, down to our contemporaries, Papus, Stanislas de Guaita, etc., who surely are not Jews. Nilus noted carefully my arguments, but instead of calming him, as I hoped they would, they only aggravated to their utmost limit his morbid sensations.

A few days later, he sent to the bookseller, Gauthier, at Moscow, a large order for all the books on the hermetic sciences, which I had mentioned to him. In the third edition of the Protocols, which appeared two years later, in 1911, he inserted many extracts and illustrations, which he had borrowed from the books which I had mentioned to him.

A little later when General Ratchkovsky was involved in some political scandal, I asked Nilus, "Don't you believe that your General Ratchkovsky has been duped by some one and that in taking his Protocols as gospel truth you are following a false trail?"

"You know", replied Nilus, "my favorite citation from St. Paul is 'The will of God is accomplished through human weakness'. Let us admit that the Protocols are false, but is it not possible that God should make use of them in order to expose the iniquity which is approaching? Did not the ass of Balaam utter prophecy? Cannot God transform the bones of a dog into sacred miracles? If he can do these things, he can also make the announcement of truth come from the mouth of a liar".

III. How Nilus Edited the Protocols

Before exposing the circumstances which brought Nilus into possession of the Protocols, I wish to call to the attention of the reader a peculiarity in the 1917 edition of the Protocols. I refer to the statement by Nilus that the manuscript of the Protocols had been transmitted to him by a nobleman named Alexey Nikolaievitch Soukhotin. This statement is a direct contradiction of what Nilus had previously told me, namely, that the manuscript had been given to him by Mme. K., who had obtained it from General Ratchkovsky.

Being well acquainted with the intimate life of Nilus I can readily understand why, in a public document, he could not speak of Mme. K. . . . I am convinced that this A. N. Soukhotin is not a mythical person but, in all probability, the intermediary between Mme. K., who was then in Paris, and Nilus, who was in Russia. For intimate reasons Soukhotin thus became the veil. hiding from the reader the mysterious lady, Mme. K.

The translation of the document took place under the following circumstances:

In 1900 Nilus returned to Russia and wandered in poverty from monastery to monastery. It was then that he wrote, "Notes of an Orthodox, or the Great and the Little", a small volume in which he described the conversion of an intellectual atheist to religious mysticism. This booklet elicited some very warm reviews in the Russian religious periodicals, which eventually reached the Grand Duchess Elizabeta Fiodorovna, who thus became interested in Nilus.

The Grand Duchess had always fought against the adventurers, who surrounded the Czar, and especially a certain Philipp of Lyons. She was greatly dissatisfied with the confessor of the Royal Family archpriest Yamyscheff, whose duty it was to preserve the Czar from malign influences. The Grand Duchess thought that Nilus, a Russian mystic and orthodox. would exert a favorable influence on the Czar.

Major General Michael Petrovitch Stepanoff was greatly attached to the Grand Duchess, and it was through him that Nilus was sent to Tsarskoie Sielo and there introduced to Helena Alexandrovna Ozerov, who was later to become his wife. This took place in 1901.

When Nilus left France, there remained in Paris a person very dear to him, namely, Mme. K. This woman, who had lost her entire fortune and who was greatly saddened by her separation from Nilus, became interested in mysticism and frequented all the occult cenaeles in Paris. It was thus that she encountered Ratchkovsky, who moved in the same circles, and received from him the manuscript of the Protocols of the Wise Men of Zion, which she transmitted to Nilus. It is quite possible that Ratchkovsky, who was then intent on removing the influence of Philipp on the Czar, wished to make use of the Protocols in order to gain the good will of Nilus, who he thought would be the successor of Philipp.

Nilus produced a very good impression on Helena Ozerov and the rest of the court, who were opposed to Philipp. Thanks to the aid of these persons, he was enabled to publish in 1902 the first edition of the Protocols, with an appendix on his own religious experiences. The book was entitled, "The Great in the Little and the Antichrist as a Near Political Possibility". A copy of it was presented to the Czar and Czarina. At the same time the adversaries of Philipp arranged the marriage between Nilus and Mlle. Ozerov and the ordination of Nilus into the priesthood. Arrangements were also being made to establish Nilus as the confessor of the Czar. Things looked so promising that Nilus had already ordered priestly garments.

However, Philipp and his followers trumped up a canonical prohibition against the induction of Nilus into the priesthood. As soon as this prohibition was called to the attention of the ecclesiastical authorities, [illegible] fell into disgrace and was forced to leave Tsarskoie Sielo. Again penniless [illegible] the meagre honorarium, which [illegible] from the "Feuillets de la [illegible] he again wandered from mon[illegible]tery. Marriage was impossible for Mme Ozerov possessed nothing beyond the pension which she was receiving at court and which would have been withdrawn had she married Nilus.

In 1905, however, Philipp had ceased to exert any influence on the Czar. The friends of Nilus obtained the Imperial consent to grant Mlle. Ozerov her pension, even if she married. It was also through the influence of Mlle. Ozerov that Nilus was enabled to publish a second edition of the Protocols, with new material concerning St. Seraphin de Saroff. I remember that this edition bore a title different from the first and was published in Tsarskoie Sielo, under the auspices of the White Cross.

IV. The Russian Church and Russian Public Opinion on the Protocols.

The first two editions of the Protocols passed almost unnoticed in Russia. In fact, only one newspaper reviewed the books. The theological reviews did not even mention them, and it is doubtful whether they knew of their existence since the edition was a small one and was bought by very few people. Most of the authorities of the Russian Church with whom I spoke concerning Nilus and his work had a very poor opinion of Nilus whom they regarded as a crazed fanatic. In 1911, Nilus addressed a letter to the patriarchs of the Orient, to the Holy Synod, and to the Pope, asking them to call together the 8th Ecumenical Council in order to take measures to protect Christianity against the coming of the Antichrist. At the same time Nilus preached this doctrine of preparedness to the monks at Optina. The monastic peace was so troubled by Nilus that the authorities asked him never again to appear at the cloister.

The first indications of public interest in the Protocols became apparent in 1918. A new edition of the Protocols was published by Ismailoff, a Moscow lawyer. *The Sentinel*, a publication marked for its constant pogrom agitation was advertising the new edition. In February 1919, however, the Diet of the Don ordered the supression of this publication. The center of anti-Semitic propaganda was then transferred to Rostoff, the seat of the Department of Propaganda for the army of General Denikine. From Rostoff the Protoçols were sent out in great numbers and distributed among the units of the volunteers and among the Cossack troops at Kouban. They served as fuel to a violent agitation, in favor of pogroms and brought lurid and pernicious results. This propaganda demoralized the troops and gave them a justification for the pillages which were a cause of their eventual defeat. A circular against this propaganda was sent to all the chaplains at the front by Archpriest George Schavelsky, head of the military clergy, but the effects of this circular were paralyzed by the attitude of the commanding officers.

During the summer of 1918 Malakhoff, formerly a professor at the Moscow Academy, arrived at Rostoff and began a violent anti-Semitic agitation based on the Protocols. The Protocols were of special importance in the pogroms in the Ukraine. One of my friends, Colonel Dzougaeff, told me this characteristic anecdote: He was in Kiev during the fighting between the Hetman Skoropadsky and Petlioura. He escaped in disguise but was later arrested by the soldiers of Petlioura, who mistook him for a Jew and wished to shoot him. One of the chiefs whom he asked the reason for this, said, "You wish to give us a king with a head of gold. So it was stated at the sessions of your Wise Men of Zion". . . .

Crimea, during the regime of General Wrangel, was especially noted for anti-Semitic propaganda based on the Protocols. Professor Malakhoff, the priest Vostokoff and some journalists subsidized by the government, announced at the top of their voices the danger of the Protocols and the universal Judeo-Masonic plot.

In conclusion let me state that in Russia where the Protocols originated, they had no influence whatever for a long time. Their influence showed itself only as a justification for atrocities during civil war. That is why I was so astonished to see the Protocols translated into the principal European languages. It might be supposed that this interest has manifested itself in connection with the great events of our country, most of them indeed apocalyptic and inexplicable. But it seems to me that this manner of explaining an historical cataclysm greatly resembles the practises of the women of the Orient, who attempt to foretell the future by means of fantastic arrangement of stones or by the tossing of a coin.

Dr. Kravskopf Lauds Cardinal

Rabbi Evokes Storm of Applause at K. of C. Dinner

THE Rev. Dr. Joseph Krauskopf of Philadelphia was a prominent figure at the reception dinner tendered Cardinal Dougherty by the Fourth Degree Knights of Columbus of the First District of Pennsylvania and Delaware at the Bellevue-Stratford Hotel.

Dr. Krauskopf spoke as follows:

"Standing in the presence of His Eminence, the Cardinal, and of the other distinguished prelates and priests of the Church of Rome, as guest of the local Order of the Knights of Columbus, that has for its mission the strengthening of the benevolent work of the Mother Christian Church, I, a son of Israel, feel more inclined to offer a prayer than to make a speech—a prayer of Thanksgiving that I have lived to see the day when a Cardinal and a Rabbi can meet and greet as friends, when the honor that comes to the one is as heartily enjoyed by the other as if it had come to himself—a prayer of thanksgiving that, under the spiritual leadership of such Godly men as Archbishop Ryan, Prendergast and Dougherty, it has been made possible in this city for Catholic and Jew to live peacefully side by side, each respecting the other's faith and people, each ready and eager to labor with the other in every cause that makes for the good of humanity, for the peace and welfare of our beloved country.

"A time there was when the presence and participation of a rabbi at a gathering such as this could not even have been thought of, when it would have brought ignominy or excommunication or suffering upon the one who attempted to make it possible. A time there was when people of different religious faiths looked upon each other as enemies, ascribed to each other all sorts of devilish deeds and fiendish traits. There may still be readers of such vile papers as 'The Menace' or Henry Ford's 'Dearborn Independent' who believe that Catholic and Jew are hoofed and horned and tailed. I recall having been told that when Archbishop Ryan, of sainted memory, was stationed as a young priest at St. Louis, Mo., a lady was thrown almost into spasms upon being unexpectedly introduced to him at a public reception. Father Ryan, observing her stepping backward trembling, took off his cap, and, bowing low, said: 'Madame, you observe that I have no horns'. 'Yes, yes', she stammered in reply, 'Yes, yes, I see, but you are young yet'.

"Thank God, that people who are professing religion are becoming religious, that both Christian and Jew are beginning to understand that such teachings of the Old and New Testament as 'Love thy neighbor as thyself', 'Do as thou wouldst be done by' were not intended merely to be mouthed in the pulpit or to be mumbled in the pew, but to be practiced in our daily lives, in our relationship with our fellowmen, be their race or creed what it may. Thank God, that people are beginning to realize that God is present as much in the Cathedral as in the Abbey, in the Mosque as in the Synagogue. Wherever a man worships with a pure heart, there he kneels, or bows, or prostrates himself in the presence of God. To my synagogue there came one early morning a little Irish woman with market basket on her arm, proceeded up the centre aisle, knelt before the altar and recited her prayers. The sexton walked up to her, and, touching her gently on the shoulder, remarked: 'You have made a mistake. This is a synagogue, not a church'. The little woman looked confusedly about her for a moment or two, and then said: 'And sure, God is here, too'. I should have been glad to have met that little woman, and to have told her that she had expressed more of true religion in a few words than is contained in many a volume of theological lore.

"Creeds differ because parentage differs. Had I been born of Catholic parents I might have ministered today in one of Cardinal Dougherty's parishes. Had he been born of Jewish parents, he might have established a cardinalate in the Jewish Church. Creeds differ because minds differ. Had God wished all men to believe alike, He could as easily have made all minds to think alike. As harmony amidst diversity is a law of nature, so should harmony amidst diversity be a law of religion. There is room in Heaven for every man who has room in his heart for his fellowman, whether he worship in Greek or Latin, in Arabic or Hebrew or English. No man's creed can be wrong whose deed is right.

"When all is said and done, it is the deed that counts. What matters it whether the color of the cow is red or black or tawny as long as the milk is white and pure? What matters it where the wheat is grown as long as it makes wholesome bread? No matter how many and different the rivers that empty into the ocean, the clouds born of it scatter blessings far and wide. No matter how many and different the denominations, each contributes its share toward the civilization of the world. Our soldier lads sailed overseas from the North and from the South, from the East and from the West; there was no recognition of State line in the Argonne woods. There they were all alike, true and brave and victorious Americans.

"One night, years ago, I was sitting with other tourists in the natural ampitheatre about Old Faithful in Yellowstone Park, to witness an eruption of that geyser under a searchlight of different colors. While waiting, some of the tourists intoned their respective State songs, to discover thereby others of their State. Texan answered to the song of Texas, Ohioan to that of Ohio, California to that of California, each song telling of the glory of its State. At last the geyser burst forth and presented, under the different colored lights an awe-inspiring sight. For a while not a sound was heard beyond the hissing of steam and rushing of waters. Suddenly, as if commanded by the baton of an invisible leader, all rose and intoned in common our National Hymn, 'My Country 'Tis of Thee'. Kentuckian, Pennsylvanian, Rhode Islander had ceased to be. All alike were Americans.

"Even so, however much men may sing their songs of praise of their respective creeds, once within Heaven's gates their different songs will melt into one grand common hymn of praise of the common Father of all.

"I have read of a convent church in which the two sexes worshipped in common, but were separated from each other by a wall sufficiently high to prevent the monks and nuns seeing each other, but not so high as to prevent their voices from mingling, as the Latin chronicler wrote: 'Murus corpora, non voces disjungit'.

"Whatever the walls be that separate creed from creed they must never be so high and so forbidding as to prevent the hands and hearts and voices of their respective followers from joining in every cause making for the ennoblement of self, for the betterment of mankind.

"In the tearing down of forbidding walls and in the opening of pathways between his and other creeds, your honored Cardinal has rendered distinguished service in the past. And he will render yet greater service in the future. The more I see and hear of him the more assured am I that the spirit of God is in his soul and the love of man in his heart. Every inch of him betokens the priestly man and the manly priest. I honor his Church because of him and I honor him because of his Church and I honor you, Knights of Columbus, for honoring your Church by honoring him.

"By the same traits—greatness of heart and soul and mind—by which Abraham Lincoln raised himself from log cabin to White House, Dennis Dougherty raised himself from collier to Cardinal. And he may raise himself higher still. About this time, seven years ago, I witnessed during a Consistory at Rome the raising to the cardinalate of the present Pope. I may yet live to see 'Our Own Cardinal' raised to the dignity of the first American Pope of the Church of Rome".

U. S. CATHOLICS TO COMBAT ANTI-SEMITISM.

The Catholics of America will help the American Jews combat religious prejudice in this country, it is declared in the first issue of *Columbia*, organ of the Knights of Columbus. The magazine states further that it has received letters from every part of the country in which Supreme Knight Flaherty's sharp attack upon anti-Semitic propaganda is commended.

JEW AND MASON.

Evidently the Dearborn Independent is very solicitous lest its sponsorship of the Protocols should be construed as an attack upon the Mason as well as upon the Jew. A book review in the Topeka Capital by Honorable J. S. West, Justice of the Supreme Court of Kansas, elicited a request from the Dearborn publishers as to "where we have ever linked the Jew and Mason". Justice West answered in true judicial style, succinctly and to the point. His letter, which we reproduce, should put an end to further pettifoggery and quibbling in this connection:

The Dearborn Publishing Company,
Dearborn, Michigan.

Gentlemen:

I am in receipt of yours of the 16th in which you state that in my review of John Spargo's book the statement occurs: "Henry tries to make his readers believe that the Masons and the Jews have it all mapped out to join and tell us where to head in". And you ask if I will inform you "where we have ever linked the Jews and the Masons".

The Topeka Capital of May 10, 1921, under the heading "I've Been Reading" contains this communication:

"The Jews and American Ideals, By John Spargo.

"It is a superb vindication of the most wonderful race in the world from the charge of attempted subjugation of civilized humanity made by Henry Ford's Dearborn paper. Henry tries to make his readers believe that the Masons and the Jews have it all mapped out to join and tell all the rest of us where to head in.

"These people who for 2,000 years have been victims rather than wielders of force, whose tender family relations, freedom from the need of charity, and marvelous acumen, have marked their progress in spite of persecution and banishment, have been and are centuries ahead of us in their observance of the commandment to honor one's father and mother, and in their peaceful impulses. To the world war our Jews sent more men in proportion than we did. They have already furnished one premier and one lord chief justice to Great Britain and have one-ninth of the members of the American Supreme Court.

"The book is a monument to the historical knowledge, linguistic skill and native fair-mindedness of its socialist, non-Jewish author. Everybody ought to read it.

"J. S. WEST,
"Justice of supreme court of Kansas".

You suggest that I made the statement over my name with my "official title appended". I do not blame you for referring to this if you thought I was a big enough fool to append the title to the little item. Somebody in the Capital office did that appending, to my chagrin, but as it was already done when I saw the article I could not help it.

Now as to your question. You do not favor me with a denial that you have linked the Jews and the Masons. If you have, you need no proof from me. If you have not, then you ought to take up the matter with Mr. Spargo who says in this book that you have exploited the so-called Russian "protocols" which "protocols" he says claim that "the Masonic orders throughout the world have been blind dupes and tools of this superimperialism of the Jews". (p. 12.) He states that one "Nilus" asserted that these "protocols" were "signed by representatives of Zion of the Thirty-third Degree". (p. 23.) He says that Nilus stated:

"This document came into my possession some four years ago (1901) with the positive assurance that it is a true copy in translation of original documents stolen by a woman from one of the most influential and most highly initiated leaders of Freemasonry".

In "The History of a Lie", by Herman Bernstein, published in February, last, he states that directly after the protocols, comes a statement by Nilus that they are signed by representatives of Zion of the thirty-third degree. He quotes from the 1917 edition of Nilus as follows:

"But it is only definitely known to me now and in a manner worthy of belief, and that through Jewish sources, that these protocols are nothing other than the strategic plans for the conquest of the world under the heel of Israel. . . . ." (p. 12.)

Mr. Bernstein quotes from a book issued by G. Butmi, printed in 1907, dedicated to the Black Hundred organization. He says the headlines over the protocols in the Butmi 1907 version read as follows:

"Protocols taken out of the secret depositories of the main office of Zion. (Extracts from ancient and modern protocols of the Sages of Zion of the Universal Organization of Freemasons)". (p. 59).

He quotes from the introduction of the author the following:

"These secret protocols were secured with great difficulty in fragmentary form, and were translated into Russian in December, 1901. . . . The reader who is more or less familiar with the secrets of Freemasonry will draw from the general character of the criminal plot, outlined in the protocols, the conclusion as to their authenticity, and from several details he will suppose with great certainty that the mentioned protocols were taken from the documents of the Masonic lodge of Egyptian ritual, or Mizraim, which is joined mostly by Jews. But the above-mentioned failure to mention the time and place where the protocols were composed might call forth in the reader, who is entirely unfamiliar with the abominations of Masonic doctrines, doubts as to the authenticity of these documents". (p. 60.)

Turning now to your publication, "The International Jew" of November, 1920, "Being a reprint of a series of articles appearing in The Dearborn Independent from May 22 to October 2, 1920", I find the following:

"A copy of the Protocols was deposited in the British Museum and bears on it the stamp of the institution, 'August 10, 1906'. . . . . The protocols, without name attached, appearing for the most part in manuscript here and there, laboriously copied out from hand to hand, being sponsored by no authority that was willing to stand behind it, assiduously studied in the secret departments of the governments and passed from one to another among higher officials, have lived on and on, increasing in power and prestige by the sheer force of their contents". (pp. 92-93.)

At page 95 I find the following:

"Sheer lies do not live long, their power soon dies. These Protocols are more alive than ever".

"The Protocols are a World Program—there is no doubt anywhere of that. Whose program, is stated within the articles themselves".

At page 109 is the following:

"The purpose of the plan revealed in the Protocols is to undermine all authority in order that a new authority in the form of autocracy may be set up".

At page 116:

"It is almost certain that once the principles of the Protocols are known widely and understood by the people, the criticism which they now rightly make of the Gentile mind will no longer hold good. It is the purpose of future articles in this series to study these documents and to answer out of their contents all the questions that may arise concerning them."

At page 180:

"Those wonderful documents known as the 'Protocols' with their strong grasp of every element of life, have not overlooked Land".

The first sentence of chapter 17, page 187, is:

"The purpose of this article is twofold: to set forth what the Protocols have to say about the relation of the Press to the world program, and to make an introduction to a study of Jewish influence on the Press".

Page 201:

"The World Program as outlined in these strange documents turns upon many points, some of which have already been discussed".

The last paragraph of chapter 19 begins with this sentence:

"And with such a link between the American Hebrew, Russian Bolshevism and the Protocols, there are still Jewish publicists with the crust to say that only crazy people could see the connection".

This is followed by the sentence:

"Only blind people will not see it". (p. 223.)

It would seem to me that your exploitation of the Protocols which as herein indicated are heralded as of Masonic origin would amount to linking the Jews and Masons.

Hoping this satisfactorily answers your inquiry, I am

Very truly yours,
J. S. WEST.

A Quarter of a Century

By Dr. Felix A. Levy

THIS is the title of the report of the "Central Verein Deutscher Staatsburger Judischen Glaubens" (Central Association of Citizens of the Jewish Faith), which contains a survey of the history of the Association and its efforts to guard the civil and political rights of the Jews of the German Empire against the attacks of the prevalent anti-Semitism.

The need for such an organization was urgent in the leading Central power of Europe. Anti-Semitism in the former Kaiser's domain was an organized movement, with a press, and a program of propaganda, growing frequently to the dimensions of an almost popular movement represented in parliament by a strong political faction. For years after 1869, when political equality was granted all German citizens, campaigns to deprive the Jews of their newly won constitutional privileges were inaugurated, and might have been successful but for the giving of counter battle on the part of the Jews by the formation of an association both for defense against the charges of the enemy and the strengthening of the ranks and morale of a weak-kneed, self-satisfied Jewry.

The difference between anti-Semitism in Germany and that recently apparent in our own country lay in the fact that the former brand was largely political. In the United States the Jews have always had the same rights and privileges, duties and obligations under our Constitution as any other portion of our population. In America, we recognize no national groups or racial minorities. In Germany, up to 1869 the Jews were a distinct group, "Schutzjuden" under the protection of king or duke, with a status of their own, inferior politically to that of their non-Jewish neighbors. This happiness depended upon the favor of their "protector". When all distinctions among the peoples of Germany were leveled, there arose resentment, which grew into animosity and open hostility against the giving to the Jews of the long denied rights of citizenship. Anti-Semitism so-called, though actually centuries old, was revived in modern times in its new guise by Christian Lassen, in his book (1847) on "Hindu Archaeology" (Indische Altertums Kunde) in which he attempted to prove a theory of the superiority of the Aryan race over the Semitic. The Frenchman, Renan, unconsciously perhaps, followed in 1865 in his "History of the Semitic Languages" the thought enunciated by the German, though in 1883 he retracted his belief in the existence of a Jewish race in "The Jews as Race and Religion". But the mischief had been done and a scientific cult of Aryan pre-eminence was practiced in university and other cultured circles from where it permeated into the popular mind.

Yet, after all, this academic anti-Jewish bias, and even political anti-Jewish feeling, unknown in our own country, might not have been effective had there not been added the third element of *economic* anti-Semitism, of which we have an analogue in America. The growth of economic independence on the part of the Jews of Germany was watched with envious eyes and was maliciously attributed to usury, to exploitation and profiteering by a people who were now said to control the stock markets and the money exchanges of Europe. This was exactly the same sort of libel which we have recently met with here. Anti-Semitism finally received official sanction and endorsement when Bismarck called upon all conservative parties to unite against the Liberals, portraying in his appeal the Jews as dangerous rivals and competitors of patriotic property owners, small business men and officials. Following the victory of the Conservatives at the polls in 1878 the Christian-Socialist Party was founded under the leadership of the Court Chaplain Stocker, whose conscience knew no scruples. The Government flirted with the enemies of Jews; the courts favored them, all of which incited them to bolder measures against the hapless people. We need not go into further details; matters went from bad to worse. The Jews themselves with few exceptions realized the gravity of the situation. Here and there Christians like Professors Delitzsch, Mommsen or Chief-burgomaster Forckenbeck of Berlin and others came to their defense but the majority of both Jews and non-Jews were passive under the attacks.

Politically, the anti-Semites led a checkered career, going down to defeat very frequently. This, however, did not deter them from carrying their nefarious scheme of hatred into social organizations which excluded Jewish membership and into the schools, where teachers were given the opportunity of poisoning the minds of their pupils. The Prussian assembly at this time was overwhelmingly anti-Semitic. Finally, after repeated efforts on the p of liberal Christians and earnest Jews aware of the danger, in 1893 the Central Verein was founded, supplanting all other organizations, and it aroused in the Jews the conviction of the necessity of organized self-defense. The purpose of the new society was "to unite all citizens of the Jewish faith without distinction of religious or political affiliation in order to awaken them to a zealous guardianship of their political and social equality and to the unequivocal cultivation of a German attitude of mind". The society's platform insisted on the following: that Jews were Germans by nationality, ready to fulfill the duties of citizenship, maintaining their constitutional rights; that as Jews they were no political party, this being an individual matter; that their morality was as high as that of the other citizens; that they protested against the making of all Jewry responsible for the fault or misdeed of a single member.

The association immediately entered upon its work of publicity. By means of meetings and lectures, pamphlets and newspapers, including its own official organ, it reached a wide public. It established also a Central Bureau which attempted to handle all matters that came to its notice, thus protecting the rights of the Jew in every corner of the Empire and guarding his good name. The Anti-Defamation League does a similar work in our country, in a similar manner. Questions that came before it had to be handled delicately, quietly, diplomatically and inobtrusively. Success was almost immediate. The society provided a lawyer who could be consulted daily at specified hours for the disposition of cases in which a breach of Jewish rights was involved.

The proceeding against the anti-Semitic press is interesting. Whenever a Jew was attacked personally in one of these sheets, he was asked for an explanation. If the article proved to be slander, the association pushed the matter; if true, the fact of confession was salutary punishment for the evil-doer, deterring him and others from further defamation of the fair name of the Jew. The Association took up the cudgels for defense of an individual only in the event that through him all Jewry was involved. When necessary, cases were carried to court, which in the course of time had suffered a change of heart, dispensing justice less arbitrarily than had been their custom, by impositions of fines for calumnies, etc. A decision was finally obtained from the highest court making any insult of the Jewish religion punishable.

Medieval superstitions such as the blood accusation were frequently employed by the enemy to arouse feeling against the Jew. This charge was laid. Accusations that the Jews sold soiled meat to Christians were made punishable by fine. The charge that the oath of a Jew in court where he testified against a Christian could not be believed, and that on Yom Kippur he was exonerated for perjury, was effectively disproven. Jews were legally permitted to slaughter their cattle in their prescribed way, having proven that it was not cruelty to animals as the anti-Semites contended.

The combating of anti-Semitism in the seats of authority in the government was a tremendous task and was crowned with more than occasional successes. Official careers were open only to baptized Jews, this attitude putting the state in the position of rewarding disloyalty. On the latter ground the association grappled with its task. It likewise was continually occupied with guarding the Jewish Constitution alrights, as, for example, in the case of Jews excluded from serving on juries and assuming other duties of a similar nature. It received the assurance that in time of war the Jewish soldiers could rise from the ranks, for in peace no Jew was permitted to be an officer. It finally succeeded in minimizing the danger of anti-Semitic teaching in the public schools, by direction of effort against teacher, text book and magazine for the young.

The association was occasionally compelled to enter the field of politics, throwing its influence against an anti-Semitic candidate. It called upon its large membership to vote and to get votes for the candidate it endorsed, and thus when necessary it became quite a factor in determining the political fate of the anti-Semitic agitator who ran for office. The political parties had to become more careful in their selection of candidates. Converted Jews were served similarly, for by their disloyalty they had become virtual enemies.

The fight against the employer who desires no Jewish labor was carried on much as it is in our own country. This kind of economic disability we, too, have to contend with, except that in America the situation is not as serious. In Germany the chemist, the physician and other professional men suffer far more from discrimination because they are Jews than do their professional brothers here. It might be added that the association established a Central Bureau of vocational guidance with numerous branches in the provinces, to direct and help young men and women embarking on careers, in their selection of vocations.

Anti-Semitism in learned circles was fought on its own ground, on an intellectual plane, by the issuance of a monthly periodical, intentionally named "Im Deutschen Reich", in the German Empire. This paper has appeared without interruption since July, 1895, and has contained numerous splendid, well-written articles defending the Jew against his enemies, and has answered all objectors. The press of Germany was watched carefully for any prejudicial outbursts. This could be done because of the many local branches which the society has. Monographs and dissertations of a highly learned character written by experts were sent broadcast into the proper places refuting the higher anti-Semitism, carrying the battle into the heart of educated circles. Authors were importuned to change their written opinion of Jew and Judaism to bring it in consonance with the truth; for example, Sombart in the second edition of his "Jew and Modern Capital" (this is the English title) abandoned the erroneous assertions of the first edition, so often quoted in American anti-Semitic literature, regarding the influence of the Jewish religion upon economic life.

This, in brief, is a resume of the work of the Central Verein. It functioned only during the war as a Jewish Welfare Board. There have been setbacks and divisions during its history, but none of these was serious. Thus, a quarrel with the Zionists over the interpretation of Nationalism led to a small secession from its ranks, but it grows as it has grown until its members are many thousands. Every city of importance has its own Council which sends delegates to a Provincial Council, which in turn is represented by a National Board, which delegates to a committee of three, representative leadership.

This machinery is similar to that of the I. O. B. B. in the United States. It is well to remember in conclusion, that the starting point of all the activities of the Central Verein is that the Jew is not an alien in his native or adopted land, that he is a Jew by religion only, otherwise he is at one with his Gentile fellow. Citizenship and its rights belong as inherently to the Jew as to others. The Jew must be loyal to himself, his country and his God.

FURTHER ATTACKS ON JEWS IN GALICIA.

Warsaw (J. T. A.). Unheard-of excesses against the Jewish population are taking place in the region of Berzhanov, Galicia, for the past three weeks, but the Polish police take no measures to quell them. Bands, who remain unpunished, attack Jewish houses and rob them of all their contents. Jewish passengers are horribly [illegible]. The Jewish population has appealed to the official in authority, but he has done nothing in answer to their appeal.

A CHRISTIAN PROTEST.

By Edward Channing Baldwin, Ph. D.*

To the writer there came recently through the mail Volume II of the International Jew, being a collection of reprints of articles which had appeared in The Dearborn Independent. Accompanying the volume was a subscription blank on which was printed an excerpt from a review declaring that the articles "are written with a fullness of knowledge and a temperance of expression that are beyond praise". Opening the book at random, and reading the first article that caught my attention, I was impressed with the fact that the writer had written neither intelligently nor temperately; but that through ignorance or malice he had presented certain facts in a way likely to mislead an unintelligent reader.

The article is entitled "Disraeli—British Premier—Portrays Jews". Here Disraeli is described as a Jew who "gloried" in his Jewishness, and a man whom the Jews themselves "delight to honor". He is declared to have protrayed "in his book, Coningsby, . . . from the wealth of his traditions as a Jew, and the height of his observation as prime minister the method of the Jew in peace and war, exactly as others have tried to describe it". Then follow a number of quotations from Disraeli's romance in which the Jew, Sidonia, is represented as "lord and master of the money market of the world, and of course virtually lord and master of everything else". Throughout the article the impression evidently meant to be conveyed is that Disraeli, himself a loyal and patriotic Jew, had in book form portrayed "The International Jew . . . the Protocolist . . . wrapped in mystery".

Never once does the writer betray his knowledge of three important facts that invalidate his whole contention—namely that Disraeli was a Christian, that his opinions of modern Judaism were utterly at variance with those attributed to him in the article, and that Coningsby is not a dispassionate political treatise, but a romance.

To cite Disraeli as a Jew who gloried in his Judaism and whom the Jews themselves delight to honor is absurd, because he was baptized as a Christian at the age of thirteen, with the consent and approval of his father, who had himself severed his connection with the synagog in 1813, four years before. If Disraeli's testimony as to the character of Jews were as damaging as the article alleges, it would be discounted by the fact that it was the testimony of an apostate Jew regarding a faith he had abjured.

This testimony, however, the article completely misrepresents. Instead of regarding the Jews as radicals in temper, secretly arrayed against government, Disraeli looked upon them as one of the strongest conservative forces in modern society. In his Life of Lord George Bentinck he says of them: "The native tendency of the Jewish race is against the doctrine of the equality of man. They have also another characteristic—the faculty of acquisition. Thus it will be seen that all the tendencies of the Jewish race are conservative. Their bias is to religion, property and natural aristocracy".

Instead, however, of recognizing these opinions of Disraeli, the writer by quoting here and there a sentence, and by misapplying the quotations, contrives to extort a meaning quite contrary to that which Disraeli intended. In Chapter XXXVII, for example, of Coningsby, Disraeli makes Sidonia say: "The Jews, for example, independently of the capital qualities for citizenship, which they possess in their industry, temperance and energy and vivacity of mind, are a race essentially monarchial, deeply religious, and shrinking themselves from converts as from a calamity, are ever anxious to see the religious systems of the countries in which they live flourish; yet since your society has become agitated in England, and powerful combinations menace your institutions, you find the once loyal Hebrew invariably arrayed in the same ranks as the leveller and the latitudinarian, and prepared to support the policy which may even endanger his life and property, rather than tamely continue under a system which seeks to degrade him. . . . Yet the Jews, Coningsby, are essentially Tories".

Of this paragraph the writer quotes only the reference to the leveller and the latitudinarian. "Consider that," he cries triumphantly, ' Latitudinarism is the doctrine of the Protocols in a word. It is a break up by means of a welter of so-called liberal ideas which construct nothing themselves, but have power to destroy the established order".

Now every intelligent person knows that the term "latitudinarian" meant merely a "broad-church Anglican that it was applied to men holding liberal views on the religious questions of the day, and that the term denoted nothing of the political radicalism which the writer attributes to the Jewish temper.

Finally, it should be pointed out that Coningsby, instead of being a portrayal of life as it is, or as it was in Disraeli's day, is of intention a political romance, portraying life as one might imagine it to be, but making no claim to realism and scarcely to credibility. The author's purpose as stated in the preface to the fifth edition was "to do justice to the race which had founded Christianity".

Christianity Disraeli regarded as developed Judaism. In the attempt to vindicate Judaism looked upon as the precursor of Christianity, he created the character of Sidonia, an embodiment of the qualities that Disraeli admired in Judaism. Of course the character is a highly idealized type. He is a paragon of learning who "had exhausted all the sources of human knowledge; fabulously rich", "heir to the greatest fortune in Europe"; and "incredibly influential". To treat such a superman as if he had embodied Disraeli's ideas of conditions actually existing is as ridiculous as it would be to regard Lemuel Gulliver as embodying Swift's conception of the eighteenth century Englishman.

Because of the evident unfairness of this article, because it misrepresents Disraeli, and because the perversions and misrepresentations are a part of an infamous propaganda for the promotion of race hatred, I protest against both its untruthfulness and its malice.

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B'NAI B'RITH IN MEXICO.

(Continued from page 4).

From Mexico City the Committee proceeded to other cities in Mexico. Advices have just been received that relief committees have been organized at Vera Cruz, San Luis Potisi, Tampico and Guadalajara.

Immigrants Urged Not to Violate Law.

Possibly the most important work which was done by the committee in Mexico was by calling attention to the fact that the laws of the United States must in no way be violated by attempting to cross the border to enter this country illegally. Committees of immigrants were addressed, urged to try to establish themselves in Mexico and avail themselves of the school which had been organized and to try to become self-supporting, and eventually good and useful citizens of Mexico.

The Order has been in constant communication with the Department of Labor concerning this situation. We publish the last letter of the President of the Order and the answer thereto:

"July 16, 1921.

"Hon. E. J. Henning, Ass't Sec'y,
"Department of Labor,
"Washington, D. C.

"My dear Mr. Henning:

"A committee of our Organization went to Mexico for the purpose of doing whatever can be done to prevent immigrants from coming into the United States in violation of its laws. That committee, after a visit there of four weeks, reports to me that they have organized committees at Vera Cruz, Mexico City, San Luis Potisi, Tampico and Guadalajara. Those committees will see to it that immigrants coming to Mexico will be properly taken care of there.

"Our committee has opened a school in Mexico City to teach the immigrants the Spanish language and steps have been taken to aid such immigrants to become self-supporting.

"Our committee reports further that in Nenvo Laredo, Mexico, which is opposite Laredo, Texas, there is a German woman who keeps a so-called hotel where parties live who induce and assist immigrants to be smuggled across the river into the United States. Our committee is of opinion that the Mexican Immigration agents know that this is being done and that they share in the charges made for smuggling individuals across. They are also of opinion that this is true of the following places: Juarez, Mexico, opposite El Paso, Tex., C. P. Diaz, Mexico, opposite Eagle Pass Tex., Matamoros, Mexico, opposite Brownsville, Tex. I am calling your attention to this as it may be possible that your Department may be able to take proper measures to stop this and thereby help to solve the problem that is bothering us now.

"With best regards,
"Sincerely yours,
(Signed) "ADOLF KRAUS".

"July 19, 1921.

"My dear Mr. Kraus:

"Your letter of the 16th came yesterday and I was glad to get it.

"On Saturday of last week, Mr. L. S. Gottlieb of the Hebrew Sheltering and Immigrant Aid Society, together with some other officers of that organization, sailed from New York for Vera Cruz, and are to proceed from there to Mexico City and then to the American border, with somewhat the same purpose in mind which your committee had. I am wondering if the two organizations cannot work together in that respect. These gentlemen are expected back soon after the first of August and when their report comes in, I will try and see if I cannot bring the two together.

"Thank you for the information about the smuggling headquarters at the Mexican borders. I will direct the Bureau of Immigration to look into this and hope to get some result from it.

"I have been planning on being in Chicago on the 28th but I am afraid I may not be able to make it. I do expect to be there, however, on the 29th and may get in touch with you at that time.

"Very truly yours,
(Signed) "E. J. HENNING,
"Assistant Secretary."

Work to Continue.

The B'nai B'rith intends to continue its work on this problem, especially with a view of stopping the illegal entry of immigrants into the United States. The lodges abroad have been notified to use their influence to prevent emigrants from being imposed upon by steamship agents and Mr. Seelenfreund, Secretary of the B'nai B'rith, who is now in Europe, will make it generally known that emigrants who enter the United States illegally will not only have to undergo the hardship of being deported but may have to serve a prison sentence prior to deportation.

Judging from correspondence which has passed between them lately, it is probable that the B'nai B'rith, the Industrial Removal Office and the Hebrew Sheltering and Immigrant Aid Society will cooperate in the work whole-heartedly, and thereby set an example of how goodly and how pleasant it is when organizations work together in harmony.

HARDING NOT FORD'S GUEST.

Washington (Jewish Correspondence Bureau). President Harding's private secretary, Mr. Christian, replying to a Jewish protest against the action of the President accepting Henry Ford's invitation to camp together for a limited period, has stated that Harding was not Ford's guest but that he was visiting the same place where Mr. Ford was camping.

The Yiddish newspapers, notably the Jewish Daily News, rejoice at this statement which takes cognizance of the view of American Jewry, and removes what was looked upon as an affront to Jews who consider that the highest official of the country ought not accept the hospitality of a man who has insulted three million citizens of the United States and made consistent attempts to blacken the Jewish name.

The statement of the President's secretary is in itself proof that for the President to have accepted Ford's invitation would have been improper.

CONFIRM JEWISH ACCUSATIONS AGAINST GERMAN WAR PRISONS.

Berlin (Jewish Telegraphic Agency). An investigating committee appointed by the German government has substantiated the accusations made by Jews that Jewish war prisoners were beaten and starved in the war prison camps at Stuggart. It is stated that some of the officers responsible for these acts will soon be brought to trial. Conditions in the camps are improving, but it is expected that they will be disbanded shortly.

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